



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

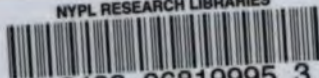
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 06819995 3

## **MERCANTILE LIBRARY**

*Clinton Hall, Astor Place.*

THIS BOOK MAY BE KEPT

**THREE WEEKS**

~~A~~ A fine will be incurred if the Book is kept beyond the time allowed.

Books are delivered only to Members or their Written order.

The LIBRARY and READING ROOM are open daily from 8 A.M. to 9 P.M.

### **TERMS OF MEMBERSHIP.**

**CLERKS**—Initiation Fee, \$1, and Annual Dues, \$4.

All others, \$5 per year, or \$3 for six months.

This payment entitles a Member to one book at a time; also to the use of the Reading Room. Any Member may take two books at the same time, by paying \$3 a year,

**EXTRA BOOKS 10c. PER WEEK EACH.**

1031

1









# EVANGELICAL CHRISTENDOM,

CHRISTIAN WORK,

AND

*The News of the Churches.*

THE ORGAN OF

THE EVANGELICAL ALLIANCE.

MERCANTILE LIBRARY,  
NEW YORK.

---

"WHERE TO WE HAVE ALREADY ATTAINED, LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING."—PHIL. III. 16.  
"UBI AGNOVIMUS CHRISTUM, IBI AGNOVIMUS ET ECCLESIAM."—ACQUSTINE.

---

OWNED BY THE  
MERCANTILE LIBRARY ASSOCIATION  
NEW YORK CITY.

1892.

VOL. XLVI.—NEW SERIES: VOLUME XXXIII.

A 315854

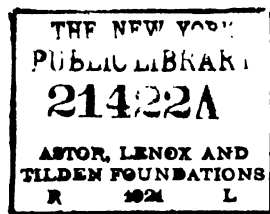
Z DA  
(Evangelical)

LONDON:

PUBLISHED BY J. S. PHILLIPS, 121 FLEET STREET,

EDINBURGH: JOHN MENZIES.

DUBLIN: GEORGE HERBERT; AND ALL BOOKSELLERS.



LONDON :  
PRINTED BY J. S. PHILLIPS, 121 FLEET STREET.

## INDEX.

## Original and Miscellaneous.

	PAGE		PAGE
Age of Missions (The) .. ..	141	Monthly Notes..1, 29, 61, 93, 125, 157, 189,	
Among the Stundists in Russia .. ..	178	231, 253, 285, 317, 357	
Assurance of Salvation .. ..	66	Notes from a Ministerial Conference ..	259
Bible in Madagascar (The) .. ..	215	Notes of a Recent Tour through the Baltic	
Bible (The) and Modern Criticism.. ..	7	Provinces .. ..	267
Brief Notices of Books .. 18, 43, 114, 215,		Obituary—Rev. C. H. Spurgeon .. ..	88
313, 378		M. Emile de Laveleye .. ..	82
Brotherly Love .. ..	194	Rev. Dr. Donald Fraser .. ..	86
Chinese Church Hymnal .. ..	180	Rev. Dr. Allon .. ..	188
Christian Literature for India .. ..	78	Rev. Dr. Cairns .. ..	151
Christian Missions and the World's Pro-		One Full of Faith .. ..	361
gress .. ..	332	Opium Question (The) .. ..	142
Communion of Saints (The) .. ..	194	Preparation for the Week of Universal	
Communion of the Holy Ghost (The) ..	194	Prayer .. ..	5
Consecration by Faith .. ..	227	Protestant Principles .. ..	32
Cosmopolitan School (A) .. ..	228	Religious Persecution in the Philippine	
Divine Presence (The) .. ..	225	Islands .. ..	335
Higher Spiritual Life (The) .. ..	291	Religious Persecution in Russia .. 13, 174	
Hindrances to the Spread of the Gospel in		Qualifications for Service .. ..	99
Africa .. ..	76	Rest in Christ the Secret of Power for	
History of Mohammedanism (The) ..	240	Christ .. ..	326
How to Walk with God .. ..	195	Sanctification in Daily Life .. ..	324
Idolatry in the Church .. ..	161	Seekers.. ..	129
International Conferences .. ..	208	Sin and Grace.. ..	33
Lessons for our day from the Book of		The Best Gift .. ..	360
Judges .. ..	84	The Gift of Christ Promised to the Age ..	198
Lord's-day Sanctification .. ..	81	The Late Emile de Laveleye .. ..	82
Lutheran Church (The) in the Baltic Pro-		The Law of the Kingdom .. ..	98
vinces .. ..	369	To-Day .. ..	197
Missionary Notes .. 41, 79, 112, 144,		True Catholicity .. ..	321
177, 211, 241, 275, 309, 334, 377		Unsaved and Saved .. ..	258
Missions-Fest in a German Moravian		What is the Brotherhood? .. ..	293
Settlement .. ..	210	Who Prospers? .. ..	289
Missions to the Heathen .. ..	180	Work of the Spirit (The) .. ..	288

## Foreign Correspondence.

Abyssinia .. ..	273	India—Lepers .. ..	172
Africa—Hindrances to Gospel .. ..	76	India—Religious Census .. ..	271
Africa—First Baptism at Taveta .. ..	80	India—Tokens for Good .. ..	303
Algeria .. ..	274	Italy 12, 39, 103, 134, 167, 203, 264, 299, 366	
Austria .. ..	235	Italy—Evangelical Church of .. ..	265
Belgium .. ..	166	Japan .. ..	138
Baltic Provinces, Lutheran Church in 137,		Japanese Bible .. ..	305
142, 369		Jerusalem .. ..	77, 206
Berlin .. ..	214	McAll Mission, The .. ..	371
Bohemia .. ..	169	Natal .. ..	109
China .. ..	108, 137	Notes from America .. ..	269, 306, 370
Congo Mission .. ..	78	Notes from the Continent .. ..	109, 139
Evangelical Church of Italy .. ..	265	Palestine—Lepers .. ..	239
Evangelization of South America .. ..	171	Religious Revolution, A .. ..	301
Finland .. ..	108	Romanism and Persecution in Spain ..	375
Foreign Missions—A glance at the position	371	South Africa .. ..	74
France .. 8, 36, 67, 100, 130, 163, 199,		Spain .. ..	168, 204, 236
231, 261, 295, 329, 363		Spain—Romanism and Persecution ..	375
France—The McAll Mission .. ..	371	Sweden .. ..	112
Germany .. 10, 38, 69, 102, 132, 165, 201,		Switzerland .. ..	71
233, 263, 297, 331, 365		Turkey .. ..	105, 205
Greece .. ..	73, 106, 367	Uganda .. ..	81, 302
India .. ..	136, 271, 303	Waldensian Valleys .. ..	203



**Missionary Notes.**

	PAGE		PAGE
Africa .. .. .	277, 877	Mission to the Italian Soldiers .. ..	41
African Vitality .. .. .	212	Missionaries Deceased—Comber, Hewlett, Calvert .. ..	145, 146
American Board .. .. .	178, 810	Missionary Statistics .. .. .	334
Balolo Land .. .. .	213	Missions to the Heathen .. .. .	180
Baptist Missionary Society .. .. .	177, 245	Moravian Missions .. .. .	179
Basle Missionary Society .. .. .	144, 247	Nagpur .. .. .	279
Berlin .. .. .	214	Nestorians, Among the .. .. .	377
British Honduras .. .. .	241	New Guinea .. .. .	145
Buenos Ayres .. .. .	80	New Hebrides .. .. .	276
Capellini's Mission .. .. .	41	North India .. .. .	179
China .. .. .	113, 242, 279, 811, 884	North Pacific .. .. .	144, 275
Church Missionary Society .. .. .	112, 179, 211, 244, 811	Norwegian Missionary Society .. ..	834
Cuba .. .. .	112	Paris City Mission .. .. .	41
Friendly Islands .. .. .	276	Persecution of Native Christians in China ..	279
Hinduism .. .. .	242	Persia .. .. .	212, 276
Hinduism and the World's Fair .. ..	310	Population of the World .. .. .	214
Hinduism and the Cholera .. .. .	310	Quettah .. .. .	312
Iboland .. .. .	179	Russia .. .. .	275
India .. .. .	42, 243, 245, 256, 377	Samoa Native Pastor, A .. .. .	309
India—Missionary Progress .. .. .	811	Spain .. .. .	114, 277
Indians in North America .. .. .	311	Spezia Mission .. .. .	313
International Missionary Union .. ..	112	Taveta .. .. .	80
Japan .. .. .	213, 243, 278, 279, 812	Telugu Mission .. .. .	41, 277
Jerusalem .. .. .	42, 246	Turkey .. .. .	214
Kashmir .. .. .	812	Uganda .. .. .	81, 246, 377
London Missionary Society .. .. .	112, 177, 245	United Presbyterian Missions .. ..	112
Lucknow .. .. .	79	Wesleyan Missionary Society .. ..	179
Machinations of Rome .. .. .	311	West African Mission .. .. .	42
Madagascar .. .. .	145	Zenana Bible & Medical Mission ..	41, 171, 242, 244
Methodist Episcopal Missions .. ..	178		
Mission to Lepers in India .. .. .	172		

**Evangelical Alliance.**

Allon, The late Dr. .. .. .	188	May Conversations .. .. .	115, 146, 182
Annual Conference .. .. .	84	Membership in the Evangelical Alliance ..	385
Annual Invitation for the Universal Week of Prayer .. .. .	281	Persecution in Russia—Call to Prayer ..	17
Blankenburg Conference .. .. .	316	Quarterly Conference .. .. .	155
Branches:—		Religious Intolerance in New Caledonia ..	210
Blackheath .. .. .	355	Religious Intolerance in Turkey .. ..	122
Constantinople .. .. .	249	Religious Liberty in Madeira .. .. .	165
Devonport .. .. .	152	Religious Liberty in Turkey .. .. .	27
Irish .. .. .	58, 152	Religious Persecution in Russia .. ..	13, 17, 174
Langholm .. .. .	59	Russian Stundists .. .. .	15, 173
South Africa .. .. .	283	Secretarial Deputation Work .. .. .	24, 56, 87, 116, 148, 186, 218, 355, 381
South London .. .. .	119, 382	The Late Dr. Allon .. .. .	188
Spanish .. .. .	121	The Late Dr. Donald Fraser .. .. .	86
Swiss .. .. .	249	The Late Rev. C. H. Spurgeon .. .. .	88
Cairns, The late Principal .. .. .	151	The Late Rev. Principal Cairns .. ..	151
Chicago World's Fair and Lord's-day Observance .. .. .	91	Secretarial Visit to Ireland .. .. .	153
Council, Proceedings of 22, 56, 85, 115, 146, 185, 217, 248, 315, 354, 380 ..		Special Prayer—The General Election ..	216, 248
Day of Prayer for Ireland .. .. .	91	Week of Universal Prayer (The) .. ..	6, 20, 22, 44, 90, 117, 150, 281, 320, 379
Dundee Conference .. .. .	216, 247, 280, 336, 383	Week of Universal Prayer—Result at Home .. .. .	119
Florence Conference Volume .. .. .	19, 283	Week of Universal Prayer Abroad .. ..	54, 90, 117, 150
International Conferences of the Evangelical Alliance and their Results ..	208		

Jan. 1, 1892.]

# Evangelical Christendom.

JANUARY 1892.

CONTENTS:	
	PAGE
MONTHLY NOTES .. .. .	1
PREPARATION FOR THE WEEK OF UNIVERSAL PRAYER .. .. .	5
THE BIBLE AND MODERN CRITICISM .. .. .	7
FOREIGN INTELLIGENCE:—	
France .. .. .	8
Germany .. .. .	10
Italy .. .. .	12
Religious Persecution in Russia .. .. .	13
BRIEF NOTICES OF BOOKS .. .. .	15
EVANGELICAL ALLIANCE:—	
Florence Conference Volume .. .. .	19
Week of Universal Prayer .. .. .	20
Proceedings of Council .. .. .	22
Secretarial Deputation Work .. .. .	24
Religious Liberty in Turkey .. .. .	27
Contributions .. .. .	28

## MONTHLY NOTES.

By the time that this our first number for the year is in the hands of our readers, the Universal Week of Prayer will be close at hand, and we would therefore call attention to the great importance of its being rightly observed, not only as to matters of outward form—as to which a letter from the secretaries of the Evangelical Alliance, to be found on another page, conveys some valuable hints—but especially as to that preparedness of heart in approaching God which is so essential if we are to obtain from Him the blessings we seek. For let it not be supposed that the object of these meetings is merely to convey to the world an outward expression of Christian union, however desirable that may be; nor yet merely to hear the stirring words of some gifted speaker, however profitable that may be. Nothing short of real, earnest, believing prayer—"praying in the Holy Ghost"—is that for which these meetings are appointed, and happy will it be if a week of prayer offered should prove a prelude to a year of prayer answered.

Some excellent suggestions as to the most effectual preparation of heart for prayer are conveyed in a paper our readers will find in another part of this number, entitled "Personal reformation a necessary accompaniment of Divine Revival." It consists of some striking lessons drawn from God's visitation of Israel with blessing in the days of Samuel, as described in 1 Sam. iv.—vii. The deep need of the Church of Christ throughout the world is such a revival as the Holy Spirit alone can impart. This only can successfully combat the deadness and coldness which prevail, and can roll back the floods of superstition and Ritualism on the one side, and of Rationalism and infidelity on the other, which are coming in with such force throughout our land. To check all these growing evils we need the opposing power spoken of in Is. lix. 19: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Amongst the many subjects for prayer that will occupy the thoughts of Christians during the coming Week, there is one which lies, or should lie, as

a burden upon the consciences of English Christians, at least of all who believe that national sins call down national judgments. On Thursday, prayer is to be offered that the opium traffic may be put down, and none who are acquainted with the foul details of that hideous blot upon the escutcheon of Britain's fair fame, but must earnestly desire its removal. There are, of course, immense difficulties in the way, but in bringing matters before God in prayer we approach One with whom difficulties are of no account, and it needs only a conscience alive to the sin of a traffic which ruins the bodies and souls of thousands to feel that no effort should be spared to free our nation from complicity with such guilt. As to the money difficulty, we may take a lesson of comfort from the words of the man of God to Amaziah (2 Chron. xxv. 9), to whom, when troubled as to the loss of the hundred talents already paid to the army of Israel, if in obedience to God's message, he should dispense with their services, the man of God answered, "The Lord is able to give thee much more than this."

---

Our readers will find on another page an interesting article on the Russian Stundists, which may, we hope, draw forth their prayers on behalf of this persecuted people, whose extinction is now being sought by the Russian Government. So urgent is the case of these and other persecuted disciples of Christ in Russia, not to speak of persecuted Jews, that it would be well if their case were specially borne before God in prayer on every day of the Week of Prayer, besides Tuesday and Saturday, when the persecutions in Russia are especially named. So bigoted seems the zeal of the Russian authorities, and so hopeless does any diplomatic interference appear to be, that prayer would seem the only channel through which Christians can hope to attain relief for their brethren: "Remember them in bonds as bound with them, and them that suffer adversity as being yourselves also in the body."

---

The Bishop of Chester (Dr. Jayne), having been invited by a Wesleyan Minister, near Stockport, to preside over a Conference of an undenominational character on Mission Work, declined in a courteous letter, in which he says: "I revere and almost envy the missionary devotion and enterprise of the various Nonconformist bodies, but I am deeply convinced that any solid step towards reunion is impossible on the basis of that euphemistically termed undenominationalism, which is, I observe, adopted in your programme. I regard this undenominationalism, which is at present the one State-paid religion in the country, as the great imposture of our day, the offspring of an unhallowed alliance between bad logic and worse theology, the youngest pretender to religious supremacy, the smooth-faced minion of a designing secularism. With the stupendous exception of the Roman Catholic claim there is, perhaps, no more formidable obstacle to the reunion of Christendom than this Frankenstein evoked by our ecclesiastico-political empiricism. Nor is it easy to see how missionary zeal can long survive the influence of a system which slowly perhaps, but surely, takes all the colour out of religious belief."

---

"But (proceeds the Bishop), the undenominational character of the Conference is not my only difficulty. The circular you were good enough to send me seems to assume what has been aptly termed the theory of 'polychurchism.' From this, too, I must respectfully but firmly stand aloof. I cannot believe that the problems which vex us are to be solved by substituting for the ancient idea of one Holy Catholic Church the novel conception of a practically unlimited

aggregation of perpetually sub-dividing religious organizations. This is, indeed, to propose an 'sirenicon' by the corruption of a word and an idea. In conclusion, let me again assure you of my genuine and enthusiastic respect for the missionary work in many of its aspects of your own and other Nonconformist denominations. I fervently hope that the time may be not far distant when we may be enabled to co-operate on the surer basis of the Catholic faith and constitution as held and exemplified by the primitive and undivided Church."

---

To this the Wesleyan minister to whom it was addressed—the Rev. J. C. Sowerbutts—returned the following sensible answer: "My Lord, I must thank you for your very kind, frank, and interesting letter to hand this morning, as well as for the telegram duly received. With some of the views expressed in your letter I heartily agree, and I think that five minutes conversation would do much to clear away some of the misconceptions which possess your Lordship's mind as to the design and character of the proposed Conference. As an Indian missionary, nothing is to me more delightful than communion with Christians of every name, and I find that the Spirit of unity obtains in the midst of much diversity of form, character, and life. As the disciples of the Lord Jesus, we have much in common, and do well I think to emphasize the points on which we agree. To a man who has lived in a country where the people worship cows, monkeys, snakes, and other devils, things which separate Christians are as the small dust of the balance. Again thanking you for your very kind letter, and regretting your Lordship's inability to join in the Foreign Missionary Conference, I have the honour to remain," &c., &c.

---

The tone of this correspondence is creditable to both writers. We call attention to it as illustrating the importance of the principle for which the Evangelical Alliance contends—viz., that, whether the possibility of the High Church notion of corporate union under Episcopacy be ever realized—and we see little ground for thinking that it is to be expected,—there is yet no reason for postponing the present pressing Christian duty of inculcating brotherly love among all Christians, whether members of Episcopal or other Churches. The Bishop "fervently hopes that the time may be not distant when we may be enabled to co-operate;" but the missionary takes a far more practical view of the present duty of manifesting Christian union, having seen in heathendom that "the things which separate Christians are as the small dust of the balance" compared with the points on which they are agreed, and that, when in the face of the common foe Christians do co-operate, "the Spirit of unity obtains in the midst of much diversity of form, character, and life." Present Christian duties should surely not be postponed till an uncertain ecclesiastical dream be realized.

---

The Rev. Newman Hall in delivering the Merchant's Lecture said that, as the lectureship was specially connected with Protestant Nonconformity, he felt it suitable to refer to a report that had lately appeared in the *Times* that the Bishop of Gloucester and Bristol (Dr. Ellicott), had expressed his intention of using, at an approaching ordination, a cope, a mitre, and a pastoral staff, lately presented to him by some citizens of Bristol. He expressed hearty concurrence in the respect with which the Bishop was regarded by Nonconformists, but regretted that a theologian so distinguished, and that a Bishop regarded as a leader of the Evangelicals, should so act. . . . "Multitudes regarded such ornaments as

symbols of a system in resisting which, in accordance with the principles of the British Reformation and the Thirty-nine Articles, true Churchmen and Dissenters should be as one."

---

Many will regret with the Rev. Newman Hall that Dr. Ellicott should countenance the puerilities of Ritualism, and especially those that the late Charles Kingsley used to call its "stage effects." The mitre, disused since the Reformation, is a comparative novelty as worn by English Bishops, and one which might seem more in keeping with the extravagant pretensions of Dr. King, Bishop of Lincoln; but one would have hoped better things of the Bishop of Gloucester and Bristol. His Biblical scholarship, his Chairmanship of the Revision Committee, and his interesting commentaries, all pointed to a mind superior to such foibles; but, alas, Ritualism is in the air, and to resist it faithfully seems a task beyond the power or the will of most of the Bishops. It is sad to see our English Bishops, not content with the sober and dignified dress which has been in use since the Reformation, seeking to imitate the meretricious adornments of the apostate Church of Rome.

---

It is refreshing to turn from these outward signs of the Romeward tendency of the day to such an outspoken condemnation of these Romish proclivities as we find in Archdeacon Farrar's lately published "Social and Present-day Questions"—"At this very day there are many whom I do not wrong in saying—for they make it their open boast—there are many who are trying to undo as far as they dare the work of the Reformation. But the Reformation was nothing but the sweeping away of accumulated falsities and mountainous corruptions. And if—may God avert the omen!—the Church of England should grow gradually false to the principle that she is a Reformed Church, one thing then I see with the absolute certainty of prophecy, that there will be from her a vast secession,— "Every knee that hath not bowed to Baal, and every mouth that has not kissed him" . . . if the Church of England should indeed dwindle and degenerate into a feeble imitation of the Church of Rome, with a pale reflexion of her doctrines, and a poor copy of her practices, then sooner or later, if truth be truth, she will collapse into irremediable ruin, and upon those ruins shall be built once more a truer and purer fold."

---

The *Church Review*, in one of its leading articles, lately asserted that "Catholics have infinitely more right to the beautiful title 'Evangelical' than those who so arrogantly claim it. For wherever the doctrines of the Gospel—*i.e.*, the doctrines of Christ's Holy Catholic Church—are taught, the people who teach them and the disciples who receive them are Evangelical in the one and only sense of that much-abused term." It is well to see this recognition of the beauty and value of the term "Evangelical" which our Alliance, we trust, not arrogantly claims; but as to the claim which is here made on behalf of "Catholics" to be called "Evangelical," it may suffice to say that the word "Evangel" is simply an English spelling of the Greek word for "Gospel," and whoever holds Gospel truth as set forth in Scripture—especially, we would say, as explained in the Epistles to the Romans and to the Galatians, those leading expositions of Gospel truth—such an one has a rightful claim to be considered Evangelical, but can "Catholics"—whether Roman or Anglican—prefer such a claim?

The death of Dr. Harvey Goolwin, Bishop of Carlisle, has called forth from the Press sympathetic notices of his learning as a man of science, as well as of his zeal and administrative powers as a Bishop. One of the most interesting quotations from his works brought forward in these notices is from an article in the *Nineteenth Century* last year, in which he expresses thus his view of the defect in the doctrine of evolution as advocated by Darwin: "While the causes assigned by Mr. Darwin and Mr. Wallace for the progressive character of nature are to be accepted as having much to do with that progress, there are deeper causes at work, without which natural selection and the struggle for existence would be found ineffectual in producing those results which there has been a tendency, in the excitement of a new discovery, to attribute to them too exclusively."

\*.\* We regret that pressure upon our space this month—in regard to the Universal Week of Prayer—necessitates our holding over till our next issue the valuable address of Canon Fausset, given at the recent Conference at Bath. The report of the Bath Conference, which appeared in our last issue, and including Canon Fausset's address, has been published in pamphlet form by the Evangelical Alliance.

## PREPARATION FOR THE WEEK OF UNIVERSAL PRAYER.

### PERSONAL REFORMATION A NECESSARY ACCOMPANIMENT OF DIVINE REVIVAL.

THIS truth is presented in a very striking way in the narrative of the great restoration of the nation of Israel in the days of Samuel the Prophet (1 Sam. vii.), the effect of which continued until the latter part of the reign of King Solomon. For both guidance and encouragement, let me briefly go through the account.

The people had been in great trouble, and, in their case, trouble was always a mark of God's displeasure for their sins. In their distress, they at first sought safety through the presence in their midst of the Ark of God (Ch. iv.), instead of examining and reforming themselves, and seeking God Himself. Weary years rolled on, even twenty; but now a better state of things was dawning—"they lamented after the Lord."

But deliverance was not granted upon that. God has His own times and ways, and seeks our moral and spiritual good. For, incredible as it might seem to us if we are not accustomed like the Apostle Paul (Romans vii.) to self-introspection, though they lamented after the Lord, they at the same time retained strange gods, and did not serve the Lord only. It was, thus far, an *unpractical* repentance. Do you know anything of this condition, Reader?

At length they were stirred up by the faithful prophet, who sympathised with their sorrows, but had also detected the divided heart; and they complied with his earnest admonitions to put away their imaginary and false confidences, to prepare their heart unto the Lord, and to serve Him only. And he promised deliverance: but it did not come yet.

Next, by a visible symbolic action they expressed that they had come to the end of their own power. They drew water, and poured it out before the Lord. They themselves were like that, as water spilt upon the ground, which (2 Sam. xiv. 14) cannot be gathered up again. If saved, God must accomplish their salvation—a prostrating truth.

Repentance is good, needful—more so than we think. (Rev. ii. and iii.) Confession is called for. Practical repentance should follow. But all these things relate to the condition of our own spirit and life, and are not meritorious. That foundation was not foreshadowed yet, and indeed there was still another preliminary step. "Samuel judged Israel there." I suppose he aided the people to try their spirit and ways by the measures and weights and rules of the revealed Word of God.

How valuable to have the faithful



ministry of a true leader of men! a searching ministry, and to submit to it, and to give it place in ourselves, individually! How important is it that we should look within ourselves. I do not mean for peace, and for a ground of forgiveness; for then we should be searching for what does not exist in us. For that, we can only look, and be ever looking, to the risen Saviour at God's right hand, who once was crucified for us. But it is most important that we should examine our hearts and consider our ways; and ask that the Holy Spirit will fulfil all His offices in us, including "conviction." "Search me, O God, and know my heart; try me, and know my *thoughts*, and see if there be *any* way of grief in *me*; and lead me in the way everlasting."

But deliverance did not come. What! not after all the twenty years of anguish, and the lamentations after the Lord, and the amendments, and the prayers, and the confessions, and the judging. No, the right condition of spirit, heart and conscience had come, but on this occasion the truth of salvation by grace was to be fully shown. Not only, as often before, were the people to experience mercy, but this time they were to see the *real ground of it*, in a figure. On what basis can a righteous God save sinners? It was the old, old story, ever fresh—Samuel took a lamb, and offered *that*.

How could the Creator of the lamb allow His own creature to be killed and burnt—even such a creature too, the tenderest, a sucking lamb. And yet He could, and did, for a shadow, a mere shadow, of the great sacrifice of God's own Son, the one meritorious ground of salvation and eternal bliss, through Himself, His life, and His death; so that God remains just and is yet also the justifier of him that hath faith in Jesus.

Yet notice also that Samuel cried to the Lord for Israel, and was offering when the deliverance came. Yes, Jesus the Offering and Jesus as the Intercessor is ever needed. He appears in the presence of God for us. Wherefore He is able to save, right through from the beginning to the end, them that draw near to God through Him. And then at length the Lord thundered with a great thunder upon their enemies, deliverance had arrived, victory was given, God saved; and His name was glorified. "Hitherto hath the Lord helped us."

May this exhortation be a word in season for the season, to aid us individ-

ually as we close another year of our undulating way in this world, and enter upon a fresh one not knowing what a day may bring forth! May it also aid us in coming together at the opening meeting of the Week of Prayer, when the subject will be "Confession, Humiliation, and Praise."

JAMES VAN SOMMER.

Cuffnells, Wimbledon, Dec. 1891.

THE WEEK OF PRAYER.—Preparation for a season of prayer; is it needed? Are we not always ready? We may be after a fashion, but the Week of Prayer is a time of special prayer. There are special confessions of sin, special prayers for forgiveness, special praise for mercies, special intercessions for the spread of the Gospel and the coming of the Kingdom of Christ. To be prepared for this, there must be review—an outlook over the past, a recalling of what has slipped down out of sight, a bringing it up into clear and distinct prominence. There must also be *thought* exercised upon the condition of the world. An effort made to become acquainted with its actual condition and its needs. Oh, what multitudes! What miseries! What errors and spiritual chains! What darkness broods upon it! How engrossed it is with self-seeking and self-gratification! We should allow an intelligent love to insert itself, under its great and terrible burden and bear it to the throne of God. There should be an arrangement made to give *the time* to pray. We too hurriedly, and formally, and so ineffectively pray. Our Lord went apart into a solitary place to pray. This is the manner in which to prepare for the public service in the great congregation. We should first get the power of the Holy Spirit, and then go to the public assembly. A private season of prayer in the closet should precede prayer in the congregation—a season that is devoted not to self alone, but to others also. When we are at the mercy seat, we are at the place of power, and we should make the best of our opportunity. What encouragement we have: "Ask and *ye shall receive*." This is the right way to enter on a New Year: in the spirit of prayer. With a heart in tune with the purposes of God. With a mind full of the consciousness of entire dependence on Him. Without Him we can do nothing.

## THE BIBLE AND MODERN CRITICISM.

OUR readers will remember that, at the late Conference in Bath, this subject occupied a prominent place in the programme, and the able address of Archdeacon Taylor on the "Infallible Word" \* has appeared in these columns. We, therefore, gladly give insertion to the following declaration which was published in the *Times* of Dec 18.

"The following 'declaration on the truth of Holy Scripture' has been forwarded to us for publication :—

"1. It must be evident to thoughtful persons that there are now current certain impressions that Holy Scripture has been discovered not to be worthy of unquestioning belief; and the faith of many Christian people is thereby unsettled.

"2. These impressions are manifestly a dishonour to God, as discrediting His faithfulness and truth; and are full of peril to the eternal life of those affected by them, seeing that they undermine all faith in the mystery of Christ, and, indeed, in the supernatural itself.

"3. And, although such impressions might appear to originate in various learned speculations in theological and physical science, yet they are in great measure derived immediately from the popular literature of the day, and therefore no sustained argument can reach the mass of those affected by them; even if it were true (which it is not) that the tribunal of human reason, to which such argument must be submitted, had jurisdiction and competency to deliver judgment on the authority of the Holy Bible.

"4. It is, moreover, evident that the effects of these speculations survive and accumulate to the general lowering of the popular estimation of the Holy Bible, though individual speculations may have but a transitory influence, or even be utterly refuted on their own ground.

"5. The synods of the Church have not yet spoken with authority to guide us in matters of such grave importance; but it cannot be right in the sight of God that where His honour is so directly assailed, and the salvation of His people so seriously hindered, the whole matter should be allowed to drift, and that only isolated voices should be raised here and there in the Church in defence of the truth of God's Word.

"6. Under these circumstances we, the undersigned, messengers, watchmen, and stewards of the Lord, who have received the Holy Ghost to be faithful dispensers of the Word of God, being sorely distressed at these things, and deeply feeling the burden and shame of sitting still, can no longer forbear—

"(1) To deliver our joint testimony herein before God; and

"(2) To attempt, by the only united action in our power, to settle the minds of those to whom our testimony may seem to be of value in a good and comfortable reliance on the absolute truth of the Holy Scriptures.

"7. We therefore solemnly profess and declare our unfeigned belief in all the canonical Scriptures of the Old and New Testaments, as handed down to us by the undivided Church in the original languages. We believe that they are inspired by the Holy Ghost; that they are what they profess to be; that they mean what they say; and that they declare incontrovertibly the actual historical truth in all records, both of past events and of the delivery of predictions to be thereafter fulfilled.

"8. We believe these Scriptures because they have the authority of divine revelation; and wholly independently of our own or of any human approval of the probability or possibility of their subject matter; and wholly independently of our own or of any human and finite comprehension thereof.

"9. And we believe that any judgment, either for or against them, formed on the ground of such approval or comprehension, or of the want thereof, is inapplicable to matter of divine revelation.

"10. And we believe the Holy Scriptures to have this Divine authority, on the testimony of the universal Church, the spouse and body of Christ, the witness and keeper of Holy Writ. So that no opinion of the fact or form of Divine revelation, grounded on literary criticism of the Scriptures themselves, can be admitted to interfere with the traditionary testimony of the Church when that has been once ascertained and verified by appeal to antiquity.

"11. It is far from our purpose to undervalue or deprecate the employment of the highest powers of the human in-

\* This has been published in tract form for enclosure in letters.

tellect, when sanctified through prayer, in diligent and reverent searching the Scriptures, and in such studies as help to the knowledge of the same, provided that the object be the meaning of the living oracles and not their genuineness or their authenticity. And, while we believe that the seal of the spirit of truth is set to all the canonical Scriptures as the truth of the living God, we especially repudiate and abhor all suggestions of fallibility in the person of our Blessed Lord Jesus Christ, in respect of His own use of the Scriptures of the Old Testament.

"12. We earnestly pray that the clergy and laity of the Church of England may never acquiesce in rejecting any portions of the One Volume of God's Revelation as hard sayings, causing stumbling; but, on the contrary, may hold fast their confidence in the faithfulness of God. Who will not suffer us to be deceived in humbly believing that to which he hath set His seal; and may wait patiently, knowing only in part, for the time when we shall know even as we are known, and shall be filled unto all the fulness of God.

"EDWARD MEYRICK GOULBURN, D.D., D.C.L., some time Dean of Norwich.

GEORGE ANTHONY DENISON, Archdeacon of Taunton.

BIRDMORE COMPTON, formerly Vicar of All Saints', Margaret Street.

M. F. SADLER, Prebendary of Wells.

T. T. CARTER, Hon. Canon of Christ Church.

J. L. READING, Bishop-Suffragan.

HINDS HOWELL, Rector of Drayton, Rural Dean, Hon. Canon of Norwich and Proctor in Convocation.

ROBERT GREGORY, Dean of St. Paul's.

CANON WILLIAM COOKE.

R. W. RANDALL, Vicar of All Saints', Clifton, Hon. Canon of Bristol.

T. L. CLAUGHTON, late Bishop of St. Albans.

R. PAYNE-SMITH, Dean of Canterbury.

F. H. LEICESTER, Suffragan of Peterborough.

WILLIAM RALPH CHURTON, Canon of St. Albans.

H. W. WEBB-PEYTON, Vicar of St. Paul's, Onslow Square, London.

ERNEST LAKE, Archdeacon of Stoke-upon-Trent.

WILLIAM BUTLER, Dean of Lincoln.

H. DONALD W. SPENCE, Dean of Gloucester.

THOMAS E. KEPEL, D.D., Prolocutor of the Northern Convocation, Chancellor of the Dioceses of Chester and Liverpool, Rector of Wolsingham.

BENJAMIN J. CLARKE, Archdeacon of Liverpool.

B. M. COWIE, Dean of Exeter.

ARTHUR DOUGLAS WAGNER, Vicar of St. Paul's, Brighton.

HENRY R. NEVILL, Archdeacon of Norfolk, Canon of Norwich.

FREDERICK METRICK, Non-residentiary Canon of Lincoln.

J. W. MARSHALL, Vicar of St. John, Blackheath.

RICHARD T. WEST, Vicar of Mary Magdalene, Paddington.

W. H. HUTCHINGS, Rector of Kirby Misperton, and Rural Dean of Malton.

GEORGE PÆVOST, Rector of Stinecombe, late Archdeacon of Gloucester.

EDWARD MILLER, late Rector of Bucknill.

JOSEPH H. STEPHENSON, Prebendary and Treasurer of Wells.

RICHARD C. KIRKPATRICK, Vicar of St. Augustine, Kilburn.

W. CLAVELL INGRAM, Hon. Canon of Peterborough.

CHARLES STEPHEN GRUBBER, Vicar of Hambridge.

F. B. PORTMAN, late Rector of Staple Fitzpaine.

W. H. ASKWITH, B.D., Vicar of St. Mary's, Taunton.

EDMUND FIELD, Fellow and Senior Chaplain of St. Nicholas College.

E. EARDLEY WILMOT, Prebendary of Wells.

W. F. HOBSON,  
December 16."

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, Dec. 17, 1891.

"Life! life! eternal life!" cried Christian, putting his fingers into his ears, while he fled from all who would stop him; mock, threaten, call after him who might, on he sped to the Cross and the Crown! How often during the past year has this scene arisen before us while witnessing the intellectual trammels, the endless discussions, the theoretic obstacles cast before the

willing feet of those who have longed to run the race set before them. The latest bone of contention thrown into the Church seems to be "the principle of authority: where is it vested?"—the inspiration of Scripture or the inspiration of conscience? and endless labyrinths of argument thereupon—old scepticism with a new name. There is nothing new under the sun; but new generations are lured by new wordings to old errors, and down they go headlong

into the fowler's snare. The person who wrote the following speaks truly: "A man brought up a Catholic can never be satisfied with a change to mere head religion—a theoretic salvation by an intellectual belief in a text of Scripture instead of surrendering to the Living Man Christ Jesus, and following Him in the way of the Cross." All these discussions and fencings about theoretical points delay those who would have flown to the rescue of souls; and, on the other hand, arrest souls who would have been led to the Living God straight through a Living Saviour. There is not the slightest doubt that Protestantism as such is at a discount in France—it is not producing what it promised. The world beckons; insidious Rationalism beckons; art, philosophy, beckon, with promise of alluring the people heavenward,—and legion are those who are caught in the snare. Wise are they who, leaving the past for what it was worth, strike for Christ's own freedom from world, flesh, and devil, and go right up to Christ's "Follow thou Me!" and obey it.

Socialism in a Christian point of view is also the order of the day. Rather late in the day to study what should have been studied forty years ago; but all honour to those who at last see the need of understanding the groans of those who are ready to perish, and the despair of the prisoners of hope.

There has been an honourable lance-breaking between two clever writers—one in the *Revue des deux Mondes* and the other in the *Correspondant*—on the present and future state of Roman Catholicism in France. M. Taine, in the first periodical, concludes that as a social power Roman Catholicism is declining, and he proves it by the enormous disproportion between nominal Roman Catholics and practising ones. By a gradual sliding backward the rural masses, following the city masses, are sinking into heathenism. Abbé de Broglie, in the *Correspondant*, is as near as possible at one with M. Taine in this appreciation, although he sees in the upper classes more men attending religious rites, more women turning sceptics than in later times, and the arousing of alarmed attention of the higher clergy to the direful loss that would accrue to Roman Catholicism were the defection of the country populations not stopped; for it is from the peasantry that the clergy are principally recruited.

The case of the Archbishop of Aix, who

for an unwarrantably worded letter to the Minister of Worship, has been legally condemned to a fine of 3,000 francs, has excited the zeal of the "fervent," who have sent in gifts far exceeding the amount, and has surrounded him and the clergy with a sort of halo. The generality of people esteem the fine fully merited.

The Protestant Faculty of Montauban is encouraged by an increase of students this session.

The *Signal* has ceased appearing.

M. Sagnol has resigned his bright and acceptable work in the McAll Mission to labour among the Baptists, whose spheres of activity are still on the increase.

The Evangelical Society, Central Society, the Sainte Foy Reformatory, the Laforce beautiful congeries of benevolent works have progressed during the past year. The African Missions also show progress; natives of Basutoland have at length been ordained pastors, and thus native activity is encouraged and increased. The Blue Cross Temperance effort is also progressing, and in certain places the pledge to total or temporary abstinence from fermented beverages promises to become a bond of union between pastors and workers of different denominations in the same town.

The good that may be done, without coming into publicity, may give a bright ray of hope. Take the following, given by the *Evangeliste* as an extract from a private letter: "We passed three holiday weeks in a Roman Catholic village of a thousand inhabitants. From the first day our family worship attracted the children of the neighbourhood; soon after, their parents came, and reported of it in such terms that we were obliged to hold it in the barn. Every evening from sixty to eighty persons, some from a neighbouring hamlet, attended, although it was harvest-time. On Sundays we had 200 hearers, overflowing into the yard. Two hundred New Testaments and 100 Bibles, and 1,000 tracts found eager acceptance. A similar effect was produced in another village, in which three Protestants were thus discovered. A dancing-room is offered for holding meetings, and the late Mayor offers me hospitality at my next visit." The priest attempted to get hold of the New Testaments, but did not succeed; a woman hid her's in a kneading trough, and others elsewhere, to avoid "unpleasantness."

There is a feeling more and more expressed respecting Sunday-schools that has led to much discussion—not merely as to the modes of conducting them—but as to their desirability! “Their fruit is doubtful.” “Children taught with the usual Sunday-school attractions find no pleasure in public worship for lack of attending its services with their parents, and so, having their early associations tenderly formed in the sacred edifice, are lost to the Church.” The same objections are discussed in Switzerland and in France. If Sunday scholars do not become a “holy seed” for the Churches, is it not rather that their little heads are stored with doctrines, while the great object of their immediate salvation is too generally lost sight of, the teacher indulging the

hope that the seed of correct doctrine will in *after life* bring forth good fruit? That this hope is for the most part delusive, is shown by the increasing ungodliness and worldliness of the new generation. The great point then with teachers is to bring their scholars to the obedience of faith—to come individually to the personal Saviour, who still calls the “little ones” to save and bless them on the spot.

The Kaiser has given 16,000 marks to the Lutherans for the building of an Evangelical Church in Paris.

The *Mission Interieure* has opened in Marseilles a permanent mission to the bereaved, at the gate of the cemetery, like those founded in Paris by the late Pastor Armand-Delille, and which have been greatly blessed to individuals.

## GERMANY.

[From our own Correspondent.]

Berlin, Dec. 15, 1891.

THE German delegates and visitors to the Alliance Conference at Florence brought home the desire to see the organisation of the Alliance strengthened in Germany. The committee has therefore issued a public appeal, which is now being circulated in the religious and political press. The Alliance has yet to contend with many difficulties in our country. Pastors are used to consider the whole geographical parish as their exclusive domain; they object to all interference. A very general reproach is made to dissenters that they do not address themselves by preference to the dead masses, but that they find it more convenient to gain such people as have already religious interests. These difficulties were not passed in silence in the committee of the German Branch, but thoroughly discussed in a spirit of brotherly love. The recent publication states that every denomination must keep the right of extension, but that the spirit of the Alliance prohibits proselytism amongst the believing members of other evangelical churches. Let us hope that this declaration, signed by the whole committee, which contains a number of State Church pastors and representatives of all other denominations working here, will not remain without fruit.

The last Sunday of the ecclesiastical year, celebrated here as a day of commemoration of the dead, was favoured by better weather than last year. It has been

calculated that about 400,000 people visited the Berlin churchyards on that day to put flowers on the graves of their relatives. Christian friends were again busy to spread the Word of God, for which people are generally more accessible on such a day. The City Mission had printed about 130,000 sermons, and the German Evangelical Book & Tract Society had put an equal number of tracts at the disposal of the distributing friends. These publications hardly sufficed; they were generally well received. This occasion must all the more be seized as in general we find the population more opposed to Christian preaching now. Several of the evangelisation meetings mentioned in my last letter, which began on Nov. 16, were disturbed. People came in with burning cigars and bottles of brandy, and made noise. The meetings are continued, however, nevertheless. A number of Christians here will probably now send an urgent invitation to Mr. Moody to pay us a visit here on his way to or from Norway.

It has been definitively decided that the Johanneum, the institution for training evangelists, is to remain at Bonn. A very favourable offer to sell the present building to a society for religious purposes has been accepted, and the remaining plot is sufficient to build a new house on it for twenty-four young men. At present there is hardly room for twelve. A number of young men have already received their training there, who are now in practical work in different parts of Germany.

The former president of the Berlin Consistory, Mr. Hegel, died after a short illness of twenty-four hours in the midst of the work of the General Synod. He was always faithful in his confession to Christ.

The last few weeks have been almost exclusively dedicated to Synods. The Synod for the province of Schleswig-Holstein met at Rendsburg, the one for the former Duchy of Nassau at Wiesbaden, and the Synod of the Reformed Church of Hanover at Aurich. They all assented to the change of the day of repentance. But the chief interest was concentrated in the General Synod, which separated on December 4, after a session of nearly four weeks. Finally an offer of financial assistance from the State was accepted, and the abolition of fees for baptisms and marriages voted. The same was done at Rendsburg. The whole session of the General Synod can be considered as very satisfactory. The attitude of the Church Government, represented by President Barkhausen, was very friendly, and this was responded to by confidence on the part of the Synod. The Emperor invited a number of representative members to Potsdam, a distinction which had not formerly been granted to the Synod. The three parties worked in hearty co-operation, and in this way it was possible not only to give a good example of unity to the whole country, but also to achieve practical results. Some laws were voted, and a number of private propositions from members were carried. The Synod expressed its hearty sympathy with the energetic way in which the Emperor resolved to check immorality, but at the same time the decided hope that no measures against the social evil might be taken which look like a licence and would be a stumbling-block to many consciences. The wishes for greater independence of the Church were reduced to a very small minimum, but one which can perhaps be realised, and would therefore be a decided step in advance, while larger claims would simply have met with the decided opposition of the Government. A resolution about the appointment of professors of divinity was given up, as Count Zedlitz had declared that he would in future communicate with the Upper Consistory on each appointment before he spoke to the man himself. Much work was done in those short weeks. Many warm and eloquent appeals were heard for

foreign missions, for the religious instruction of the young, and other important things. The testimony of the General Synod cannot fail to leave a deep impression throughout our whole Church; and we trust that this will not be disturbed by an unpleasant episode, which took place the last day. The Lutherans and the friends of the Positive Union proposed Mr. von Kleist-Retzow as president, and Mr. Stöcker a member of the Council of the Synod; the Party of the Middle opposed this, as these two men were too much men of a party. The two groups which had the majority nevertheless stuck to their propositions. The venerable Mr. von Kleist-Retzow, a strong Lutheran in Church and a strong Conservative in political questions, the staunch advocate of the independence of the Church, was elected, but Mr. Stöcker was not. The defeat of the latter was only possible by the fact that a number of men of his own party left him. This evidently took place, as they were afraid his election might be unpleasant to the Emperor. In consequence Mr. Stöcker and fourteen other gentlemen left the party of the Positive Union—but we hope that this will not have further consequences. For Mr. Stöcker it is also, perhaps, the best to remain entirely free.

An occasional correspondent writing from Blankenburg says:—

It is much to be regretted that Alliance principles are as yet little understood in Germany. It is all the more satisfactory that there is an increasing approximation in true Alliance spirit between the various dissenting bodies. This was particularly apparent at the meeting of the Sunday-school Union, which took place at Berlin on October 6 and 7: a Union comprising all denominations outside the National Church—Baptists, Episcopal Methodists, Wesleyans, Free Churchmen, and others—120 delegates met in a truly brotherly spirit. The Conferences, too, for the deepening of spiritual life, which take place annually at the Alliance House, Blankenburg, in Thuringia, are greatly blessed in strengthening and spreading true Alliance principles. The sixth of these meetings, which took place on September 1 to 4, showed a happy mixture of all Protestant denominations in Germany, from the Lutheran Pastor to the staff captain of the Salvation Army. The *Evangelisches Allian Blatt*, a bi-monthly



journal, is issued from Blankenburg, and contains records of Christian life and evangelistic effort among all Protestant denominations in Germany.

These are the days of religious liberty so-called; but in the kingdom of Tuscany a Methodist preacher has been fined £1 10s. for praying with a sick Lutheran; another

is threatened with having to pay a far heavier sum should he insist on offering prayer at the grave of one of the members of his church.

[We are glad to know that the Berlin Committee of the Alliance has warmly taken up these matters.—ED.]

### ITALY.

WE extract the following account of the Waldensian Synod, given by the Rev. William Boyd, LL.D., Glasgow, in *A Voice from Italy* :—

"The Synod began, as Synods usually do, with a sermon, which was preached by Professor Bosio, of Florence, in the 'Temple,' a handsome church in the western outskirt of the town. The learned professor is comparatively young, but he has already made his mark, and is looked upon as an advanced scholar. His sermon, on 1 Tim. iv. 16, made a deep impression. The sermon was followed by the ordination of two theological candidates—each, by a strange coincidence, bearing the name Philippe Grill—of whom the one has devoted himself to mission work in Abyssinia, and the other to the pastorate of a church in a French-speaking district of Canada. After the service, the Synod was constituted, and the 'bureau' elected, of which the chosen president was Professor Geymonat of Florence, who acts as a kind of permanent moderator. So satisfactorily does he perform his duties that he is re-elected year by year. The hall in which the Synod holds its ordinary meetings was built for the purpose two years ago, and is part of the 'Casa Valdese,' a handsome building erected to commemorate the 'Glorieuse Rentrée des Vaudois' in 1689. A better planned Synod House could not be conceived. You enter a spacious hall, on the right of which is the library,—two large rooms which serve as a kind of 'lounge' for the members. Opposite, on the left, is the Synod House proper, in plan like the British House of Commons, with a dais at the extreme end for the moderator and officials. There are extensive galleries for strangers, and the floor is reserved for members who occupy the benches which line each side, and the cross-benches opposite the chair. There are about 120 members of Synod, representing all the parishes in the Valleys, and all the mission stations in other parts of Italy, as well as

the Colonia Valdese in South America. The appearance of the Synod when I entered it impressed me. The men who compose it are worthy successors of sires who counted not their lives dear when the interests of Christ's Kingdom were at stake. They are also men of culture, for the Waldensians aim at a highly-educated ministry. In this respect they contrast favourably with the Italian clergy, who, if you except the higher orders, are very illiterate, learning being at a discount among the ordinary parish priesthood. The Evangelist pastors are in every respect equal to the beneficed brethren in the parishes of the Valleys, and by their gentlemanly manners and refinement, as well as by their zeal and consistent lives, commend the gospel they proclaim."

The Rev. J. R. McDougall, writes as follows :—

The General Assembly of the Evangelical Church of Italy, formerly the Free Italian Church, was held in Florence. The opening sermon, by President Borgia (of Milan), from 1 Cor. i. 27, as to God's strange choice in apostolic times, and all down the ages, of humble agents to do His work, by filling them with the Holy Ghost, was very searching and impressive. It was followed up by various diets for confession, re-consecration, and prayer for a fresh baptism of power. The brethren share the feeling so general in the home-lands, that we are on the eve of great spiritual events, and are taking their right place and looking up with expectancy for mighty blessings from God upon the throne.

The fifty-seven churches, large and small, were represented, for economy's sake, by thirty-six deputies only. Signor Borgia was again named president, and all the arrangements showed the rare administrative ability of the Rev. Cav. Fera, the secretary of the committee. The proceedings on this account were marked

by a thoroughness and practical character, in advance of former years. The recent recognition of the Church by the Italian Government, and the telegram to the King, full of the spirit of loyalty and patriotism, and his Majesty's gracious reply, raised the speaking to a higher level. The little missionary band of other days is gradually consolidating into a wisely-regulated Church, in all departments of Christian labour.

At the evening meetings, which were very crowded, three of the ablest evangelists discoursed on leading topics of the day—Beltrami (of Palermo) on "Christianity and Morals"; Silva (of Bologna) on "Italy and the Gospel," and Spigno (of Genoa) on "The freedom with which the truth makes free." A good deal of formal business had to be transacted of course, but ample time was given for profitable discussions on "The Evangelisation of Italy," "Sabbath Schools," "Reports of the Churches, and the Work of the Committee during the year."

Financial affairs were well in the front. The Treasurer of the Aged and Infirm, and Widows' and Orphans' Fund, hereafter to be called the McDougall Fund, had a large increase to report, and the churches showed a rising liberality; but the General Treasurer had to speak of a falling off in the deputations, and to pledge every one to do his very best, so as to avoid a deficit in December in the very first year of the Churches' independent action, and of the Government recognition.

The consecration service, by Pastor Conti (of Rome), of six evangelists, Messrs. Manin, Borsi, Beltrami, Lenzi, Silva, and Spigno, was deeply interesting but the crowning joy of the Assembly was the reception of delegates from mission churches in Italy, and from the British and Scottish Bible Societies, the Waldensian College, the French and German pastors of Florence, and the Italian Religious Tract Society.

In four different locale in Naples meetings have been held under the auspices of the Evangelical Alliance to confer on the Sabbath question, and in which members of the different evangelical churches have taken part. The happiest results are expected from these deliberations. The subject is of vital interest, and touches the nations generally. There is every reason to believe that the subject will be thoroughly followed up with tact and without ostentation, and that every appearance of making it subservient to any end than the true one will be strictly avoided. All Evangelicals are, without exception, interested in the cause, and must not only make it a personal duty to observe the Lord's-day, but also use all their influence to induce others to sanctify and set it apart, working to that end zealously and lovingly.

The present policy of enlightened Italy contrasts very favourably with that of Russia, with regard to their relations with the Jews. Whilst Russia oppresses, Italy honours. No one is more in favour with the Royal house of Savoy than the present Minister of the Treasury, Signor Luzzati, who is an Israelite. Holding as he does the most important bureau, after that of the Foreign Office—which latter is in the hands of the Premier—he has an arduous course before him. His appointment gave almost universal satisfaction. When recently King Humbert went on board one of our English warships lying off the Italian coast, Sig. Luzzati and the Minister of Marine were the only Ministers of State who accompanied him. Queen Margherita, on her part, is an enthusiastic student of Hebrew, and by her sympathy adds prestige to the honour which is so graciously bestowed by her royal husband and her nation on members of God's ancient people. Nor is Sig. Luzzati the only favoured one, for the Royal House is served in responsible offices by many Jews. Would that they one and all recognised their elder brother, the Nazarene, as their Messiah and their Saviour!

## RELIGIOUS PERSECUTION IN RUSSIA.

*(Communicated by a Member of the Council of the Evangelical Alliance.)*

THE following extracts from Mr. Wallace's well known book upon Russia, giving an account of one of the "non-orthodox" churches situate upon the Volga amidst the Zhiguli Hills, and which is now suffering

from the persecutions of the Russian Holy Synod, with M. Pobiedonoseff at its head, will, we think, be read by members of the Alliance with interest. Not improbably many will be of opinion that the doctrine

and morals and even the church organization of these people in its limited development are more in accordance with those of a church founded on the Apostles and prophets than one on Icon worship and an ecclesiastical organisation which persecutes in the name of "orthodoxy" a purity of Christian faith her own hierarchy and priesthood have long been strangers to, and in the name of "nationality," drives from Russia the most sober, industrious, regular tax-paying and intelligently loyal of its population. Mr. Wallace's chapters (xix. and xx.) intitled "Among the Heretics" and "Dissenters," are full of interest, and his book is fully worth an attentive reading by all interested in Russia and its Christian population. The publishers are Cassell & Co. We regret the space at our disposal prevents our doing more than give a few disjointed extracts.

Mr. Wallace writes: "Whilst engaged in this occupation I heard a great deal about a peculiar religious sect called the Molokáni, and I felt interested in them because their religious belief, whatever it was, seemed to have a beneficial interest on their material welfare. Of the same race, and placed in the same conditions as the orthodox peasantry around them, they were undoubtedly better housed, better clad, more punctual in the payment of their taxes, and, in a word, more prosperous. All my informants agreed in describing them as quiet, decent, sober people, but regarding their religious doctrines the evidence was vague and contradictory. . . . Desirous of obtaining clear notions on the subject I determined to investigate the matter for myself. . . . When returning some weeks later from a visit to the Kirghis of the Inner Horde, I arrived one evening at this centre (i.e., the village of Alexandrof-Haï) and was hospitably received by one of the brotherhood. In conversing casually with my host on religious subjects I expressed to him a desire to find someone well read in Holy Writ and well-grounded in the faith, and he promised to do what he could for me in this respect." Mr. Wallace here gives a humorous description of how twelve peasants were shortly after ushered into his room, and his method of provoking a religious discussion. He proceeds, after mentioning that their leader placed before him a folio Bible in the Slavonic tongue in order that he might read passages in support of his arguments, "If the logic of

the peasants was not always unimpeachable, their knowledge of the Scriptures left nothing to be desired. In support of their views they quoted long passages from memory, and whenever I indicated vaguely any text which I needed, they at once supplied it verbatim, so that the big folio Bible served merely as an ornament. Three or four of them seemed to know the whole of the New Testament by heart. The course of our informal debate need not here be described; suffice it to say that after four hours of uninterrupted conversation, we agreed to differ on questions of detail, and parted from each other without a trace of that ill-feeling which religious discussion commonly engenders. Never have I met men more honest and courteous in debate, more earnest in their search after truth, and more careless of dialectical triumphs than these simple uneducated peasants. If at one or two points in the discussion a little undue warmth was displayed, I must do my opponents the justice to say they were not the offending party."

Reading such passages as these we are tempted to ask—Have we not an unknown branch of the Evangelical Alliance on the banks of the Volga? After a most interesting page on their fundamental principles, amongst which are "that Holy Writ is their only rule of faith and conduct, and that great latitude should be allowed for individual and local differences of opinion on matters of detail," Mr. Wallace proceeds: "For their ecclesiastical organisation the Molokáni take as their model the early Apostolic Church as depicted in the New Testament, and uncompromisingly reject all later authorities. In accordance with this model they have no hierarchy and no paid clergy, but choose from among themselves a presbyter and two assistants—men well known to the brethren for their exemplary life and knowledge of the Scriptures—whose duty it is to watch over the religious and moral welfare of the flock. On Sundays they hold meetings in private houses—they are not allowed to build churches—and spend two or three hours in psalm-singing, prayer, reading the Scriptures, and friendly conversation on religious subjects. If any one has a doctrinal difficulty which he desires to have cleared up, he states it to the congregation, and some of the others give their opinions, with the texts on which the opinions are founded. If the ques-

tion seems clearly solved by the texts, it is decided; if not, it is left open. As in many young 'sects' there exists among the Molokáni a system of severe moral supervision. If a member has been guilty of drunkenness or any act unbecoming a Christian, he is first admonished by the presbyter in private or before the congregation; and if this does not produce the desired effect, he is excluded for a longer or shorter period from the meetings and from all intercourse with the members. In extreme cases expulsion is resorted to. On the other hand, if any one of the members happen to be, from no fault of his own, in pecuniary difficulties, the others will assist him. This system of mutual control and mutual assistance has no doubt something to do with the fact that the Molokáni are always distinguished from the surrounding population by their sobriety, uprightness, and material prosperity."

The law of Christ is seen operating here as everywhere towards the happiness and prosperity of man, interrupted, however, always, as He forewarned us, "with persecutions;" and alas, as in the past so in the present, from the high-flown pretensions to infallibility and orthodoxy of ecclesiastical corporations acting in the name of Christ, but forgetful of His spirit and teachings. But one word more from Mr. Wallace on the charge of disloyalty to the State, which has ever been the subterfuge under which persecution has endeavoured to justify itself.

"It is often said that these heretical sects are politically disaffected, and the Molokáni are thought to be specially dangerous in this respect. Perhaps there is a certain foundation for this opinion, for men are naturally disposed to doubt the legitimacy of a power that systematically persecutes them; but it may be confidently affirmed that any fanaticism of this kind which may formerly have existed has lost its significance now that active persecution is no longer 'in fashion.'" (This was written in 1877, and, of course, before the recent revival of persecution under Mr. Pobiedonoseff and the Holy Synod.) "With regard to the Molokáni, I believe the accusation to be a groundless calumny. Political ideas seem entirely foreign to their modes of thought. During my intercourse with them I have often heard them speak of the police as 'wolves which have to be fed,' but I have never heard them speak of the Emperor other-

wise than in terms of filial affection and veneration."

Mr. Wallace numbers these Molokánis at probably some hundreds of thousands. Any further reliable information as to their present numbers and conditions will be thankfully received by the secretaries of the Alliance.

The above paragraphs refer to one of the so-called sects now suffering from the persecution of the Russian Church. The Stundists referred to in the following summary of a recent astonishing Imperial rescript are described by Mr. Wallace in his book upon Russia, and generally known to be "simple Evangelical Christians." Their number is not known, concealment of their faith being almost as necessary as that of Christians in the days of Roman Pagan persecution and life in the catacombs, but it has been put approximately at 100,000. Many have left Russia for America and countries in Europe to escape the prison or Siberia. The sum of their offending is the cessation of offerings to the Icons of the so-called saints of the Russo-Greek Church, and encouraging each other in a purer faith and worship than "orthodoxy" provides for them. This, of course, diminishes the incomes of the priests, high and low, who are largely dependent upon these offerings; and hence a fear of "to what this thing may grow"—and both Priest and Czar, or, as we should say, Church and State, are aroused to cruel persecution, euphemistically called "vigorous action," against those who "injure even more and more the faith of our fathers."

"Mgr. Leonius, Orthodox Archbishop of Warsaw, has been appointed Metropolitan of Moscow, in the room of Mgr. Joannicus, who has been made Metropolitan of Kieff. In the Imperial Rescript appointing the latter prelate, the Czar lays stress on the 'necessity of vigorous action against the sect of Stundists who,' writes his Majesty, 'injure even more and more the faith of our fathers.'"—*Times*, December 5.

#### THE RUSSIAN STUNDISTS.

A correspondent in the *Christian* writes further of these religionists:—

"While in England I was often questioned concerning the belief, &c., of the Stundists, and as it may, perhaps, interest many to hear something about these Christians, I will give some account of them:—

"The sect of 'the Stundists' has existed in Russia for about twenty-five years; during the last decade, however, its spread has considerably increased. The Russian name of the sect is *Schtunda*; it is of German origin (from *Stunde*—hour, or lesson). The Stundists do not give themselves this name, but call themselves Evangelical Christians. When, in the Russian village of Ossnowa, in the district of Odessa, the founders of this community—the peasants, Onistschenko, Ratuschnyj, and Baslabar—with a few friends, came together to worship and read the Bible, as the Lutherans did in the neighbouring German colony of Rohrbach, they were contemptuously called by their village companions 'Stundists,' and the name has remained.

"The Stundists resembled the little isolated Lutheran community only in outward form, and went their own way, keeping themselves separate from the German element, and inclining more towards the rationalistic Russian sects of the Molokans, &c. But the teaching of the Stundists was complete in itself, without any admixture of other doctrines. In the prevailing state of enmity against Germans in Russia, ignorant people have made Stundism an occasion of quarrel against the Germans, and make all sorts of foolish assertions, saying that the Germans persuade Russians to become Stundists. Without doubt, however, the Stundists have heard pure evangelical teaching from the Germans, and honour it.

"After the abolition of serfdom the longing for freedom of conscience was awakened. In the Russian Church, frozen in Byzantine formalism, there was no room for this. The 'hours of devotion' of the German colonists were only the spark which brought to a flame that which had been glowing, unknown and concealed, in many Russians. The following is a proof of this. When Michael Ratuschnyj, the head of the Stundists, was brought before a tribunal, he said: 'I had no intention whatever to found a new sect; this has come quite accidentally. In one of our meetings the conversation turned on spiritual life. The priest who was present was unable to give an answer to any of the questions put to him, and thus was kindled in me the longing to grasp Scripture with my own mind, and to point it out to others. The number of those who listened to my words was very great; all came of their own free will, and I instructed them according to my own comprehension.'

"The sect of the Stundists originated in the districts of Odessa and Elisabetgrad, from whence it soon spread over the whole province of Kherson, extending from thence into the provinces of Kiev, Podolia, and Volhynia, thence to those of Ekaterinoslav, Kharkov, Poltava, Tchernigov, and Mohilev, and penetrating eventually into Great Russia and even to St. Petersburg. The number of the Stundists is great, but it is impossible to give even an approximate estimate of them, as many only hold the faith in secret, through fear of punishment or of loss of property; I do not think I am wrong in placing the number at 100,000—it is certainly not less. We find, however, that the whole Greek Church is shaken by the teaching of the Gospel, and only the opportunity is needed to enable these oppressed and fettered people to shake off the yoke of corrupt doctrines. This is occasionally owned by the priests themselves.

"The Stundists recognise neither a consecrated priesthood, nor sacraments, nor the worship of saints. They hold that all men are equal before God, and that it is the duty of each to instruct others out of the Bible. Marriage is celebrated before the elders of the community, and divorce is not permitted. The most important point in their doctrines consists in the maintenance of brotherly love towards all men and industrious work. The Stundists are everywhere known as thorough and sober workmen. One of their chief precepts is that work is a duty and an honour to men, but that it must not be made subservient to selfish ends. Only so much is to be earned as is necessary for the preservation of their own lives, those of their families, the sick and those incapable of work. Superfluous earnings are to be avoided, as they would give an impetus to the sinful impulses of human nature. This rule they strictly observe. They renounce personal possessions and recognise only a general community of property, especially with reference to land. This latter belongs only to the fraternity.

"Theoretically, the Stundists do not recognise the authorities—consequently, also, they do not recognise the Czar; inasmuch as true Christians, that is to say, those who live a really Christian life, require no authorities. But they consider the latter necessary for the present, because the time of these true Christians is not yet come. Therefore the duties towards the authorities are to be fulfilled for the sake of

peace, and the laws of the government must be obeyed without complaint. During recent years, Stundism has split up into several sects. But little is heard of this, and their inner life is little known. To the ruling State Church (the Orthodox Greek Catholic) Stundism is a sharp thorn in the flesh; and the campaign of the police is to be opened against them with great severity; the strongest measures are to be taken. Police and gendarmes are to become the guardians of Russian salvation.

"The ruling Church pretends to have discovered dangerous communistic and revolutionary ideas among the Stundists. They fear that orthodoxy will be undermined, and that the Greek Church will collapse. In vain, however, do they seek for proofs, and even the false accounts which have been given in the law courts have proved that in none of the revolutionary disturbances have Stundists been found. The doctrine of the Stundists, taken all round, is best described by the words: 'Introspection, and the purification of the inner man.' They have not yet had the opportunity of hearing the true word of the Gospel of the Cross of Christ preached by disinterested servants of the Gospel, and thus it may well be said to those who love God with a pure heart: 'Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.' The harvest truly is plenteous, but the labourers are few, or none. Above all, however, let us, without doubting, lift up holy hands to God for His people in these troublous times, and like our forefathers, by faith we shall subdue kingdoms."

#### CALL TO PRAYER.—GENERAL PERSECUTION IN RUSSIA.

The following letter has been addressed to the editors of various newspapers:—

Sir,—The attention of the Evangelical Continental Society having been called to the fact that a general persecution of all non-members of the Greek (orthodox) Church in Russia is now proceeding, the Committee are desirous of stating with the utmost brevity some of the facts, and of urging such action as alone seems possible.

In some of its aspects the dire persecution of the Jews is based on economic-political grounds, and the same may be alleged with regard to that of the Lutherans in the Baltic Provinces, of whose oppression we have heard for some years past. Russia for the Russians, *alias* the Slavs, is the cry, and so other nationalities must become Russian in language and religion, or go. But Church and State are one in the Empire of the Czar, and every political movement may be said to have

its religious aspect. The Greek Church, headed by the now notorious Pobiedonostzeff, have long had a hand in the troubles in the Baltic Provinces, nor do they regard with displeasure the miseries and losses inflicted on their fellow-subjects, the Jews.

But lately they have been giving their attention to the rapid and extended spread of Dissent among the Russians themselves, and in June last a Conference of 150 delegates met in Moscow to determine on measures by which, as it is hoped, the increasing secessions from the ranks of the Church may be checked. The following is the gist of the astounding resolutions that were passed:—

- "1. As every Russian must hold a passport, those of Stundists (*ie.*, Protestant Dissenters) are to be marked that no orthodox believer may take one of them into his employ.
- "2. A priest is to preside at every trial of persons accused of seeking to pervert others and draw them away from the Greek Church.
- "3. The growing wealth of the Protestant Dissenters is to be checked. They are not to be allowed to secure large properties.
- "4. Their children are by all possible means to be withdrawn from their influence and trained by orthodox priests."

Such are the Draconian measures which are now being enforced in order to stamp out Stundism. Surely then, it will be said, these Stundists must be enemies of the State and of religion. But the universal testimony of all impartial observers is that, if they differ from the rest of the Russian people, it is in their being more *truthful, honest, sober and pure*. They are simple Bible-readers, and this is the outcome of their reading. They are a living protest against the horrible ignorance, superstition, and corruption of the State (orthodox) Church. That is their crime and for that they must be punished, and if possible suppressed. But they are spreading, and we believe they will spread. It is by such people alone that Russia can be saved.

Now, as we hear of their leaders being banished to Siberia, and of whole families—perhaps without their children—being compelled to migrate to desolate regions in the Ural Mountains or on the Persian frontier, and as we remember that these humble folk are Protestant Dissenters; and again, as the Jewish and German persecutions are forced on us by many harrowing details, are we to fold our arms in despair? To appeal to the Czar or to the heads of the Greek Church would be folly, and worse than folly. Recent experience has shown that.

One resource is open to us all. We can appeal to the Lord of Hosts—His arm is not shortened, His ear is not heavy. We desire therefore through your columns to urge all followers of the Lord Jesus Christ to unite in earnest and persistent supplication on behalf of these suffering ones in Russia. In presence of the miracle of Bethlehem, soon to be commemorated, and amid the solemnities of the New Year, let the Church of Christ in this and other lands lift up its voice to God. This is all it can do, but this surely it ought to do and will do, in the name and in the faith of Him who has all power given to Him in heaven and on earth.

—On behalf of the Committee,

R. S. ASHTON, Secretary.

13 Blenheim Street, London Wall, E.C.

Dec. 14th 1891.



## BRIEF NOTICES OF BOOKS.

*Christendom from the Standpoint of Italy.* Proceedings of the Ninth General Conference of the Evangelical Alliance, held in Florence, 1891. London: Office of the Evangelical Alliance, 7 Adam Street, Strand.

THE International Conference at Florence, in April 1891, will long be remembered in the annals of Evangelical work and effort, not merely in England, but all the world over. Perhaps, in God's providence, that great convention may stand out in history as a landmark in the progress of Christian teaching and philanthropy. It was well and fitting that Florence, "once the crown of Italy" and the city of two such noble men as Dante and Savonarola, should have been chosen as the meeting-place of the delegates of the Alliance, and of those interested in the cause of spreading a knowledge of the pure Gospel in countries oppressed by the nightmare of Romish corruption and priestly despotism. It was fitting, too, that Florence should have been chosen, because it was on this spot that the Evangelical Alliance made its first great effort in favour of religious liberty. Italy is, doubtless, on the verge of a great religious movement, and at Florence Evangelical Christians from all quarters were able to meet and discuss the problems of the hour. We are profoundly thankful, therefore, to have the record of such a gathering placed in our hands in a convenient form. Many of the speeches delivered have something over and above a temporary interest. Dr. John Stoughton's admirable address, for example, entitled, "Florence and the Italian Reformation," which should be read by all desirous of understanding the mutual relations existing between the Renaissance and the tide of Reformation which swept over Europe in the sixteenth century. We had marked several addresses as specially noteworthy, among them a fine piece of historical criticism by Dr. Philip Schaff; which may be found on pp. 24-36 of the handsome volume now under review. Perhaps the address that will be found most striking by many, is Professor Mariano's (of Naples), the keynote of whose speech may be discerned in his opening words: "For two reasons I have accepted the invitation to speak at the Conference: (1) In order to show that I am not ashamed of the Gospel of Christ. (2) Because I have thought it desirable that an independent and objective voice should be heard on this occasion." Professor Comba (of Florence) has supplied an outline of his admirable address, which ought to be preserved in *extenso*. Among other able speeches, one must at least advert to those delivered by Dr. Prochet, Principal Sir J. W. Dawson, F.R.S. ("The position of the Bible with reference to Science"—a temperate and thoughtful paper), Professor Redford, the Editor of the volume, and Pastor Theo. Monod, of Paris. Inadequate as this review inevitably must be, what has been said will, at least, prove the value of a book which contains so much interesting and instructive matter, supplied by so many representative men. Lastly, a tribute of thanks—none the less sincere because brief—must be expressed, in the name of all friends of

the Evangelical Alliance, to Mr. A. J. Arnold, one of the secretaries, "to whose indefatigable activity and practical common sense," says Dr. Prochet, "we are so much indebted for the success of the Conference." These words (on p. 308) will be echoed by not a few of those who know Mr. Arnold and his invaluable services to the cause which he has long advocated in so many parts of England and the Continent.

*Theosophy, Buddhism, and the Signs of the End.*

By G. H. PEMBER, M.A. Hodder & Stoughton.

MR. PEMBER's writings are too well-known to need any detailed notice here. The present 80-paged booklet is simply a reprint (with the addition of a prefatory note) from the author's work *Earth's Earliest Ages*, of those chapters which these relate to the spread of Theosophy and Buddhism in our day. It matters little whether people exactly agree with Mr. Pember's interpretation of the phenomena under discussion; but no one—certainly no Christian—can fail to admit that the indictment brought against the various systems now in vogue, is very heavy indeed. For our part we cannot believe that any professing Christian can, after reading this brochure, under any circumstances accept the occultist and spiritist teachings so ably described by the writer, without seriously compromising his professed loyalty to the Gospel. We will venture to make a suggestion to Mr. Pember, and that is, that he should, for the benefit of readers whose purses are small, issue *Earth's Earliest Ages* complete, in a cheaper edition. Many would be glad to possess the book, and we should welcome such a reprint as a boon indeed. Only a few days since, was announced a small work, *The Imitation of Buddha*, issued by an English firm of publishers, at a very low price. It is intended to form a sort of daily text-book, with extracts from Buddhist writings. Surely such a phenomenon is striking; and even a straw shows which way the wind is blowing. As a corrective of the negation and practical Atheism of such creeds, which seem to be finding their way everywhere and making converts of many, Mr. Pember's works should be studied with attention; they are reverent, learned, and truly devout.

*Darkest Britain's Epiphany.* By the Rev. ROBERT DOUGLAS. Nisbet & Co.

A stout volume of more than 350 pages, by the author of *Ephraim-England*. This will, of itself, sufficiently indicate the tenor of the work. There is evidence of considerable reading on the part of the author; but, as to his conclusions, we can but quote the well-known words of the old Roman poet: "*Credat Judæus Apella; Non ego!*"

*The Life and Times of Joseph; in the Light of Egyptian Lore.* By the Rev. H. G. TOMKINS. Religious Tract Society.

THIS little book of 200 pages forms the seventeenth volume of that excellent series: "By-paths of Bible knowledge." Mr. Tomkins is well-known to Egyptologists and

others, through his *Studies on the Times of Abraham*, and by a number of able and interesting papers in the "Proceedings of the Society of Biblical Archaeology," and elsewhere. No one should any longer fancy himself properly acquainted with that great historical episode of Joseph's rule in Egypt, unless he has read the present instructive work on those times. It certainly is not intended to while away some idle hour; and, to be duly understood and appreciated, requires study—but study which will amply be repaid. The foot-notes are not the least useful part of the book, for they furnish references which will be a clue for the student who is threading his way through the intricacies of Egyptian history. The index is fairly full; but a good map ought certainly to be added if the book reach a second edition, which we cordially hope it may.

*The Religious Tract Society Pocket-Book; The Penny Almanack; The Pocket-Book Almanack.*

THESE annual publications of the Religious Tract Society are so well known that it is hardly necessary to say a word in order to commend them. The Pocket-Book contains much valuable information of a miscellaneous character. The body of the work is appropriated to engagements on one page with a text for each day, and on the opposite page a corresponding space for daily meditations. Altogether a very neat and yet comprehensive pocket-book.

*Daily Words for Daily Life.* Religious Tract Society.

A Dainty little booklet containing a group of Scripture texts and a hymn on a given subject, these being arranged on two pages facing each other. The collection is made to cover thirty-one days, and there are a few supplementary subjects for special occasions.

*The Days of Queen Mary; or, Annals of her Reign.* Religious Tract Society.

THIS is a new edition of a capital volume giving particulars of the restoration of Romanism, and the sufferings of the martyrs during that period. Such a book has a special value at the present time, when there is great danger of our forgetting what our forefathers suffered from the Papacy. The preface to the volume contains the following pregnant sentences: "And now a modified system is brought forward which we are told represents the real doctrines of the Church of Rome. Although the fundamental truths of the Gospel are still wholly perverted, the more glaring features of error and superstition, which unblushingly appear at the present day in countries where Popery prevails, are softened down or studiously kept from view in our land." Eminent Romish divines speak of Queen Mary in high terms, and assert that during the first two years of her reign no Protestant was arrested on account of his religion. This, and many similar falsehoods will be found to be ably disproved in the volume before us.

## Evangelical Alliance.

### FLORENCE CONFERENCE VOLUME.

THE volume containing the report of the addresses given at the Ninth International Conference of the Evangelical Alliance, held in Florence last April, has just been issued. The book numbers 337 pages, and is similar in style to the former volumes, reporting the General Conferences of the Alliance. A few of the addresses are given *extenso*, but most of them are summarised. The subjects treated include the following: The Renaissance and the Reformation; Renaissance and Regeneration; Florence and the Italian Reformation; Religious Thought in Italy; the Obstacles to Reformation in Italy; the Obstacles which the Reformation encounters in Spain; Present Salvation; Spread of the Gospel; the best methods of Evangelization; Evangelization in Italy; the Divine Authority of Holy Scripture; the Word of God the source of spiritual life; the position of the Bible with reference to Science; Christ, the Foundation of the authority of Scripture; the Waldensian Bible in Germany before Luther; Poverty and Riches from the Gospel point of view; Christian testimony in presence of the wants of the day; the Religious and Social necessity of the Observance of the Lord's-day; Christianity, a faith for all nations; the relation of the Church to modern society; a new departure in Evangelical Alliance Work; Foreign Missions; Evangelical Church in Egypt; International Christian Co-operation; Bible Society's Work and Tract Distribution in Italy; the duty of Evangelical Christians in regard to the Slavery Question; Our Young Men and Young Women; Sunday-school Work; Christian Work among Soldiers and Sailors; How the power of faith is perfected in love; the Presence and Power of the Holy Spirit in Christian Life; the true Unity of the Christian Church.

The book has been edited by the Rev. Professor Redford, who was present at the Conference as one of the speakers. It is published at 5s., but to subscribers 4s. The Council of the Alliance earnestly hope that many friends will obtain copies of this interesting volume for presentation to college and public libraries throughout the country.

## WEEK OF UNIVERSAL PRAYER.

JANUARY 3—10, 1892.

THE West-end meetings, convened by the Council of the Alliance, will be held daily in PORTMAN ROOMS, BAKER STREET, PORTMAN SQUARE; commencing on Monday, at 11.30 each morning.

The following is the Programme for the Week :—

SUNDAY, January 3.—Sermons: "*I will pour water upon him that is thirsty.*"—Isaiah xlv. 1 to 5. "*The unity of the Spirit in the bond of peace.*"—Eph. iv. 3.

MONDAY, January 4.—*Confession, Humiliation, and Praise.*—Humiliation and Confession: Personal, social, and national sins; inconsistency, slackness in prayer, rivalry, worldliness, pride, strife, and other sins. Praise for all spiritual blessings; for our union at the throne of grace; for our Great High Priest; for one faith, one hope, one common salvation; for the real unity of all believers, and the growing desire for its fuller manifestation; for the rich blessing upon the late Florence Conference. Prayer that believers everywhere may become more entirely consecrated to the Lord Jesus, more eager to realise their high calling, and less conformed to the world; that those who are laid aside from active service through age, infirmity, or affliction may enjoy much of the Lord's presence.—Ps. li.; Dan. ix. 3 to 19; Ps. xxxiv.; Eph. i. 15 to 23. Chairman: General Sir R. PHAYRE, K.C.B. Address by the Rev. FILMER SULLIVAN, M.A., Vicar of St. Matthew's, Bayswater.

TUESDAY, January 5.—*The Church of Christ.*—Praise for the Presence of the Saviour with His Church everywhere; for the gift of the Holy Spirit to comfort, sustain, direct, quicken and inspire. Prayer for forgiveness of all failures and sins in the Churches: that the union of believers in Christ may be more fully apprehended. That all Churches may be faithful to their Lord and His truth; that Christians may bear with each other's infirmities, and strive after the things which make for peace. That all Ministers and Teachers may be full of the Holy Ghost; that they may preach the Word with power; and that Ritualism, Formalism, and Rationalism may yield to the light of the Gospel. That Christian Conferences may be governed by the Spirit of wisdom, love, and power. That the persecution of Christians in Russia and other lands may cease.—Zeph. iii. 14 to 20; 1 John i.; John xvii.; Ps. lxxiii.; 2 Tim. iii. Chairman: Sir WILLIAM WILLIS. Address by the Rev. HENRY ALLON, D.D., Minister of Union Chapel, Islington.

WEDNESDAY, January 6.—*Families and the Young.*—Praise for the gracious promises made to the godly and their children; for the young people who are yielding themselves to the Lord, resisting the evils of the day, and serving Christ in His Church. Prayer that parents may be holy, devoted, wise, and true; training their children in Bible knowledge. That the love of Christ may be the light of every home, and the will of Christ its law; that the sons and daughters of Christian parents may be mercifully preserved from abounding iniquity. For Sunday and Day Schools; for Associations of Young Men and Young Women; for all Colleges, Universities, and Training Institutions; and that the religious teachers of the rising generation may be valiant and faithful.—Is. xlv. 1 to 8; Ps. cxvi.; Deut. vi.; Col. iii. 1 to 17. Chairman: GEORGE WILLIAMS, Esq. Address by the Rev. R. TAYLOR, Presbyterian Church, Upper Norwood.

THURSDAY, January 7.—*Nations and the World.*—Praise for the widely-opened doors for the entrance of the Gospel in many lands; for the active co-operation of Bible and Tract Societies; for the diffusion of the Word of God in some 300 languages; for the increasing dislike of war, and the growing desire for international good-will. Prayer that the nations may be more and more influenced by truth and righteousness; that the Lord's-day may be more widely observed; that Sovereigns,

Rulers, and Legislators may feel their responsibility to God and to their people; that our soldiers and sailors may become witnesses for Christ; that the designs of the Papacy may be frustrated; that unholy legislation may be swept away; that wars may cease; that slavery and the opium traffic may be put down; and that the Kingdom of Christ may speedily come.—Ps. cvii.; Matt. v. 1 to 18; Rom. xiii.; 1 Tim. ii. 1 to 8; Isaiah xxxi. Chairman: JAMES E. MATHIESON, Esq. Address by the Rev. F. W. MACDONALD, secretary of the Wesleyan Missionary Society.

FRIDAY, January 8.—*Missions to Mohammedans and Heathen*.—Praise for the devotedness of men and women in the Foreign Mission Field, and for the triumphs of the Cross achieved through their instrumentality; for the increasing number of young Christians who are giving themselves to the work among the heathen. Prayer for a more abundant outpouring of the Holy Spirit, and for a still larger supply of labourers in the great harvest-field; that Missionaries may be preserved from the danger of travel, fever, and the hostility of the natives; that fresh doors may be opened for the Gospel; and that Mohammedanism, and all false religions, may give place to the saving knowledge of Christ.—Ps. lxvii.; Joel ii. 23 to 32; Eph. vi. 10 to 20; John iv. 31 to 42. Chairman: Sir C. U. AITCHISON, K.C.S.I. Address by the Rev. E. A. STUART, M.A., Vicar of St. James', Holloway.

SATURDAY, January 9.—*Missions to the Jews and Home Evangelization*.—Praise for the large success of mission work, and the increase of Mission Churches and rooms; for the deepening resolve among the various Churches to seek and to save the lost; for the zeal and devotion of City Missionaries and Evangelists; for enlarged interest shown in Missions to the Jews, and for special blessing attending them. Prayer for all Christian workers; that Hospitals, Refuges, Reformatories, and all rescue agencies may be conducted with wisdom, skill, and power; that God would mercifully interpose to deliver the Jews in Russia from persecution, and that they may be led to accept the Messiah.—Ps. cxviii.; Acts iii. 12 to 26; Is. xlix.; Zech. iv. Chairman: DONALD MATHESON, Esq. Address by the Rev. F. B. MEYER, B.A., Minister of Regent's Park Chapel.

SUNDAY, January 10.—Sermons: "*Lo, I am with you alway, even unto the end of the world.*"—Matt. xxviii. 20. "*That they all may be one.*"—John xvii. 21.

Collections will be made after each meeting. Special contributions are also invited towards defraying the large expenses necessarily incurred in promoting the observance of the Week of Prayer throughout the world.

The South London Branch of the Alliance have arranged for Meetings daily, during the week: Monday, at 7, Metropolitan Tabernacle; the Rev. J. A. SPURGEON to preside, and the Rev. Dr. PIERSON to give the address. Tuesday, at 7.30, Lecture Hall, Rye Lane Chapel, Peckham; the Rev. J. T. BRISCOE to preside and give the address. Wednesday, at 7.30, Lecture Hall, Presbyterian Church, Clapham Road; the Rev. D. MACEWAN, D.D., to preside and give the address. Thursday, at 7.30, Lecture Hall, Wesleyan Chapel, Brixton Hill; the Rev. ENOCH SALT to preside and give the address. Friday, at 7.30, the School-room, St. Matthew's, Brixton; the Rev. MARCUS RAINSFORD, M.A., jun., to preside and give the address. Saturday, at 8, the School-room, St. James', Clapham; the Rev. F. A. C. LILLINGSTON, M.A., to preside and give the address.

Among the numerous series of meetings to be held in various parts of the Metropolis, the following may be specially mentioned: Conference Hall, Mildmay Park, daily at eleven, and evenings at half-past seven o'clock; Centenary Hall, Bishopsgate Street (arranged by the City Young Men's Christian Association), two meetings daily, from twelve to one, and from one to two o'clock. City Y.M.C.A. Hall, Whittington Avenue, Leadenhall Street, daily at six o'clock; Exeter Hall (arranged by the Young Men's Christian Association) daily (Saturday excepting) at one o'clock; St. Paul's, Onslow Square (Church Room), daily at five o'clock, but on Saturday at half-past seven o'clock; Powis Hall, Powis Gardens, Bayswater, daily at eight o'clock; Wandsworth, Down Lodge Hall, High Street, meetings daily (except Saturday) at four o'clock.

Ministers of the Gospel and Christians generally are earnestly invited to be present, and to make these meetings known as widely as possible.

THE following letter has recently been addressed to many of the religious newspapers:—

#### UNIVERSAL WEEK OF PRAYER.

TO THE EDITOR OF

Dear Sir,—The Universal Week of Prayer is now close upon us, and we venture to ask a small space in your columns to call attention to the subject.

Your readers will be interested in hearing that this New Year's Week of Prayer is now observed all over the world. During the early days of January Christians in every land and speaking many tongues are found beseeching the Throne of Grace, asking at the same time for the same blessings. The programme of subjects for each day's intercession being agreed upon many months before-hand by the principal branches of the Alliance throughout the world, the invitation goes forth to the ends of the earth, and, being accepted by Christians of all lands, is translated into a vast number of languages and dialects in order that native Christians everywhere may take an intelligent part in the observance. It is a source not only of gratification, but of profound thankfulness to God that year by year we receive communications showing that in many a mission-field the observance of the Week of Prayer has been followed by revivals of religion.

Complaints are sometimes made that united prayer meetings in various parts of our own country are of a formal character, and that too much time is given for the address. We have, therefore, been urged from many quarters to seek the influence of the religious press with the view of bringing prominently before Christian people who may be arranging for the Week of Prayer one or two practical hints.

Will you permit us therefore to suggest:—

1. That wherever practicable united meetings should be arranged between ministers and others of all denominations, and, if possible, on neutral ground.

We often hear, however, of successful united gatherings being held in lecture-halls or school-rooms attached to various places of worship, sometimes the whole series being held in one room, and at others changing from place to place. One word of caution we would add: No one should be discouraged from attempting united meetings where one or more of the denominations cannot be brought into the arrangement. Let there be as much union as possible between Christians of two or more bodies.

2. We would very strongly urge that where an address is given, it should be distinctly understood that it is limited to ten or fifteen minutes, and bears entirely upon the subject for the day—thus it will be possible to devote the principal time to prayer, and this is the great object of the gatherings.

3. A pressing request has come to us recently, with reference to the large number of Christians who necessarily spend the first week in the year upon the sea. We are, therefore, making an effort to get copies of the Week of Prayer Programme placed on board ocean-going passenger vessels, on troopships, and on men-of-war. Those who take an interest in this world-wide concert of prayer, could do much by sending copies of the programme to any of their Christian friends who expect to be upon the sea during the first complete week of the year.

We will not further trespass upon your space, Mr. Editor, except to add that if you can kindly insert the topics for each day, or, at least, the general subject, we believe you will be rendering a valuable service to the cause of United Prayer; and we think you will agree with us that there was never more need for the whole Church of Christ to be united and urgent in pleading at the Throne of Grace, than at the present time.

Yours faithfully,

J. FIELD, Gen., K.C.B. } Secs.  
A. J. ARNOLD, }

Alliance House,  
7 Adam Street, Strand, London, W.C.,  
Dec. 14, 1891.

#### PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, December 10, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Bishop Taylor.

##### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Lieut.-General and Mrs. Gordon Pritchard, Richmond.  
Rev. J. Agar Beet, D.D., Richmond.  
Mrs. Hawkshaw, Richmond.  
Mrs. Garrod, Richmond.  
Miss C. C. Blackwood, Richmond.  
Mrs. Inglis, Richmond.  
Miss Hart, Richmond.  
Miss Barnard, Twickenham.

Miss and Miss A. Preston, Richmond.  
Miss Allen Edwards, Twickenham.  
Mrs. Fisher, Richmond.  
Mrs. Dunlop, Richmond.  
Mrs. O. M. Coulson, Richmond.  
Miss Hodgkinson, Richmond.  
Mrs. Poynty, New Barnet.  
Mrs. R. Harvey, New Barnet.  
O. Warren, Esq., New Barnet.  
S. Coxeter, Esq., New Barnet.  
Miss S. Mohun, Folkestone.  
Rev. J. A. Watson, Brighton.  
Miss M. Taylor, Brighton.  
J. H. Batt, Esq., Brighton.  
Mrs. Lingard, Brighton.  
T. R. Tufnell, Esq., Brighton.  
Mrs. and Miss Williams, Brighton.  
Mrs. Gonin, Brighton.  
Miss Maccartney, Dumfries.  
Captain Boyd, R.N., Plymouth.  
O. A. Franck, Esq., Plymouth.

Robert Salmond, Esq., Edinburgh.  
 James Brown, Esq., C.A., Edinburgh.  
 Mrs. Cousin, Edinburgh.  
 Miss J. G. Corbett, Edinburgh.  
 A. D. Donaldson, Esq., Edinburgh.  
 Miss G. Tudor Ross, Edinburgh.  
 Sir John and Lady Boyd, Edinburgh.  
 Mrs. Davidson, Portobello, N.B.  
 Mrs. Jas. Ferguson, Edinburgh.  
 John P. Coldstream, Esq., w.s., Edinburgh.  
 Mrs. De C. Agnew and Miss Agnew, Edinburgh.  
 Mrs. Ferguson (of Kinmundy), Edinburgh.  
 Mrs. Leslie, Aberdeen.  
 G. Thompson, Esq., Aberdeen.  
 Miss K. Abernethy, Aberdeen.  
 Rev. T. B. Kilpatrick, Aberdeen.  
 John D. Watson, Esq., and Mrs. Watson, Aberdeen.  
 Mrs. Rae, Aberdeen.  
 Gray Fraser, Esq., and Mrs. Fraser, Aberdeen.  
 Mrs. G. W. Clark, Aberdeen.  
 Mrs. Chas. Gordon, Aberdeen.  
 Wm. Henderson, Esq., and Mrs. Henderson, Aberdeen.  
 Mrs. John Henderson, Aberdeen.  
 Mrs. Matthew Hay, Aberdeen.  
 Mrs. Reith, Aberdeen.  
 Mrs. Clark, Aberdeen.  
 Mr. John McEdward, Aberdeen.  
 Lord Provost Mathewson, Dundee.  
 Rev. John Reid, M.A., Dundee.  
 Rev. N. Kennedy Mackenzie, Dundee.  
 Andrew Hutchison, Esq., Dundee.  
 Mr. Jas. Steele, Dundee.  
 Rev. John Jenkins, Dundee.  
 Rev. T. W. Lister, Dundee.  
 Rev. C. H. Todd, Dundee.  
 Miss Hockley, St. Leonards.  
 C. J. D. Derry, Esq., and Mrs. Derry, Tooting, S.W.  
 Wm. Plummer, Esq., Tunbridge Wells.  
 Miss Ord, Tunbridge Wells.

#### DEPUTATION WORK.

Mr. Arnold gave a report of Deputation Work on behalf of General Field, who was absent attending meetings in Plymouth.

Mr. Arnold also reported his own Deputation visit to Scotland.

#### THE RECENT BATH CONFERENCE.

In regard to the late Conference at Bath, the Secretary laid on the table copies of the address of Archdeacon Taylor on "The Infallible Word," which had been reprinted in separate form for wide circulation.

The Secretary reported correspondence from various quarters urging that as most of the addresses at Bath were on very important subjects, it was desirable that the report of the Conference given in *Evangelical Christendom* should be re-

printed and published in separate form. After consultation with the Chairman, it had therefore been agreed to print 1,000 copies. This action was approved by the Council.

#### FLORENCE CONFERENCE VOLUME.

Copies of the Florence Conference Volume, just published, were laid upon the table.

#### WEEK OF UNIVERSAL PRAYER.

Reported that the arrangements for the West-end meetings during the Week of Prayer were now complete, and copies of the programme containing the names of chairmen and speakers for the various days were laid upon the table. [These particulars appear on a previous page.]

#### THE LORD'S-DAY AND THE CHICAGO EXHIBITION.

The Secretary reported that the Memorial with reference to the threatened opening of the Chicago Exhibition on the Lord's-day had been forwarded to the United States Branch.

#### NEXT ANNUAL CONFERENCE.

With reference to the next Annual Conference the Secretary reported that on his recent visit to Scotland he had met the Committee of the Dundee Branch of the Alliance, and conferred with them regarding a proposal which had been made for the holding of next year's Conference in their City. The Committee were willing to arrange for the Conference of the Alliance in place of the Christian Convention held annually at Dundee. The matter was taken up enthusiastically at a meeting presided over by the Lord Provost of Dundee, and at which Mr. Arnold was present and gave an address. Before the next Council meeting it was expected that a formal invitation would be signed by the principal ministers and others in Dundee. The Council in the meantime desired the Secretary to inform the Dundee friends that the proposal had been received by the Council with much gratification.

#### SPECIAL PRAYER FOR THE PERSECUTED IN RUSSIA.

The Rev. P. Colborne, at the request of the Chairman, then offered special prayer with reference to the persecutions in Russia, and the proceedings of the Council closed.

## SECRETARIAL DEPUTATION WORK.

MR. ARNOLD reported to the Council a visit he had paid to Scotland for meetings on behalf of the Alliance. Owing to pressure of work, nearly three years had elapsed since his last visit.

At Edinburgh a cordial welcome was given to him by Mr. E. O. Crichton, B.N., the indefatigable hon. secretary of the Edinburgh Branch. On Monday, Nov. 16, Mr. Arnold had the opportunity of conferring with the local committee—General Nepean Smith presiding at the meeting. The principal subject for consideration was the arrangements for the observance of the approaching Week of Prayer in Edinburgh. A somewhat new plan was suggested which it is hoped may prove to be effective in increasing the number of meetings and of widening interest in the movement. The Chairman, in the name of the committee, warmly thanked Mr. Arnold for his visit, and for the suggestions he had made, based as they were upon his wide experience.

In the afternoon of Monday, Nov. 16, Mr. and Mrs. Crichton were "at home" to receive a goodly number of members and friends of the Alliance who had been invited to meet the Secretary. Having partaken of refreshments, the company assembled in the drawing-room, where Mr. Arnold in an informal address gave an account of the recent work of the Evangelical Alliance. Much interest was awakened as the Secretary spoke of the observance of the Week of Prayer in various lands, and of the wonderful blessing which had followed in many instances. He also showed the practical value of the Alliance in the cause of religious freedom, illustrating this part of his subject by details of cases which had occurred within the past year or two. He also gave, at the special request of some who were present, an account of the recent International Conference at Florence. The Rev. J. M. Sloan, Dr. Moir Porteous, W. Lancelot Holland, John Baird, and J. Currie took part in the meeting, and a hearty vote of thanks to the Secretary was adopted on the proposal of Mr. J. E. Dovey. Mr. Arnold, in response, tendered the warm thanks of the Council to Mr. and Mrs. Crichton for their kind and valuable help.

On Tuesday, Nov. 17, Mr. and Mrs. Nairn held a "Drawing-room" at their residence in Abercromby Place. The Rev. John Smith presided in the absence of the

Rev. Dr. Andrew Thomson, who was not well enough to be present. Mr. Smith spoke of his own unabated attachment to the principles of the Evangelical Alliance and his deep interest in its work. He was glad they had again the opportunity of hearing the Secretary from London, whom he knew had a large store of information upon the subject. Mr. Arnold's address was listened to with sympathetic attention, and at the close the Rev. Dr. Teape and the Rev. Dr. Elder moved and seconded a cordial vote of thanks to the Deputation, who, in response, expressed gratitude to the host and hostess for again opening their house for a meeting on behalf of the Alliance.

Mrs. Colonel MacDougall, of Canaan Lane, invited a large number of friends to her spacious drawing-room to meet the Secretary on the afternoon of November 19. Unfortunately, the weather which had been unfavourable for the previous meetings became more stormy on the Wednesday, and only very few of those who had accepted Mrs. MacDougall's invitation were able to be present at the meeting. A small number of ladies and gentlemen, warm adherents of the Alliance, braved the elements, and amongst these Sir John Boyd, the late Lord Provost, who presided. He, in a few felicitous words, expressed his cordial interest in the work of the Society, which he had known for many years past. Mr. Arnold in his address touched upon the growth of the Alliance, the results of the observance of the Week of Universal Prayer, and efforts on behalf of religious liberty; and he also gave a brief sketch of the Conference in Florence.

On Thursday, November 30, Mr. Arnold gave an address at the Week-night Service in the hall of the Grange Free Church (the Rev. J. M. Sloan's).

The closing meeting in connexion with this Deputation visit to Edinburgh was very fittingly held at Dean Park House, the residence of the president of the branch, Sir William Muir (Principal of the University). Lady Muir received her numerous guests in the hall on Saturday afternoon, November 21. After they had partaken of refreshments in the dining-room they assembled under the presidency of Sir William Muir, who (after prayer by the Rev. Dr. Cathcart) heartily welcomed ladies and gentlemen present. He then

referred to his unflinching attachment to the principles of the Alliance, and his thankfulness to God for the great blessing which had followed its active operations in the various departments of its world-wide and useful work. Of this, however, they would hear an account from Mr. Arnold who had kindly come to address them. The Secretary then spoke of the extension of the Alliance in various countries as well as our own; of the Week of Universal Prayer and of recent efforts to relieve the persecuted and the oppressed. Mr. Arnold also gave a brief account of his visit to Spain and of the great International Conference in Florence.

At all these meetings in Edinburgh the Secretary's statement was received with many expressions of sympathetic interest, although the attendance on all occasions but one was much reduced by inclement weather and the epidemic of influenza which so widely prevailed in the city. A large proportion of those present at the meetings were already members, but some additional names were received for enrolment.

Proceeding the same night to Aberdeen, Mr. Arnold was enabled to fulfil his engagements on Sunday, November 23, taking the services in the Congregational Church (Rev. J. Stark's) in the morning, and in the Belmont United Presbyterian Church (Rev. D. Beatt's) in the evening.

During his visit to Aberdeen the Secretary was the guest of ex-Lord Provost Henderson at Devanha House, where he found a warm welcome awaiting him.

In the afternoon of Monday, Nov. 23, a large number of ladies and gentlemen assembled in the drawing-room at Devanha House, by the kind invitation of Mr. and Miss Henderson, to hear an account of the recent work of the Alliance. It was nearly five years since the last occasion of a Secretarial visit to Aberdeen, and all present seemed deeply interested in Mr. Arnold's address. Mr. Henderson himself spoke very warmly of his continued appreciation of the good work done by the Alliance, not only in our own country but in other lands, especially Turkey, where he had recently seen something of the difficulties under which Protestant Christian work is carried on. The Rev. Principal Brown, Mr. A. G. Burnett, and several other attached friends of the Alliance heartily thanked the Secretary for the interesting information he had

given; and, after a vote of thanks to Mr. Henderson for his kindness, the company adjourned to the dining-room for refreshments. It is very gratifying to record that at the close of the meeting some eighteen friends gave their names for enrolment as members of the Alliance.

In the evening of the same day, Mr. Arnold addressed a public meeting in the Christian Institute. The attendance was small, but several ministers of various denominations were present and took part in the proceedings.

Proceeding next to Dundee, Mr. Arnold had the opportunity of meeting the committee in that city, on Wednesday, November 25; and, after conferring with them regarding a proposal which had been made that the next Annual Conference of the Alliance should be held in Dundee, it was unanimously and heartily agreed that the Council should be invited to convene the Forty-sixth Annual Conference of the British Evangelical Alliance here in September 1892. It was also decided at the same time that this Conference of the Alliance should take the place of the Annual Dundee Christian Convention.

In the afternoon of the same day, a meeting, convened by private invitation, was held at Lamb's Hotel, when some fifty ladies and gentlemen assembled to hear an address from the Secretary. The Lord Provost presided, and was supported by many of the ministers of the city. The Chairman briefly expressed his sympathy with the objects of the Alliance, and he for one rejoiced in the opportunity of hearing Mr. Arnold's account of the practical work of the Alliance. The Chairman further expressed his gratification that it had been arranged to hold the next Annual Conference of the Alliance in Dundee. Mr. Arnold's address covered a wide range of subjects, and included a reference to the progress of the cause of Christian Union throughout the world. He spoke also of the blessing which had followed the observance of the Week of Prayer and of the efforts of the Alliance on behalf of persecuted Christians. By special request he also gave a brief account of a visit to Spain and also of the International Conference at Florence. A hearty vote of thanks to the Deputation and to the Lord Provost for presiding closed the proceedings. Many of those present were already members of the Alliance, but some few others gave their names for enrolment,



and Mr. Arnold had several invitations to occupy pulpits of the various churches on the occasion of his next visit to Dundee.

Proceeding to Dumfries the following day, Mr. Arnold was the guest of Mr. and Mrs. Maxwell at Terraughtie, who had kindly invited a number of friends to assemble in their drawing-room in the afternoon of November 26, to hear an address by the Secretary of the Alliance. Much interest was awakened amongst all present by Mr. Arnold's description of the practical work of the Alliance in promoting Christian union, united prayer, and religious liberty. At the close of the address the Secretary invited any friends present to ask questions in order to elicit further information that might be desired. In response to this, Mr. Arnold was asked to give particulars regarding the great Conference held at Florence in April. A hearty vote of thanks to the Deputation, and also to Mr. and Mrs. Maxwell for their hospitality, brought the proceedings to a close. Many friends and members of the Alliance were prevented attending this meeting owing to the widespread prevalence of the epidemic of influenza in Dumfries.

On Friday, November 27, Mr. Arnold proceeded to Langholm to attend the Thirty-third Annual Meeting of the Branch of the Alliance in that town. A united prayer meeting was held in the afternoon at 3, and a private gathering of friends for tea afterwards by invitation of Mrs. Malcolm. In the evening a public meeting was held in the United Presbyterian Church under the presidency of W. E. Malcolm, Esq., J.P., who had been, from the commencement, chairman of the Branch.

General Sir John Field, K.C.B., had arranged with friends at New Barnet, Folkestone, Dover and Ramsgate, to address drawing-room and other meetings at those towns on the 17th to the 20th November inclusive. The 17th was fixed for New Barnet, and by the kindness of Mr. and Mrs. Francis Austin, a drawing-room meeting had been arranged at their residence; a sudden attack of illness prevented Sir John Field being present, but his son, the Rev. C. H. Field, M.A., was able to go in his room. The gathering was a good and representative one, and the speaker was kindly received. He gave an historical sketch of the Alliance from

its formation in 1845, and enlarged upon its principles, pointing out in a special manner how greatly God had used the Evangelical Alliance in behalf of religious liberty and for the relief of persecuted Christians in many lands. At the close of the meeting several friends expressed their desire to become members and subscribers, and a collection was made towards the funds of the Alliance.

The meetings, which had been arranged for November 19 and 20 at Dover and Ramsgate, had to be postponed, but as there was not time to put off the one at Folkestone, the Rev. H. E. Brooke, a member of the Council, most kindly undertook to attend the meeting for Sir John Field; Mr. and Mrs. Thompson, of Pelham House, had kindly invited friends to meet the Deputation, but owing to the inclemency of the weather the attendance was small. The Rev. C. Bosanquet presided, and the Rev. H. E. Brooke interested and edified the company by a beautiful and practical address on the Evangelical Alliance, and the great work which the Lord had committed to its stewardship.

On November 27, Sir John Field proceeded to Richmond to address a drawing-room meeting kindly convened at their residence by Colonel and Mrs. Sparks. Five years had passed since a meeting for the Evangelical Alliance had been held at Richmond, and the Deputation was encouraged by a good attendance, and by the presence of the Rev. John Rate and the Rev. Allen Edwards, and other old members and friends of the Alliance. It was with some difficulty, owing to weakness from late illness, that Sir John Field gave his address. The Basis of the Evangelical Alliance was read out by Colonel Sparks, the chairman, who briefly spoke of the strong and increasing interest he felt in the Alliance, and of how highly he estimated its faithful testimony and work in these perilous times. The Deputation first dwelt upon the mind of the Lord Jesus Christ as expressed in His prayer to the Father (John xvii.), and of the wondrous privilege of the believer who is called into fellowship with his risen Lord, and whose joy it should be to love all who love and serve Christ, and to promote this love of the brotherhood everywhere. A short historical sketch of the Alliance during the forty-five years of its existence was then given, followed by practical details of its operations in

the various departments of Christian labour undertaken by the Society. The international operations carried on by the foreign branches in many lands, and especially in the holding of general conferences by the Evangelical Alliance in Lutheran, Roman Catholic, and other countries, were described. The Universal Week of Prayer now extended into all parts of the world, and its great influence in the mission fields and in binding native brethren together in love and fellowship was also dwelt upon at some length. The speaker then introduced the subject of religious liberty, and showed how remarkably God had used the Alliance in this direction; how many thousands of oppressed and persecuted Christians had been restored to liberty, delivered out of prison, &c., by the interposition of the Alliance; recent cases were mentioned of relief in Spain, Turkey, Syria, and Peru. An account was then given of the late Conference at Florence, and of the Gospel services in the theatre carried on after the Conference during April and May, and which were attended by large numbers of Roman Catholics out of the city. The deep interest awakened by the address was evidenced at the close of the meeting by sixteen friends requesting to become members of the Evangelical Alliance.

Sir John Field visited Brighton on December 3, to give an address on the principles and work of the Alliance at

a drawing-room meeting, which was held at 10 Percival Terrace, through the kindness of Mr. and Mrs. Holmwood. A gale of wind with rain had been blowing all day, and friends from a distance could not attend; a goodly number, however, were present at 3 p.m., and the Rev. J. B. Figgis presided. After a hymn had been sung and prayer offered, the Chairman read out the Basis, and remarked upon the great value of the faithful testimony borne by the Alliance since its formation in 1845, to God and His truth. He then spoke of his own warm sympathy in the Alliance, and of his co-operation in its work, especially in watching over and assisting to carry out the observance of the Week of Prayer in Brighton. He introduced General Field with kind words of welcome, and invited him to give his address. An hour was occupied by the Deputation, and the whole work of the Evangelical Alliance was passed in review, with special reference to the Universal Week of Prayer. The counteraction of infidelity, Romanism, and the desecration of the Lord's-day—the initiating of Christian enterprises and its successful efforts in behalf of religious liberty, and in deliverances brought to persecuted Christians. The International Conference last April at Florence was the last subject, and all were greatly interested in the graphic account given of the same. The Deputation was warmly thanked, and many new members were added to the Alliance.

### RELIGIOUS LIBERTY IN TURKEY.

WE have received a communication from a correspondent in Turkey describing the change that has come over the position of matters regarding religious liberty in that country. We quote the following extracts from the letter, omitting details as to names of persons and places:—

“We have had a long period of quiet and moderate prosperity. Since the change of Ministry this summer, we are made sensible of a change of policy on the part of the Government. The censorship of the press is carried to a terrible degree of stringency, aiming to limit to the utmost the subjects treated in books. The publisher, after emasculating his work to suit the religious or political prejudices of the censors, and after publishing it with their written authorisation, is often compelled to submit to confiscation of his whole edition.

The bookseller may not seek to extend his market, for every police agent in the country is ordered to seize books in transit “for examination,” and one examination does not prevent a second or third or fourth. The book lover is made to dread to have a book about him by being arrested, stripped of his books “for examination” even though they bear the official approval, and feels himself fortunate if he is not detained in prison while they are sent to headquarters in some distant town, and in due time examined and found harmless. The whole policy of the Government in this line is to prevent Christian peasants from intellectual growth.

“A more serious matter than this is a recent order to prevent divine worship or the instruction of children in any dwelling-

house. In illustration I may mention the Protestant congregation in —. The Governor closed their place of worship, occupied for fifteen years past, and sealed it up. The natural impulse of a body of Christians under such circumstances is to pray, and a few of the brethren met for prayer in the house of one of them. The police interfered. The brethren explained that the church was closed, and that the necessity for worship made the Governor's orders oppressive. The Governor replied: 'You may not hold worship of any kind anywhere except in a building for which the Sultan has given his personal authorisation (firman).' The chances of getting the Sultan's firman may be seen by the fate of an application from —. The Governor has been urging the Protestants to ask for a firman authorising the use as a chapel of a house where they have worshipped for thirty years past. They at last yielded to his request on his saying that he will give all aid in his power to getting the firman. The Governor sent on their application to the Department of the Interior here, but endorsed it. 'This should not be granted as the building is not far from a mosque!' The firman will not be granted, and the

urgency of the Governor was simply a trick to place the Protestants where the application can be refused. Then the place where they have worshipped thirty years can be shut up. At the very best, an application for the Sultan's firman cannot go through in less time than two years. Commonly it is much longer than this, since the objection of one man anywhere in the circumlocution office, or in the place of origin is enough under the Turkish system, to block all proceedings. The decree that Christians may not hold worship or have schools in buildings that have not been constructed by Imperial firman for the purpose is a wilful violation of the treaties on freedom of worship. It has not yet been put into execution in any general sense, and we are using all efforts on the ground to have it rescinded. If the effort fails we shall be compelled to ask you to bring the matter before your Council, but we hope matters will not reach this pass.

"In the meantime we hope for your prayers, especially for those poor villagers of —, who, being under neither British nor American protection, have to fight their battle for the right of worship by themselves, we giving them little more than platonic moral support."

#### CONTRIBUTIONS RECEIVED FROM NOV. 17 TO DEC. 18, 1891.

	s.	d.		s.	d.		s.	d.			
The Misses Harrison	0	10	0	The Misses Preston	0	10	0	Norwich Subscriptions, per S.			
Sir Wm. Willis	1	1	0	Mrs. Hawkshaw	1	1	0	Culley, Esq.	3	9	0
Mrs. Squire	0	10	6	Miss Hodgkinson (don.)	1	0	0	South London Branch, per Jno.			
Rev. H. S. Barton	0	10	6	Miss and Miss J. G. Corbett	0	15	0	Benham, Esq.	27	13	0
P. J. Lush, Esq.	0	10	6	Miss Dalmahay	0	10	0	Plymouth Branch, per R. A.			
C. A. Hewitt, Esq.	1	1	0	Dr. Graham	1	1	0	Bewes, Esq.	19	7	0
Mrs. A. Marshall	1	0	0	Miss Douglas	1	1	0	Dundee Branch, per W. Small,			
Hugh Hamilton, Esq.	0	10	0	Mrs. Leslie	1	1	0	Esq.	2	0	0
J. L. Chapman, Esq. (12 years)	1	1	0	Mrs. Hunt Leaman	1	1	0	Collections at Drawing-rooms			
Lady Macpherson Grant	1	1	0	G. Thompson, Esq.	1	1	0	Meetings at—			
Mrs. Finlay Anderson	0	10	0	Mrs. John Henderson	0	10	0	New Barnet	2	8	0
Fred. D. Lewin, Esq., and Mrs.				Rev. A. G. Burnett	1	1	0	Richmond, per Col. Sparks	2	10	0
Lewin	0	10	0	Mrs. and the Misses Cochrane	0	15	0	Edinburgh, per Wm. Nairn,			
Miss Jones	2	2	0	Rev. H. Marriott, Mrs. Marriott,				Esq.	4	14	0
Col. and Mrs. Birney	1	1	0	and family	1	2	6	Edinburgh, per Mrs.			
Miss Williams	0	10	6	M. Lush, Esq.	0	10	6	McDougall	3	5	0
Mrs. James	0	10	0	Mrs. James	0	10	6	Edinburgh, per Sir Wm.			
Sir John Coope	1	1	0	Mrs. Norris	3	1	0	Muir	4	14	0
Miss Hockley	1	1	0	The Misses Sealey	0	10	0	Aberdeen, per Wm. Hynd-			
Rev. H. Noel	0	10	6	The Rev. A. R. Watson	1	1	0	erson, Esq.	3	11	0
Col. Bassett	1	1	0	T. R. Tunall, Esq.	1	1	0	Dumfries, per W. J. Max-			
Miss Lumden	1	1	0	Francis Fox, Esq.	1	1	0	well, Esq.	1	14	3
The Misses Birney (sub. & don.)	1	1	0	A. R. Macdonald, Esq.	1	1	0	Brighton, per T. D. Holm-			
R. Hebbert, Esq.	1	1	0	Mrs. Oliver Heywood	1	1	0	wood, Esq.	1	5	0
Rev. Trevor Fielder	0	10	6	Mrs. Mason	0	10	0	Plymouth (Mannamend)	1	15	0
Lt.-General Gordon and Mrs.				"A Brother and Sister"	1	0	0	Plymouth Y.M.C.A. Rooms	0	17	0
Pritchard	1	11	6	V. P. Sells, Esq., and Mrs.	0	10	0	Devonport	0	17	0
Miss C. Blackwood	0	10	6	Sells	0	10	0	Sums under 10s.	7	14	0

Alliance House, 7 Adam Street, Strand, London, W.C.

\* \* Remittances may be made payable to the order of either of the secretaries (General Field, c.B., and Mr. A. J. Arnold), or to the Treasurer.

Feb. 1, 1892.]

# Evangelical Christendom.

FEBRUARY 1892.

CONTENTS:	
	PAGE
MONTHLY NOTES .. .. .	29
SIN AND GRACE .. .. .	33
LESSONS FOR OUR DAY FROM THE BOOK OF JUDGES.. .. .	34
FOREIGN INTELLIGENCE:—	
France .. .. .	36
Germany .. .. .	38
Italy .. .. .	39
MISSIONARY NOTES .. .. .	41
BRIEF NOTICES OF BOOKS .. .. .	43
EVANGELICAL ALLIANCE:—	
The Universal Week of Prayer .. .. .	41
Proceedings of Council .. .. .	56
Secretarial Deputation Work .. .. .	56
Irish Branch .. .. .	58
Lengholm Branch .. .. .	59
Contributions .. .. .	60

## MONTHLY NOTES.

THE sad affliction which has befallen the Royal Family in the death of the Duke of Clarence after a few days' illness, has profoundly affected the whole nation, over whom in due course of time the young Prince was expected to have been called to reign. The circumstances, too, under which he was taken away were especially affecting. The bright prospect of marriage with the Princess May of Teck at an early date, the preparations for which were being made, appeals touchingly to the sympathies of all, and the popularity of the Prince and Princess of Wales has drawn the heart of the nation into a sincere fellowship with them in the deep grief they have been plunged into, at the loss of their first-born. The love and loyalty with which her Majesty the Queen is regarded by her people, and anxiety on her account under the severe shock adds likewise to the universal feeling of regret, and to which the Press both at home and in all countries gives expression. From every Christian heart there will go forth, it is hoped, not only sympathy, but prayer that the Royal mourners may be supported and comforted in this heavy trial, and that it may please God to bring good out of evil by blessing this affliction, as He has so often done in other cases, to the spiritual awakening of some affected by it. May much prayer be offered for this object!

This national affliction speaks also with a solemn voice to the nation, occurring, as it does, through the pestilence which is so rife amongst us, as well as amongst the other nations of the earth. Does it not then become us as a people to humble ourselves before God and own His hand in the national chastening under which we are suffering? Should we not seek both to confess and to forsake the many national sins which cry to God for His judgments? Some years ago the nation would have been ready to own the time as one appropriate for the appointment of a day of humiliation and prayer that the prevailing sickness might be removed, and even now we do not despair of the right view on the subject being taken by those in authority. The Bishop of London has already issued a

form of prayer to be used in his diocese. But the great advance of scepticism of late years has made it more difficult than it used to be to awaken the nation to a sense of its responsibility in this matter.

The death of Cardinal Manning on the same day, and nearly the same hour, as the young Prince, removes from amongst us one, who, for many years has been a very prominent figure on the stage of English political and social life. We regret, however, to be obliged to regard him as an opponent of the Protestantism of this country, and, it must frankly be owned, the enemy of what we believe to be the Gospel of Christ. It is sad to read of his dying moments being occupied not with the contemplation of the Saviour and His power to save, but with a formal and ceremonial avowal of his faith in all the dogmas of Rome up to the Papal infallibility dogma of the other day. Such a death-bed avowal, it is said, is expected of dignitaries of that Church. Truly Rome holds her victims with a tight grasp!

Much public attention has been called during the last month to the "Declaration on the truth of Holy Scripture," which we published in our January number, and which seemed to emanate chiefly from the High Church party, Archdeacon Denison being well known to have been the chief promoter of it. The few names of Evangelical clergymen which appeared in it were subjected to some criticism on account of the apparent inconsistency of their appearing in a document where the Synods of the Church were spoken of as if of authority in deciding the question. Two answers have, however, appeared from prominent Evangelical clergymen denying that they are committed to the views which the majority of the signatories may hold, and affirming that the Declaration only asserts that they receive the Canon of Scripture on the testimony of the Church, but not on its authority. We are glad, nevertheless, to see that they own that "there are many phrases in the Declaration which, from our standpoint in the Church, we would gladly have altered."

The general question, however, on which happily all the signatories are agreed, is that one around which the conflict has mostly raged both in the pages of the *Times* and the *Record*,—the Higher Criticism, so-called, especially in relation to its apparent conflict with our Lord's teaching as to the Old Testament. Perhaps the saddest thing which the correspondence has evoked is an exposure of the very loose conceptions which some who are usually thought Evangelical entertain as to our Blessed Lord's person. One popular mission preacher goes the length of saying, "You are not surprised that Christ in His manhood was not the equal of Newton in mathematical knowledge; why should you be surprised if He prove not to have been the equal of Wellhausen in literary criticism?"

Language of this kind, which sounds to many ears little short of blasphemy—however little it may be intended,—can only spring from a most inadequate perception of what is involved in the truth of the union of the two natures—Divine and human—in our Lord's person. As Canon Bell well puts it in a letter to the *Record*, it is "an approach to the very dangerous heresy of making Him two not one Christ." The perfect union in His person of two natures—the one neither absorbing or destroying the other—may be compared to that which exists in life between the bodily and spiritual natures of each individual man; "God and man

is one Christ.' . . . What He did and what He knew, He did and knew as God and man in one Christ. The whole undivided Christ is responsible for His acts and teaching."

We have many instances in the New Testament of actions of our Lord, and expressions of His mind which show nothing less than Divine power and knowledge; and even if the *Kenosis* of Phil. ii. 7 be urged as a reason for regarding these as exercises of God's power and knowledge granted to Him for use rather than inherent in Him during the period of His sojourn on earth, the result is much the same. He who had Divine power and knowledge at His command (so to speak) would certainly not teach His disciples to regard the Law and the Prophets and the Psalms in the light He did if the greater part of the Law was a forgery of late date, if the Prophets were not what they professed to be, and if such Psalms as He assigns to David had not been written by him. The *Record* in an excellent article on the subject says: "The very foundations of our faith are tottering directly we have brought ourselves to admit that our Lord's utterances were coloured or influenced by defect of knowledge."

Canon Bell gives a very good answer to those who raise the objection that "if our Lord in His human nature had a wide-reaching knowledge, that nature would cease to be true human nature." To this he replies "in the words of another, that an eye that cannot discern say the satellites of Saturn does not cease to be a true human eye when it sees them by means of its conjunction with a telescope." But he also remarks "The union of the Godhead and the manhood in Christ is a great mystery—one of the deep things of God—and perhaps is not a subject for even the most reverent speculation; for who can explain the action of the two natures in the One Person?" It is enough for us to keep close to what Scripture has revealed on this subject, and as we know from it that our Lord when He was upon earth "needed not that any should testify of man for He knew what was in man," we may surely conclude that He knew what was in Scripture, which He so often quoted, and to which He so often appealed as an authority beyond dispute, in matters of controversy with His opponents.

We would direct the special attention of our readers to a very able and remarkable article in the *Contemporary Review* for January on the Persecution of the Stundists in Russia. The writer seems to live in Russia, and to be familiar with the facts which he brings forward, and it is most gratifying to know on his testimony that the Stundists are a most exemplary people, showing—especially in contrast with their "Orthodox" neighbours—a very high moral standard of conduct. The testimony he gives to their religion is most satisfactory, showing that "having adopted the New Testament as their exclusive rule of faith, all doctrines and practices which could not, in the opinion of the Stundists, claim their origin from that book were rejected as superfluous." He quotes from the report of a police superintendent, who says: "The Stundists are distinguished from the rest of the population by their uniformly high standard of morality; and in the villages in which they reside crime has practically disappeared."

One would suppose that such exemplary citizens and subjects would be those whom a righteous Government would foster and cherish rather than persecute; but a Christian cannot forget his Master's words, "If they have persecuted me they will also persecute you," and this alone can account for the insane folly of

the authorities in expelling from their coasts their best citizens. It was stated by the Russian correspondent of a morning paper the other day that Pobiedonostzeff, the Procurator of the Holy Synod, had stated as a reason for their persecution of the Jews that the result they aimed at in so doing was to force into conformity with the Russian Church the wealthier Jews, whose worldly prospects would tempt them to conform rather than leave Russia, and drive away the poor Jews whom they did not want. Thus it was thought Russia would be improved by the introduction of new blood, so bringing an accession of wealth and capacity for commerce into the country, while a mass of helpless poverty would be got rid of. But what sort of Christianity will these wealthy Jews bring to Russia? Perhaps it must be owned not worse than that which the Orthodox Church itself exhibits.

---

The reports that have so far reached us of the observance of the Universal Week of Prayer speak of the meetings having been in many places seasons of spiritual refreshing, and of the prayers having been hearty and earnest, even though the attendance has been in some cases affected considerably by the weather and by the prevailing epidemic. We hope next month to be able to give some further accounts of the observance in distant parts of the world; for it is a growing feature of this Annual Concert of Prayer that it extends as it becomes known. The persecuted Christians in Russia have been specially remembered, and we trust that the cry that has gone up for them will bring down deliverance from their persecutors, and cause "that the Word of the Lord may have free course and be glorified" in Russia. We fervently hope these persecuted ones will be constantly remembered both in public and private prayer.

---

The annual Islington Conference of the Evangelical clergy has just been held under the presidency of Canon Barlow, the Vicar of Islington, and seems this year to have been very successful in spite of the disturbing elements of weather and sickness. Not the least interesting part of the Conference was a vigorous speech from that honoured Evangelical patriarch, Canon Hoare, which showed that his powers of mind and of speech are little affected by age. Mr. Webb-Peploe, too, gave an admirable address on personal dealing with souls, and Mr. Hubert Brooke drew out some valuable lessons on the subject of Christian consecration from the consecration of the Jewish priesthood, though some thought he restricted the application too much to advanced Christians, whereas it is plainly the privilege of the whole household of faith. The Evangelical clergy of the Church of England show no signs of that decadence which their enemies often attribute to them. So long as they are faithful to the fundamental truths of the Gospel they need not fear decline or fall.

---

PROTESTANT PRINCIPLES.—Mr. W. H. Peters, J.P., of Harefield, Devon, writes as follows: Although "the day and the hour" is hidden from us, we are taught to discern from the prophetic seasons that the "time of the end" is near at hand. We have already arrived at the end of the sixth day of the week, or the six-thousandth year from the commencement of time, and thus in about nine years time we may expect the Seventh Millennial or Sabbatical year to arrive, prior to the advent of our Lord. The following are the most remarkable signs in the Bible of the approaching end: "The sea and the waves roaring;" "Earthquakes in divers places;" the Gospel already preached throughout the world; the restoration of Israel and Judah to the Holy Land; the "three dragon spirits let loose"—lawlessness, infidelity, and Popery;

plagues, pestilences, famines, battles, and murders; "Men's hearts failing them" for fear of coming evils; and the great "falling away" which is prophesied to take place at the latter end would seem to allude to the present paralysation of representative Governments and institutions in Protestant England—the land of liberty, truth, and justice—through the introduction of Romanism and Ritualism within her Church and State. It has lately appeared in the *Record* newspaper that the coming judgment of the Privy Council in the Lincoln case is likely to be substantially the same as that given by the Archbishop of Canterbury; therefore, it is impossible to say what effect it may have upon the whole Church of England. At all events it seems that the character of the Church will be changed from what it was, as a Protestant Church, the result of which must be either Disestablishment or a large secession of its earnest and spiritual members, both lay and clerical; which lay portion form the chief portion of the Church (but who have hitherto scarcely had a voice in its management since the vestry chair has been monopolised chiefly by the clergyman). To avert these vast evils our statesmen and representatives must be induced, at the next election, to check the growth of Romanism and Ritualism, and to restore the Bible to our schools. If only we stand firm in the defence of our Protestant religion, our liberties will be preserved, and the sword of Damocles, which already hangs suspended over the nation, will be stayed. England, the highly favoured of nations (for the past 300 years) must give God all the glory, instead of to the Pope of Rome, who is fast losing his hold over every other nation. England and her numerous Colonies will then become His mighty instruments for enlightening the world during the Millennial age, prior to the last awful judgment.

## SIN AND GRACE.

ROMANS iii. 9—21.

WHAT then? Are we (Jews) better than the Gentiles, better off than they as regards this matter of justification? The fact that we have had a special revelation of God's will places us under greater responsibility, but does not necessarily imply any greater devotion on our part. It is one thing to know God's will and another to have a heart to do it. The law has no means of rectifying the heart; it only enables you to discover how far you are from being conformed to the will of God. No, we are in no wise better than the Gentiles. For we have before proved both Jews and Gentiles that they are all under sin—i.e., under judgment on account of sin. And the apostle proceeds to prove his point by quoting a long passage found partly in the 14th and 53rd Psalms, and partly in Isaiah lix.

"There is none righteous, no, not one."—God surveys the children of men, and reports on the state of mankind. He looks at the most favoured nation, and still His testimony is that there is none righteous, no, not one that loves God with all the heart, soul, mind, and strength, and his neighbour as himself, not one that eagerly lays hold upon the promises of God to get strength to obey the commandments of God. There is none that understandeth, saith this celestial report; none

that understands his own frailty and unreliability and need of a divine helper. Many among them have understanding of things pertaining to this life, of natural sciences, mathematics, music, poetry, painting, sculpture, the art of war; there are men of renown among them, but no one that seeks after God. They have all gone out of the way laid down by God for them to walk in, and have thus become unprofitable, good for nothing as citizens. The closest scrutiny does not reveal to us any sincere philanthropist, doing good from motives of pure love.

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips."—What shocking persons, we are ready to exclaim. What awful language they are accustomed to use. Monsters in human shape! But stay, this is the report made on men as they are, by One who has the true standard before Him. The language that is described as malarious and pestilential is just the ordinary language of the market and the counting-room and the drawing-room; the language that disguises what is in the heart; the language that excludes all mention of the claims of God, and the need of regeneration; which praises those who never praise God. Who knows but that such a heavenly-minded



critic might make a similar report of the secular press of the present day? Who knows but that he might find even in our religious papers something that savoured of covetousness, and of the love of praise. "The poison of asps," God forbid that it should be found in anything that falls from my lips! But it is found in words that hinder your hearer from loving his neighbour, make him negligent of obligation, or stimulate his self-esteem.

"Now we know that what things the law sayeth, it saith to them who are under the law: that every mouth may be stopped and all the world may become guilty before God."—The Psalmist was telling about the Israelites. If such an account had to be given of them, the case of the Gentiles must have been at least as bad. So we have here the judgment of heaven concerning all men as they are in themselves, apart from the recovering influence of divine grace. All then are naturally under condemnation. And it is made evident that the law cannot rectify the heart of man. It can show man what he should be, but cannot make him to be what he should be. It reveals to him his estrangement from God; it also shows him that there is in him a principle that refuses to be controlled by the will of God. By the law is the knowledge of sin. It strips us of our fancied righteousness, and brings us under condemnation.

"But now the righteousness of God

without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."—For the undone sinner God provides a righteousness in Christ, available for every one that realises his own destitution and looks to Christ as his substitute; for every believer, whether Jew or Gentile. For all have sinned and come short of glorifying God. Justified freely by His grace; constituted righteous by the by the gift of righteousness in Christ, the divinely appointed representative of sinners, who are accepted of God in Him, through faith in His propitiatory death, receiving the forgiveness of all past sins and redemption from the dominion of sin. "That he might be just and the justifier of him who believeth in Jesus." Justice and mercy meet at the cross. By this method of salvation men are precluded from glorifying themselves. They are not saved on the ground of their own merit, but on the ground of another's merit. Consequently, Jews and Gentiles have alike to take the position of moral bankrupts, and receive as a gift that to which they cannot aspire on the ground of merit. Nor does this way of salvation by faith in Christ militate against the law or vitiate it in any way. The law serves an important purpose, convincing men of sin and causing them to feel their need of divine grace.

G. B.

### LESSONS FOR OUR DAY FROM THE BOOK OF JUDGES.\*

THE truthfulness of the book appears on its face. No forger would seek the favour of his countrymen by disclosing the sad failings of Israel, as this book so faithfully does. The judges were saviours, specially raised up to vindicate God's faithfulness to His covenant. His unchanging righteousness is shown in returning to His people in mercy, when they return to Him in penitence. The judges were His recipients to carry out His retributive law. Whilst Israel kept the law of Jehovah, Jehovah kept Israel in the land which had been won under faithful Joshua. At the outset the other faithful spy, Caleb, not only appears rewarded with a goodly allotment, but receives as his portion the very Mount Hebron which forty years before he had trodden in the confidence of faith. Thus, if we be whole-hearted for Christ now amidst an opposing world, we shall at His coming reign with Him over that very world. The converse of this is a predominant feature in Judges. When the

visible Church, whose calling is to witness for God before a God-ignoring world, becomes conformed to the world, the very world which was the instrument of her sin, is made by God the instrument of her punishment.

The book is not a continuous history, but an illustration in striking instances of God's retributive righteousness toward the Church and the world. The events recur in the same order. Israel, God's professing people, apostatize: God's righteousness binds Him to punish them by the very heathen for whom they forsook Him. Distresses constrain them to cry to Him whom they forsook in prosperity. Their cry moves His compassion. He raises up a saviour judge. After deliverance and after the judge's death, they relapse into corruption, only to incur a heavier scourge. Judges throughout is a record of God's epiphanies and Israel's apostasies, and of Israel's consequent servitudes. Each epiphany reviving Israel for a time, was

\* An address delivered by the Rev. Canon FAUSSET, D.D., of York, at the Bath Conference of the Evangelical Alliance.

followed by ever-deepening apostasies and by retributively heavier oppressions. They served Cushan Rishathaim for eight years, Eglon for eighteen, and Jabin for twenty. The first, a distant oppressor; the next, a neighbouring king; then, one in Canaan itself. The bondage under Midian, Ammon, and the Philistines rises in progressive severity, lasting for seven, for eighteen, and for forty years respectively.

Simultaneously, Israel's tribes grow in mutual dissension. Under Othniel and Ehud *all* Israel combined against the oppressor. Under Barak, Reuben, Gilead, Dan and Asher took no part. Ephraim even fought with Jephthah and the Transjordanic tribes. Judah was so degenerate as to give up to the Philistine foe the nation's deliverer, Sampson. God is the true centre of union. Severed from God, by following the Gentile gods many, Israel lost its best bond of unity. The two histories which form the appendix of the book, are chronologically first, when the tribes were yet united. Micah's idol was apparently the first departure from Joshua's last charge. It began in covetousness. For, as covetousness is idolatry latent, so image-worship is idolatry patent. God requires spiritual worship. But the natural heart is earthly-minded, and prefers sensuous ceremonialism. The image of Micah put up "in the name of the Lord," violated the Second Commandment, which forbids representations of God as aids to worship. By inevitable necessity it led on to violation of the First, in setting up other gods as Baalim and Asherah (Revised Version for "the groves"). Micah mimicked Jehovah's house at Shiloh with his house of idols, Jehovah's oracle with his ephod, Jehovah's ministry with his self-consecrated Levite priest, a degenerate descendant of Moses. Yet he assured himself of God's blessing with this mangle-mangle of Judaism and idolatry. Soon he lost his idol, and with it his all. The Danites' gain of it, and of the Levite, owing to the 1,100 pieces of silver stolen by Micah, eventuated in the loss of their Danite champion, Samson, at the very same price—1,100 pieces (xvi. 5). If in Christendom we relapse into sensuous ceremonialism, the idolatry of the mass, or a sacerdotalism which usurps the sole and intransmissible priesthood of the Lord Jesus, instead of gains we shall have pains. No apostolical succession will save the Church any more than the Levites' descent from Moses saved Dan from the penalty of idolatry, which is high treason against the Most High. "To worship God in the Spirit, to rejoice in Christ Jesus, and to have no confidence in the flesh" (Phil. iii. 3) is at once our blessedness and our safety. The atrocious sin of Gibeah follows: for idolatry and immorality are twin sisters. A people never rises above their gods; if the god is impure, the worshippers are impure. An idol is in Jehovah's language "an abomination," and its worshipper an accursed thing like it. (Deut. vii. 25, 26.)

Israel's apostasy did not begin with open denial of Jehovah, but in the attempt to combine His service with the sensuous nature-worship of the surrounding nations. Conscience was on Jehovah's side, inclination on the side of Baal. Sensuous religion is more congenial to every natural heart than the spiritual worship of the Holy God. On the plea of liberality they argued it would be intolerant bigotry not to admit that the worship of the heathen had good in it. So they compromised with conscience by a ceremonial recognition of

Jehovah, whilst they gave their hearts to idols. The issue of Israel's attempt to combine them is given in Ps. cvi. 34: "They did not destroy the nations, concerning whom the Lord commanded them, but were mingled among the heathen, and (so) learned their works." They served their idols which were a snare unto them. Ephraim lost Gezer by suffering the Canaanite to dwell among them. Manasseh pusillanimously acquiesced in the occupation of many cities in the plain of Jezreel by the aboriginal inhabitants. Asher only lived by sufferance among the Canaanites. The lowest point of degradation was reached by Dan, whom the Amorites would not even suffer to dwell among them, but forced into the mountains.

Intermarriages with the beautiful but heathenish daughters of the land, associating with idolatrous neighbours, and attending their pompous and voluptuous rites, seduced Israel from Jehovah; so He gave them up to the very enemies whose abominations they copied, as Jer. ii. 19 saith: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil and bitter thing that thou hast forsaken Jehovah thy God." Just so the Primitive Christians, after the Lord's ascension, served the Lord with singleness of heart, in the world but not of the world. They then were all of one accord in the Lord. But, after the decease of the apostles, the eyewitnesses of the miracles of Jesus, who is the anti-typical Joshua, the latent evil discerned and foretold (Acts xx. 29, 30) broke out. Judaising ceremonialism and Pagan sacerdotalism step by step grew, until at last they became stereotyped in the mediæval apostasy of Rome and the Greek Churches. Judgment was executed on the Eastern Churches by the sword of Mahomet; and on the Papacy by the loss of all the Teutonic kingdoms at the Reformation. The Reformed movement purified the Protestant Churches of the Mass idol and other deadly superstitions for a time. It was God's epiphany. But alas! how soon has followed man's apostasy. Covetousness is the idolatry of our present Christendom. Idolatrous Ritualism, Mariolatry, and unscriptural sacerdotalism, again are healing the wound which the Reformation gave to the Dragon's head. The world to which the Church is conformed, as it is the instrument of her sin, shall again be the instrument of her awful punishment. Rationalism is preparing the way for the casting off of the Church by the world powers, themselves in turn to be destroyed with their head, the last Antichrist, by the Lord at His return. Whole-hearted resolution is our safety. The world will push the irresolute Christian, step by step, from his standing-ground; for one compromise entails a second, and that a third. Condoning the world's enmity to God in consideration of the earthly gain to the Church, the professor's religious principle is sacrificed, His lusts revive, and the prince of this world regains His hold.

So in our conflict with Romanism, compromise and concession entail further retreat of Protestantism, and advances of sacerdotalism. Whole-heartedness in the conflict wherein neutrality is impossible, is the indispensable requisite for safe-guarding our goodly heritage. Worldliness is the great snare, even of evangelical professors. If instead of separation from the world, and witnessing for Christ against its God-ignoring ways, you are of it, the salt has lost its savour, and you will

deservedly be trodden down by the world. In Deborah's and Barak's conflict with Jabin those were—First, the people and governors that "willingly offered themselves." Secondly, waverers, like Reuben, who on hearing of Barak's patriotic enterprise, formed great resolutions, yet after all remained by his brooks (Revised Version, v. 15) inactive. Indecision is fatal; hell is paved with good intentions. Thirdly, there were those like Gilead, who did not even give a serious thought to God's call and the claims of duty; or like Dan who abode in ships, commercial gain being their one thought; or as Asher sitting still in his sea-coast ports, regardless save of self and pelf, and peace at the price of slavery—dressing up their own cabins whilst the whole ship was in danger. None shall share Christ's triumph who now shrink from the good fight. Lastly there were those like Meroz who commanded the pass, yet let the foe escape; the heaviest curse falls on those with grand opportunities, but without the heart to use them. On the other hand, Jael is blessed for her patriotic act towards her adopted nation, intercepting in the tent the foe whom Meroz might have, but would not, cut off in the field. The blessing is on her faith and zeal, not on the treachery which obscures the true character of her act. In the day of the Lord, the alloy will be gone and faith will shine undimmed, when the Church triumphant shall by Christ bruise Satan's head under her feet. It is of this bruising of Satan's head that Jael's act was the type.

Gideon's 300 warriors also teach us precious truths. They took their water draught of refreshment by the way, but did not rest in it. They only who can master themselves, shall master the prince of this world. Jephthah's vow was to dedicate his daughter to perpetual virginity, a

spiritual burnt offering consecrated to the tabernacle services. We similarly are to offer ourselves and our children a living sacrifice acceptable unto God. So Samson is a lesson to teach us that our strength lies in separation from idols and complete consecration to the Lord. His failure was through unfaithfulness to his Nazarite vow. This is a warning to us, that when God calls to a royal priesthood, conformity to the world must entail loss of spiritual power. Samson died to crush his foes with him. Christ died for His foes to make them friends, by saving them from everlasting death. Samson fell to rise no more. Jesus died to rise as Lord of Life. Samson's death helped Israel only for the time. Jesus' death issues in final triumph over the last Antichrist and Satan, and in everlasting life to His saints.

Thus the lesson of the book is this. When professors forsake the Lord for the world, the world, though accepting the compromise for the time, at last despises and executes God's judgment on the apostates. Conversely, when the faithful refuse the world's baits for their dear Lord's sake, retributively they shall reign over the world with the Lord. The peaceful times of the judges which occupy 319 out of 430 years—i.e., three-fourths of the whole period—are the type of the coming Millennial age of holy rest. The idols Jehovah will utterly abolish. The Lord foretells (Is. i. 26): "I will restore thy judges as at the first"—namely, in Israel's happy days of the theocracy. "A King shall reign in righteousness and princes (i.e., the transfigured saints) shall rule in judgment" (Is. xxxii. 1); "In the regeneration, when the Son of Man shall sit on the throne of His glory, the twelve also shall sit upon thrones, judging the twelve tribes of Israel" (Matt. xix. 28). Lord hasten the time!

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, Jan. 17, 1892.

DR. BUCHANAN, the Orientalist, after describing the minute pains he had been taking with the proofs and revisions of the Syriac Testament, every portion of which passed under his eye five times before it was finally sent to press, said he had expected beforehand that this process would have proved irksome to him; "but no," he added, "every fresh perusal of the sacred page seemed to unveil new beauties." He stopped, and burst into tears. "Do not be alarmed," said he to a friend, "I could not suppress the emotion I felt as I recollected the delight it had pleased God to afford me in the reading of His Word!" It is well to remember

the testimonies of the men of God who often had more solid learning in their little finger than most moderns in their whole being. When we find well-meaning Protestants—men of fine minds—passing their time, not in studying and practising the Word of God, but in tossing it and pulling it to bits, until those who would "rob the Christian of his hope, and drain away the very life-blood from Christianity," stamp the foot and clap the hand, and cry *bravo el tauro!*

While the question of *Authority* is draining life and strength on one hand, the question of *Dogma*—viz., "Were there dogmas in the teaching of Jesus in the New Testament? or did they arise in the fourth century," is absorbing time and

thought on the other; and then comes the vexed question, "Can spiritual life arise in a soul *without* dogmas?" while it is nevertheless conceded that dogmas may be received without an atom of spiritual life. And so the "dogmatizing" on both points goes on *ad nauseum*, and brings about that lukewarmness of soul which God "spues out of His mouth."

In the Lutheran organ we find the deep confession that the breath of mundane influence has fanned Christians to sleep, and adds—rather incautiously—the fact is universal that perhaps no one has preserved the hopes with which he began last year; and the readers are exhorted to keep "in close proximity to Christ and draw their strength from Him. Holiness is in union with Christ the Holy One, and in the participation He gives as Head to all the members of His body; Christ living in us is *the one* means." In many, and in increased ratio, spiritual desires after a nobler, higher, more normal Christian life, are certainly arising and strengthening, together with the consciousness of the universal duty of communicating life to others by living before them as worthy witnesses to Christ's power. The world in France has been drenched by theories and dogmas, more or less correct, more or less erroneous, and has mocked at the lives of the contending parties—no more truly and visibly holy than its own. It has been deceived and disappointed in what it has seen of those who represent Christianity, and wearied in vain waiting for results. The only hope is now in the earnest self-denying, visibly Christ-like action of living Christian men. And here and there this begins to be understood as the absolute necessity of the times. All mere ecclesiastical and dogmatical efforts and skirmishes are scoffed at, as of another age. A disappointed religious teacher wrote lately: "After all our efforts what can be the reason of the dullness within, and no response from without and around?" The sensible reply was: "See if in controversy you do not throw your diamond truths so virulently that they blind those you hit! A harsh spirit, however good the cause pleaded, grieves the Holy Ghost." The sequel showed it was even so; dis-closure and disaster ensued.

The new evangelistic effort, mentioned in our correspondence last autumn as having commenced in Rouen, is already gathering in souls, and the nucleus of a Church is formed from some of the most

unlikely of roughs and opponents, who have obtained mercy "because they did it ignorantly, in unbelief." And this nucleus is carrying out the features depicted by the pastor-evangelist:—

Let a Church be alive, let its members—full of love to their Saviour and for their brethren—work joyfully at the extending of the Kingdom of God, the new converts will find within it everything necessary to their spiritual development, even as a child whose parents surround it with their tender and vigilant care becomes one day worthy of the name they have transmitted to it. Whereas, let a Church on the contrary have no life beyond its very perfect and orthodox confession of faith, and its very correct forms of worship, and its very glorious past history, new converts full of love and hope soon find their zeal chilled, their fire extinguished, their idea of Christian life dwindled down, and they miserably vegetate and dwarf, to their own misfortune and that of the Church they have been ushered into.

These words hit the mark; and reveal the immense difficulty which almost universally sterilizes the work of the evangelist.

The Methodist organ speaks out on the subject of evangelization, and quotes a few lines worth preserving:—

How many parishioners have you, is asked of a supposed pastor? Eight hundred—we will suppose to be the answer. How many down-right Christians are among them?—Ten; perhaps indeed twenty. Very well, then, you are pastor to these ten or twenty souls. As to the others you are their evangelist: nothing more! To this multitude, you have not to preach holiness, nor good works, but conversion. Tell them that they must first of all be converted, otherwise they are lost. Give them the Gospel even as you would to unbelievers. . . . Put straight questions to them wherever you meet them, show them unmistakably that your *one* solicitude is their conversion to God! . . .

The *Temoignage* takes up strongly the point of union: "The Churches have something better to do than to skirmish among each other on sterile controverted subjects. Between believers there should be no other rivalry but that of zeal, faithfulness, devotedness, self-sacrifice. . . . And this is the duty of every individual Church member."

The Council of State has decided favourably to the Churches the late vexed question of the nomination of professors in the Theological Faculties; these professors cannot be nominated by the Government without the voice of the Churches—consequently, Professor Montet and Professor Bois resign and consult the Consistories. This is a valuable step forward, a victory for the cause of evangelical truth, as the professors chosen by

the Government were so against the choice of the majority, and generally of rationalistic tendency.

A league of fathers of families, called "Central Society against Street Licentiousness," has been formed independent of all religious opinions, to "raise a clamour" against the abominations of literature high and low, and is following out its plan. The future looms fearfully when the instruction in schools, so liberally meted out to children, is still more extensively met by filthy dreamers' lucubrations pouring from the press, and forced freely upon the notice of all who have not the sense and firmness to turn their eyes and hands away from the distributors and bill-stickers.

M. Roux, an energetic worker in the McAll Mission in Marseilles, has resigned, in order to itinerate for the Inner Mission in lieu of M. Sainton, who continues his independent work in the West of France. The Rev. R. W. McAll meets to-morrow—on the twentieth anniversary of his noble Mission, and seventieth birthday—his workers and friends and frequenters of his halls, at the Church of the Oratoire; Pastor Recolin to preside.

The League for Sunday Rest, independent of religious questions, is to meet in Paris from February 10 to 12.

M. Freycinet, the head of the Cabinet,

has been elected one of the forty academicians. He is a Protestant.

The well-known learned author, Quatrefores, also a Protestant, has died at past eighty. The active Roman Catholic, Bishop Freppel, has also died. And the well-known evangelist, Charbonney, has gone to his Lord at eighty-two years of age.

The report of the death of Madame Coillard, the valiant wife of one of our most valiant African missionaries, seems confirmed. We knew Christina Macintosh long before she entered the mission-field. The presenting on a Scotch platform at a missionary meeting of little Sarah Roby whose story every child knew at that period—an infant buried alive by heathen parents, and rescued by a missionary and his wife who had heard its stifled cries—made an impression on the mind of the Scotch lassie in favour of the missionary life, never to be effaced. And when, after testifying for her Lord in Paris, she was claimed as helpmeet by the noble-hearted François Coillard—an eminently endowed French peasant, a good son to his mother, and most successful missionary student—she joined him at the Cape, and in Basutoland doubled his usefulness during thirty years, accompanying him, as usual, in his perilous pioneering on the Zambesi, until, at Sesheke, fever called her to the Heavenly Mansions in October last.

## GERMANY.

[From our own Correspondent.]

Berlin, Jan. 16, 1891.

It is usual for our religious papers to begin their first numbers with reflections on the New Year. A glance at these articles shows how generally it is felt that we live in serious times. We are grateful that peace has been preserved during the year 1891, also that God has not sent us a famine like to our Eastern neighbours. True sympathy is felt with the poor Russian peasants who suffer from all the calamities of hunger, and a collection made in their behalf by the well-known Dr. Dalton, Professors von Bergman and Harnack, has not been without generous response. On the other side it is felt by many, what Mr. Stöcker said a few days ago publicly with his usual boldness, that the famine in Russia is a judgment from the Lord for the persecution of the Protestants in that country, and one cannot either help thinking that it is one of the

means by which God may further preserve us from the scourge of war. The most critical sign of the times is the growing opposition to religion, but believers who look for the coming of our Lord see also a natural consequence of the final development of this era.

The Prussian House of Deputies will probably be the scene of a very hot contest on religious questions. It is remarkable that after all—at least here in Germany—no questions excite the mind so much as religious ones. Since the famous May laws which inaugurated the contest with Rome in 1873, no Bill has been received with such attacks as the new Bill on the public schools. The Constitution of 1849 already said that primary instruction was to be regulated by a special law; but owing to the great difficulties of the matter, forty-three years have already passed and no law has been accomplished. Generally when the Ministers for Public

Worship had been a number of years in office, they began to pay attention to this question, and then it was the signal for their departure. The Bill of Mr. von Gossler came to nothing last year by the change of ministers. Count Zedlitz has now laid a new Bill before the House, very different from the former one, which, with his great energy, he completed in the first year of his ministerial office. Will it become law? At all events it will be a hard struggle. The Liberals are strongly displeased because the principle of the denominational character of the primary school is maintained. This principle has, in fact, always practically existed. Only under Mr. Falk's Ministry a small beginning has been made to change the principle, but then the general experience was that in mixed districts not the Protestant minorities, but the Roman Catholic majorities profited by the joint school. But the Liberal Party does not wish to see the old principle legalised; they also object to the rights given to the pastors to superintend the religious instruction. It is, therefore, very possible that all the Liberals, from the National Liberals to the Progressists, will oppose the Bill. The Ultramontanes also blame the Bill, because the character of the public school, as an institution of the State, is clearly maintained. This also is, in fact, nothing more than what is the case at present, but they do not either wish this to be fixed by law. Only the Conservatives approve of the Bill. It is, however, possible, that the Ultramontanes, though making opposition in principle, will finally accept the Bill, as it is clear that this one is more favourable to them than any future one can ever be.

The Bill against the abuse of intoxicating liquors, of which I spoke in a former

letter, has now been laid before the German Parliament.

The Week of Prayer was again observed in our city. The news from the provinces are not yet to hand. I have mentioned previously that the meetings of the Alliance have not increased of late in Berlin, partly because so many more religious meetings are held in our city now, partly also because a number of prayer meetings are held here in the Week of Prayer which are not officially arranged by the Alliance. The committee of the Alliance has, therefore, only arranged two large meetings every night and a third smaller one. The smaller one took place at the Hall, 29 Behrenstr., when the noon prayer meeting is held daily all the year round, and then the meeting was left open for prayer. Sixty to eighty friends only took part there, but many brethren joined in prayer, and it can truly be said that the spirit of prayer prevailed.

Lieut.-Colonel von Knobelsdorff, who is doing the Blue Cross work here, always arranges a large annual temperance meeting in December. This took place again last month. It was truly refreshing to hear the testimonies of saved drunkards.

In the Grand Duchy of Berlin the pastors have now received the permission of the Church Government to officiate at ceremonies of cremation. The author of a well-known pamphlet in the sense of modern rationalism has given some addresses in our city; but they were very scantily attended. A great number of people shout loud applause when anything appears which they think they can make use of against the Christian faith, but that is all; for the moral and religious thoughts of such half Christianity they have no interest. Therefore our unbelieving pastors receive loud praise in the Press, but have no hearers for their sermons.

## ITALY.

In one of the well-known religious periodicals with an extensive circulation, some remarks were recently made respecting the efforts of the Waldensian Church for the evangelization of Italy. These observations were certainly not flattering and scarcely just. The remark made by an individual, presumably in that communion—namely (in reference to Roman Catholics) "They let us alone, and we let them alone," is incorrect. Nor is this true

with regard to the other denominations which are working for the spread of the Gospel there. All over Italy the Gospel is presented to the people in some way or the other. The Vatican emissaries are vigilant and antagonistic. That religious liberty is assured by law is undoubted, but there are a thousand and one means used to thwart and hinder the sowing of the good seed. Calumny, the deprivation of work, social ostracism, and other

measures are resorted to as soon as it becomes apparent that light is being brought into dark places. The first article of the *Statuto* still remains on the Statute Book despite of the recent efforts to get rid of it.

In the *Bolletino* may be read an account of a visit of a priest to a poor woman. This person was in the habit of sending her daughter to the Evangelical School, which greatly annoyed and irritated the clerical functionary. He threatened the mother with excommunication, but without effect. As she occupied a house belonging to him he told her he would turn her out of doors. Her courage failed for the moment, and she withdrew her girl from school. The priest was delighted. Alas! for him however, though happily for her, only a few days elapsed ere she went to him with the key of the dwelling, saying that she had found another house and was no longer his tenant. The girl at once returned to the Evangelical School.

Another page in the same periodical contains fragments of a conversation between three persons, and comments thus: "Who does not see the immense advantage that it would be to the cause of the Gospel if all those who were well disposed to it, could frequent evangelical worship without fear of having the finger of scorn pointed at them, or become the victims of persecution in one form or the other. The Gospel is what it ever was in itself—the power of God unto salvation. The Word of God has not lost its power. In the midst of much unbelief and religious apathy there are many, yes, very many more than some would think, whose souls welcome and open to the Divine Word as the flower does to the sun. If the Italians had the good sense of the gentleman to whom we have referred in the conversation in very few years their whole families might be reckoned as adherent of the Evangelicals, greatly to the advantage of our dear country. . . . We have faith enough in the future of Italy to believe that the Italians of 1990, when reading the history of the present generation, will not be able to understand how it could have failed to perceive that there was only one way

opened to it to solve the everlasting Roman question."

Among many other notices of evangelising efforts two appear to be well worthy of notice. At Pietra Marazza, Sig. D. Rosati has recently opened his campaign of labour, after having worked for some length of time in Pisa. He thus speaks: "Finding that one service a week (Sunday morning at ten o'clock) was inadequate to the requirements of the people, I commenced another in the evening, and soon had the consolation of seeing such an excellent attendance at the two Diets of Worship as I had scarcely ventured to hope for. In addition to the usual congregation a goodly number of Roman Catholics attended who, attracted first through curiosity, now never fail to attend both morning and evening. Eighty or ninety persons usually find seats, but as many as 200 flock in when any special subject is announced by means of advertisements. The Mayor, and the Church members are delighted, and among them all I have great cause for gratitude to God for giving so much blessing, for I have been much tried in other fields of labour."

Once more and briefly. The little town of Quastalla is waking up after much effort has been made to till what seemed somewhat stony ground. About it Sig. Romano says: "The people coming to our service were so numerous that there was not sufficient accommodation. Seats were all closely packed, and standing room—every inch occupied. Then came in numbers, both of the higher and lower classes. From first to last the behaviour was exemplary—always quiet, considerate, and well-behaved. What filled my heart with joy was that whilst I explained to the people what prayer really was, and that it ought never to be addressed to any one but God Himself, and for the merits of Christ our only Saviour and Mediator, their attention was serious and unflinching. I cannot find adequate expression for the gratitude which I feel to Almighty God for the privilege He has accorded me of preaching the Gospel to this people, so attentive and so respectful as they always are."—D.

## Missionary Notes.

**ZENANA BIBLE & MEDICAL MISSION.**—Thirty millions have been added to India's population during the last ten years. Such is the testimony of the late census. The Zenana Mission, fully alive to the need of more labourers, is strenuously endeavouring to send out lady missionaries in number more adequate to the spiritual wants of that great land. Notwithstanding very inclement weather, a goodly muster of friends recently assembled at Morley Halls to bid farewell to a party of ladies going forth to work in the Zenanas and homes of India. Lord Kinnaid, who presided, read a few verses from Acts xx., and said that all who followed what is going on in India must be struck by the marvellous way in which the land is opening up for the Gospel; there is also a wonderful breaking down of many old customs, even the tremendous power of caste is losing ground in some parts. The Rev. H. C. Squires (late of Bombay), in addressing the missionaries on behalf of the committee, said they were only a little band, but they were a picked band, carefully selected and having shown their fitness to go. They were going in perfect simplicity and fullest consecration, knowing that the life and character of the missionary is even more important than the spoken word. They were going to a wonderful land, a land of noble races and noble opportunities. He commended to their thoughts two passages of Scripture from Heb. xiii. 8 and 2 Cor. ix. 8. The Society's office is at 2 Adelphi Terrace, W.C., where any information regarding the work may be obtained.

**THE TELUGU MISSION** of the American Baptist Church has been blessed with a time of wonderful quickening similar to the great movement thirteen years ago, during which thousands of souls were gathered in. There were more than 2,000 baptisms in the last quarter of 1890; while 3,000 more were added to the churches in the first three months of 1891. The missionaries beseech the American Churches to send out men to guide and assist the new converts, and to help them to meet the demands for visits from Christian preachers to places astir with the old question, "What must we do to be saved?"

**PARIS CITY MISSION.**—A fu'ness of

blessing is resting upon the labours of the Paris City Mission. Eight of our ten missionaries are Frenchmen, and as evangelists they are bright, intelligent, and spiritual men, worthy successors of "the Church in the Desert," the devoted Huguenots who remained faithful to their Lord through ages of bitter persecution. The report of last year is rich in narratives of grace. The Paris poor and working classes are in dense ignorance of the Bible, and bitterly prejudiced against the very name. It therefore requires courage to face them book in hand, to read and enforce its utterances of judgment and mercy. Our men have to be manly, to speak in tones of authority as messengers of a Gospel which requires faith and purity of life. According to the grace given to them this has been done, with the certain result that the true light has been made to shine forth in ten of the darkest recesses of the pleasure city—a people being gathered into the Church of God. One marked result is inquiry for the real Bible—not *La Bible Comique*, which at one time was alone known to them. Astonishment is often expressed that our visitors believe in God. What He is forms a mystery to them which has to be cleared up. The result is inquiry for the Book, often followed by personal salvation. Bibles are now being largely purchased, and the daily records of our missionaries speak of the continuous circulation of the Book. The call for more labourers in this part of our Lord's Vineyard is urgent, while the funds of the Society suffer loss by the home-call of several generous friends. Our two missionaries to the thousands of English poor hidden in Paris, and to the turf people of Chantilly, are only supported in part, French Christians adding half to all our contributions.

**SIGNOR CAPELLINI'S MISSION.**—The Military Church in Rome, formed by Signor Capellini, continues to prosper, shining as a light in a dark place. The past year has been one of unusual interest. A visiting tour was made by the pastor to several garrison towns where branch churches have been formed: these all remain steadfast in the truth in spite of bitter persecution. King Humbert has conferred a further honour upon Signor Capellini, that of the Order of St. Maurice



and Lazarus; and the Government have ordered special "leave of absence" to be granted all the officers who wish to attend the Mission. The direct spiritual results, however, are chiefly rejoiced in by the Cavalier, who, in the report just issued, gratefully records the successes God has vouchsafed to his efforts. The special services held during Passion Week and Pentecost, as well as through Carnival and Lent, were largely attended, some of the soldiers sacrificing more than a week's pay in order to be present. In addition to this, two of the Pope's own guards have accepted the Gospel, and will never again wear the doublets and hose of the Vatican. Two other youths, sons of a family residing in the Vatican, are now diligent students of the Word and regular frequenters of the Mission. "A more marvellous instance still" is too long for insertion here. Those who apply for the report will read it with interest and profit, and on the other hand will discover that the "foes of the work have in no sense or degree relaxed their hostility." With them the Bible and Christian literature is "Protestant rubbish"; they make a "dead set" upon the Evangelical Military Church, plant their emissaries at the street corners "to dissuade soldiers from coming to the meetings," and resort to every seductive art and intimidation to hinder the good work.—Communications may be addressed to the Rev. Cav. Capellini, 14 Via Pozzo delle Cornacchie; or to the English representative of the Mission, Miss E. D. James, Southmead, Wimbledon Park, London, S.W.

**GOSPEL WORK IN JERUSALEM.**—The Rev. A. Ben-Oliel, of the Presbyterian Mission, Jerusalem, writes: "This Mission seeks to unite all Evangelical churches in Gospel work among the Jews of Jerusalem and Palestine, thus to realise the adorable Master's sublime prayer for the unity of all believers (John xvii. 21). During last travelling season upwards of fifty ministers of different churches took part in the public services held in the 'Upper Room,' many of them witnessing for the Lord and unalloyed Bible doctrines, and all sitting together at the Lord's Table. The Lord is opening to me a wide door of access among the Sephardi Rabbis and better class of Jews, generally so difficult to reach with the Gospel message. He brings them to me, for they come in increasing numbers of their own accord. Thrice a group of three, consisting of the most influential men—I must not specify further—have

spent several hours in my study. It was deeply touching to hear one of the chief Rabbis on his first visit say: 'Now we have a missionary friend—one of us—who can converse freely with us in our domestic language and in our Hebrew accent.' I earnestly solicit the prayers of God's people—of all friends of the Jews—for these Rabbis and learned Spanish Jews of the Holy City, as well as for the Jewesses of Mrs. Ben-Oliel's mothers' meeting and the class of girls of my daughter Florence. My Rabbi visitors this evening promised to come to our Christmas tree for the poor and destitute.'—*Christian*.

**BASLE WEST AFRICAN MISSION.**—The census made up to January 1, 1891, gives the following results as to this important Mission: "On the Gold Coast the number of baptised amounted to 9,647, the increase for the year being 738; in the new field of Kamerun the baptised number 256, an increase of 97."

**INDIA.**—Mr. W. S. Caine, whose criticisms on Mission work in the *Times* two years ago caused so much discussion, in his recently published book, entitled *Picturesque India*, speaks thus: "The work of Protestant Missions in Tinnevely dates back more than 100 years. The first trace of it is found in the Somnali of Schwartz, whose name is memorable in the annals of Christian missionary work, and occurs in the year 1771. The first convert was a Brahman widow, Clorinda by name, whose zeal for her new-found faith led to the erection, in Palamcottia, of a little church, the remains of which are still extant. From that time the work grew and expanded under the auspices of the S.P.C.K., till, at the beginning of the present century, the number of native Protestants in Tinnevely had reached the total of 4,000. But it is from the year 1820 that we must date that larger development of missionary operations which has resulted in the formation and organisation of the now existing Native Church. . . . The steady growth of these Missions is shown by the fact that the number of adherents was in 1851, 36,000; 1871, 50,000; 1881, 82,000; and in 1889, 96,000." At Nazareth, in Southern India, there is an industrial institution which is one of the leading departments in this highly organised Mission. There were 933 communicants on Easter Day at Nazareth and at the four stations of which it is the head-quarters.—*Church of Scotland Missionary Record*.

## BRIEF NOTICES OF BOOKS.

*The Races of the Old Testament.* By Professor A. H. SAYCE, LL.D. Religious Tract Society.

NEEDLESS to say that this work, coming from the hand of Professor Sayce, is full of learning, and highly instructive. Yet it must be admitted that the little book, as a whole, is not easy reading. The facts are massed so thickly throughout the 180 pages which comprise the book; and the names that occur are so many, that the ordinary reader will find it a somewhat hard task to follow the Professor's argument. The book is enriched with some admirable facsimiles, from the monuments, depicting ancient racial types of faces; and there is a good index. Every theological and anthropological student should possess a copy.

*Personal and Family Glimpses of Remarkable People.* By Archdeacon WHATELY. Hodder & Stoughton.

INTERESTING in its way, but of too slight and sketchy a nature to be of any positive service to the biographer or historian. These "glimpses" were originally published in the pages of the  *Fireside*  and the  *Churchman* , and no doubt afforded pleasure and interest in that form. But we hardly think they will be so much appreciated by republication in a tolerably large volume of more than 300 pages. It is needless to say that the book is pervaded with a quiet and religious tone; and those who wish to see the author at his best should peruse the chapter on the "Lake Poets."

*Note Italic.*—We have received a volume by the Rev. T. W. S. Jones, of Naples, giving an account of the work connected with the Wesleyan Missionary Society, and entitled "Our District." It is an interesting book, and very varied in its contents. There is a preface which contains a clever summary of the charms of Italy, under the title of "Italy: what does that word recall?" History and geography are both brought into play, with the result that in two pages we have a comprehensive picture of the country and its history. However, it is with mission work that we are now specially interested; and here Mr. Jones tells us a good deal of what is being done. The number of churches the property of the mission appears to be 9. The number of ministers—English, 2; Italian, 26; while the evangelists number 10; and the local preachers, 17. The members, including those on trial number 1,534. There are 8 day-schools, with 19 teachers. The Sabbath-schools number 33, with 54 teachers. The total number of day and Sunday-school scholars is 1,043. The book is embellished with a large number of photographs which, in themselves, are valuable; and which add very much to its interest. There is a great amount of information, and although the volume of 260 pages is published in English, it appears to have been printed in Italy and does the typographer, as well as the editor, great credit.

*How to Treat the Bible: a Plea for Discrimination in the Study of the Sacred Scriptures.*

By CLEMANT CLEMANCE, B.A., D.D. E. D. Dickinson, 89 Farringdon Street.

THIS is a little book of seventy-three pages, which should be read by every minister of the

Gospel and Sunday-school teacher. It is one of those compressed, valuable pieces of Christian evidence called forth by hostile criticism of the Word of God which make us thankful for an opposition that has evoked such a reply. And though the so-called Higher Criticism may soon pass away—not being at all blessed with that poverty of spirit which has part in the Kingdom of Heaven—yet awakened by it to greater discrimination of the things of God, we may be led by such a treatise as this by Dr. Clemance to possess ourselves more reverently and devoutly of the imperishable blessings of the Divine Revelation to man. In the closing chapter on various methods of studying the Bible, one could have wished that Dr. Clemance had more strongly insisted upon a larger amount of time being spent in Bible-reading merely as *such*—how many professors have read the Book through from Genesis to Revelation? There is something prior to "discrimination," and that is possession of the contents. However, as soon as the reader has read the Book, let him read this little guide, and he need not be afraid of many a deceptive voice, crying "Lo! here! and Lo, there!" but will find, as the author has promised, "the Book has carried us beyond itself, even to One who is our Lord, our Life, our Righteousness, our All. Then the Book has done its intended work, when it has brought us to Christ."

*The Expository Times.* T. & T. Clark.

THE recent numbers of the *Expository Times* are of the usual high-level excellence. Among the articles specially deserving of mention, we note Professor A. H. Sayce's learned paper, entitled, "Biblical Archaeology and the Higher Criticism," which contains a much-needed protest against the *a priori* methods of the extreme section of the rationalising school. Prepossessions and bias, even in a "higher" critic, are not to be regarded as on a level with careful sifting of historic evidence; and the conclusions of an established inductive method are of more value than the results of a purely subjective criticism—which can only be ingenious theorizing at the best.—Mr. Pincher's article on the "Old Testament, in the light of Assyrian and Babylonian literature," can only be properly appreciated by specialists.—Bishop Eliott gives us the first of a series of papers, beginning in the January number, on the "Teaching of our Lord as to the authority of the Old Testament." We shall look forward with interest to the next instalment.—Mr. Gwilliam writes learnedly on the Epistle to the Hebrews in the Syrian Church.

*Rescuers and Rescued.* By the Rev. JAMES WELLS, M.A. Hodder & Stoughton.

THIS book will be read with interest by those who are engaged in work among the poor—especially the poor of our large towns. The incidents described (which are nearly all drawn from the author's personal experience) are striking in themselves, and graphically told; they are well calculated to stimulate others in the difficult and oftentimes discouraging task of reclaiming our "outcast poor." We should strongly recommend this book for village and other libraries.

## Evangelical Alliance.

### THE UNIVERSAL WEEK OF PRAYER.

THE desire so often expressed in these days for a closer union of Evangelical Churches, and for more brotherly love and united action among God's people, members of various denominations, has been regarded as a hopeful sign and evidence of a revival of vital Christianity in the face of the scepticism, superstition, and erroneous teaching which abound. If the love of Christ was the constraining power in the hearts of believers, their thirst for increased union would indeed be a witness to the Holy Spirit's reviving grace; love to the Brotherhood would follow, and we should see more frequent fellowship meetings and active co-operation in the Lord's service. The invitation for the Universal Week of Prayer, which the Evangelical Alliance annually addresses to all who love our Lord Jesus Christ in sincerity and truth, affords the opportunity in all countries for the people of God to assemble in the unity of the Spirit for its observance. Prayer and praise then mingle together before the Throne of Grace in many languages; the Hindoo and Mohammedan converts, with those in Africa, China, Japan, &c., learn practically that they, with their European brethren, are also members, in vital union and sympathy, of the "One Body," of which the Lord Jesus is the glorious Head. It cannot be too much to say that God our Saviour beholds with infinite love and tenderness His redeemed children thus assembled in faith and love, and accepts their prayers and supplications with thanksgivings; gracious answers may be confidently expected in the outpouring of the Holy Spirit with the Gospel, to the speedy ingathering of His Elect from among all nations, and to the hastening of His glorious appearing.

The Council cordially thank all who have assisted by their presence, and taking part in the proceedings in carrying out the Week of Prayer; the severe weather and the influenza epidemic have prevented many friends from attending, but the meetings have exhibited the true spirit of prayer and brotherly love.

The following is a brief summary of the Meetings at the Portman Rooms:—

#### MONDAY, JANUARY 4.

General Sir ROBERT PHAYRE, K.C.B., one of the vice-presidents, presided, and read a passage of Scripture together with the subjects suggested for the day—viz., "Humiliation, Confession, and Praise." He said:—

One thought seemed to him to enhance the importance of the Week of Prayer, and that was that as we look around us, in accordance with our Saviour's teaching, we see tokens that the times in which we live are verily fulfilling His word: "As it was in the days of Noah, so shall it be also in the days of the Son of Man." The mystery of iniquity is at work among us. We see the inspiration of the Word denied, the Atonement derided, and the Holy Ghost rejected. Soon, therefore, as in the early days, we may expect to hear the solemn words: "My Spirit shall not always strive with men."

A season of prayer followed, in which Mr. D. Matheson, the Rev. M. Washington, and others took part.

The Rev. FILMER SULLIVAN, Vicar of St. Matthew's, Bayswater, gave the address. He read Isa. vi. 1—8, and said:—

There are three very important dates in these verses. The first is the date of confession—"Then said I, Woe is me! for I am undone; because I

am a man of unclean lips, and I dwell in the midst of a people of unclean lips." What had caused the confession? Simply the sight of the Lord in His glory. Nothing brings any one more speedily to contrite confession than a vision of God by faith. When the eye of faith is opened by the Spirit of God to behold Him, then, like Job, like Isaiah, and like John, we fall on our faces confessing our sin.

There is another date—that of changing. When is that? Immediate on confession. No sooner is the heart broken than it is added: "Then flew one of the seraphim unto me, having a live coal in his hand. . . . Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged." Lo, this; nothing else. We have an altar, a sacrifice, a priest—Jesus only. We need no other. He is sufficient for our cleansing. His blood and merits applied by the Holy Ghost meet our every need.

The third date is that of response: "Then said I, Here am I; send me." Confession having been made, cleansing having been realised, there is prompt readiness to do the will of God; to be His messenger in free, glad service, at home in business life, or abroad among the heathen, as He may direct to the glory of His name.

Prayer having been offered by other brethren, the meeting was closed with the Benediction.

#### TUESDAY, JANUARY 5.

This morning the chair was occupied by

Mr. Donald Matheson, exchanging places with Sir William Willis, who therefore presided on Saturday.

After a few moments had been spent in silent prayer a hymn was sung, a passage of Scripture was read by the Chairman, who also read the subjects for the day, and remarked that had we been praying for the Church of Christ a hundred years ago we might have confined our thoughts to this island; but now our prayers must extend to every land under the sun, for there are members of the Church of Christ in China, Japan, Corea, India, Africa, and indeed everywhere, and all must be embraced in real prayer for the Church of Christ on earth.

After prayer by the Revs. Gosset Tanner, and Dr. Donald Fraser, the Secretary announced that the Rev. Dr. Allon was unable to be present, owing to indisposition. Under these circumstances the Rev. PHILIP COLBORNE kindly consented to give the address of the morning. He said:—

Our most important function now is prayer, and anything by way of address ought merely to come as a stimulant to the more vigorous exercise of this function of prayer for the Church. We long for more and more unity and catholicity, and we also pray that our Saviour's longing may be fulfilled, and that He may have the heathen for His inheritance. We rejoice that in these days He is giving fresh energy to His messengers in gathering out the people as never before. Within the past thirty years the advance in missionary effort has been very great. Then there were some thirty missionary societies in Europe, now there are at least eighty-four; and while this extension is going on, I think we at home are coming more and more to grasp His mind as to the true fellowship and the unity of the Church. The idea of the Church is very simple. All who are in Christ are in the Church, and all who are in the Church are in Christ. Christ is head over all things to His Church, and the Church is the body of believers united in Him, its great Head. That body is vitalised by Christ, and taught by the Holy Spirit His Word, and led in His way. We must guard ourselves against a false idea of the comprehension of denominations: being true unity. We must realise that, quite independently of denominational differences, all who are united to Christ by living faith are members of His Church, nor does this Church vitally depend on outward forms; a vital faith produces vital unity. We must be in Christ by faith, and this inwardness constitutes our fellowship. Membership of the Church of Christ begins by coming into Christ, and receiving from Him quickening, and living in Him.

Then in this connexion remember Christ has said, "I am the Way, the Truth, and the Life." You remember the first name borne by Christians was "the Way," as we find in Acts xix. 23. There is something beautiful about this. They were in the way, by coming to Him who is the

Way. There communion commences. But being in the way we must make progress in it.

Next He is the Truth; and He is full of truth, and perfect truth is in Him alone. It is impossible to attempt any unity which does not involve the learning of what Jesus Christ came to teach. We must enter into the fundamental doctrines, and grow into them firmly. Thus, as we receive truth from Him, we grow into Christ.

Moreover, He is our life; knowing the truth we want to live the life. The two are so interwoven, they cannot be separated. He who does the will knows the doctrine. Wherever Christ is thus known as the Way, the Truth, and the Life, there is true Church unity; and apart from it there is none.

Thus we learn Christ's idea of unity. On the one hand, many seek to comprehend all the denominations in one; and on the other hand, there are those who would destroy them. I do not believe either are right. There is a distinction between the Church of Christ and the denominations—somewhat like the distinction between a man and his house. The house is not the man, although a certain dignity attaches to it by reason of the man who inhabits it. The denominations, as such, are not the Church, but the Church is in all the denominations. Everyone who is in Christ is a member of His Church, and for all such we pray at this time.

#### WEDNESDAY, JANUARY 6.

Mr. George Williams presided, and after a hymn had been sung, called upon Sir Robert Phayre to read a passage of Scripture.

The Chairman read the subjects suggested for the day's intercession. He then added a few words as to the importance of winning the young, rejoicing that now it was generally admitted that children might be converted and were worth striving for. He was thankful to know that the Sunday-school children at home were now supporting a missionary in India, on purpose to labour for the young. He rejoiced also in the progress of the Y.M.C.A. and the Y.W.C.A., and in the fact that these associations were proving helpful to foreign missions by sending out labourers into the field.

The Rev. ROBERT TAYLOR, of Norwood, gave the address, and having referred to the special subject for prayer, "Families and the Young," proceeded:—

It has occurred to me that possibly some, even of those who are Christians, miss somewhat of the sacredness and solemnity of the family relation. We are so familiar with it, we are apt to overlook that it is constituted by God Himself, and that its foundations lie deep in the nature of He, as Creator, has given us. Furthermore, He has given in His Word many wholesome rules for the guidance of those who hold this family relationship, while He has also given many great and precious promises of grace and blessing to the families that call upon Him. Connected with these promises we have the fact that He is the Father of all, and in Him every

family in heaven and on earth is named. And all this is summed up and centred in the great act and words of Jesus when He took little children in His arms and blessed them, and said, "Suffer the little children to come unto me, for of such is the kingdom of heaven."

This sacredness and solemnity of the family relation is suggested to us by the fact that it is the best, the most expressive and profound symbol of the relation we hold, as believers, to God. He is our Father, and our knowledge of this family relation helps us to shape our conception of Him who is our Father. We recall the family life of early days, with its dependence, affection, and joy; we remember how father and mother were all to us; and these memories set Him forth as all to us. We know the fatherly and motherly relation of later years, with their fondness, tender love, and pity; and what a meaning these lend to the thought of God as our Father. And going a step further we have in the family relation not only a symbol of the fatherhood of God, but also, I venture to suggest, a shadow of the deepest of all mysteries, the grandest of revealed truths as to God Himself, that of the blessed and Holy Trinity—Father, Son, and Holy Ghost. But now a word or two of exhortation. If the relation of father, mother and child be a symbol and shadow of these verities, "what manner of persons ought we to be in all holy conversation and godliness?" We pray that parents may instruct their children in Bible knowledge. One of my earliest recollections is of a godly old minister who, after expounding to the children the fifth commandment, turned to the parents and said, "Honour thy father and mother. Then you fathers and mothers must be honourable. If you would be honoured you must be worthy of honour." I would the reminder were laid to heart.

And in imparting Bible knowledge let me say it ought to be given in two ways—in stated and systematic instruction, and by casual, occasional teaching, as opportunity serves. Is it not strange now the highest of all knowledge is neglected? We are studiously careful as to mental knowledge, the laws of manner and habit, the training of hand and eye, heart and affections, and even conscience; yet often we are slack in giving the knowledge which has to do with God.

Instruction, like food, must be seasonable, solid, and nutritious; but it must also, like air, be pure. Foul air is no less dangerous than poisonous food. So let your home be pure and sweet; a spiritual ozone, in which the germs of unbelief and scepticism cannot live. The air may be pure and yet too low in temperature for health. And, similarly, there may be an east wind in the home which may wither up spiritual life. Let our home life be warm and throbbing with the love of God.

I find in a little volume giving a brief account of one who was early called home, a letter in which the young Christian girl says to her father, "I thank you for all your instruction; I thank you more for your example, but I thank you most of all for your love." God grant our homes may be such that our children will make this sweet acknowledgment.

#### THURSDAY, JANUARY 7.

Mr. James E. Mathieson presided, and after the opening proceedings read brief passages of Scripture and the subjects

suggested for the day, accompanied by a few remarks.

The Rev. F. W. MACDONALD, secretary of the Wesleyan Missionary Society, delivered the address.

He remarked that the privilege of intercession assigned by our Lord to His Church was immeasurably greater, more august, and more powerful than the Church had ever believed. Intercession was the master-law of the Kingdom of Christ, which Kingdom was founded on mediation, and it was also the central sustaining power in the great Kingdom of Redemption. Intercession was therefore the first law of life and action in every member of that Kingdom. The speaker went on to urge intercession on behalf of all men in authority, who, by virtue of their high positions largely influenced the minds of their fellow men. In our day the influence exercised by social and intellectual leaders was as strong as ever it was. In a hundred ways, whether men were living lives of godliness or of sin, whether they were living in the light or in the dark, depended upon a mysterious pathetic decree, upon the kind of leadership they came under, or the influences that fell upon their life. Powerful personages could make or unmake the welfare of millions. Such men as the Czar of Russia, the Emperor of Germany, and the Prime Ministers of the civilised world—half a dozen men, as it were—held the happiness of Europe between their finger and thumb. When they thought of the social, moral, and religious issues, the homes and characters of the people, the happiness or misery which the wisdom or folly, or sacredness or godlessness of such personages could be instrumental in bringing about, surely they must all feel that they should centre their intercessions with God, upon those occupying the highest stations in authority. The same also applied to their Churches. What millions of people had, for instance, been benefited under the preaching of such men as Augustine, Wycliffe, Luther, Wesley, and Spurgeon. As a matter of fact, the moral and spiritual prospects of mankind were in the divine order of things largely dependent upon the action and personal character of individual men. In conclusion, the speaker called attention to the Scripture sentence, "God our Saviour will have all men to be saved." This, he said, did not mean whether men would or not, they would by a compulsory destiny be saved, otherwise they might truly conclude that there was no need for the activities of prayer and personal agency. Because of the fact that God wills that men should be saved, it was good and acceptable in His sight that we should pray for all men. The great love of God to man did not set aside, or make superfluous, man's intercession for man, but it furnished the ground on which that intercession rested and gave strength and hope to all who would pray for their fellows.

#### FRIDAY, JANUARY 8.

The chair was occupied this morning by Sir C. U. Aitchison, K.C.S.I., who read a passage of Scripture and also the subjects for the day.

Several brethren having engaged in prayer, the address was given by the Rev. A. BARING-GOULD, M.A., of the Church

Missionary Society, in the absence of the Rev. E. A. Stuart, through an accident.

He based his remarks on Acts. xxviii. 28: "The salvation of God is sent unto the Gentiles, and they will hear it." These, he said, are pregnant, prophetic, and heart-stirring words. Salvation is of God. It emanates from God the Father, has been effected by the work of God the Son, and is applied by God the Holy Ghost. It is a salvation worthy of the Triune God. Further, these words—implying the sending of salvation to the Gentiles—are in perfect harmony with the Master's command, "Go ye and preach the Gospel to every creature." Moreover, not only is it to be sent to the Gentiles, but it is distinctly stated that they will hear it. The Jews have forgotten it for a time, though there is an elect remnant, and though we look for a glorious future of repentance and restoration, but still the Gentiles will hear it. Here is the promise—the Mohammedans, the followers of Confucius and of Buddah, the Hindoos, and the poor Africans for whom we pray this day—they will hear it.

But the question arises, what has the Church of God been doing to carry it to them? Just a hundred years ago, a bishop of the Church of England declared the command "Go ye" had no reference to the Church of the present day; the Church of Scotland declared the idea of missions to the heathen to be highly preposterous; while a senator in America declared they had no religion to spare to send to the heathen; and so late as 1819 a Sepoy in India was court-martialled and cashiered for no crime, save that he had become a Christian. When William Carey entered on his great enterprise there were no missionaries, no trained agents, no converts among the heathen, and the Bible had not been translated at all into many languages.

Now at the close of a century, we see 77,000,000 of nominal Protestants grown into 177,000,000, and we see the whole world open to the Gospel, with the possible exception of Tibet, where two Moravian sisters are nobly holding their ground. But while looking on these things we rejoice that the Church of God has, to some extent, aroused to her duty, we have still to confess that but little is done, and that some 850,000,000 of the human family know nothing of Jesus Christ. The army of English and American missionaries numbers but 7,000, just about one to every 350,000, while, as Dr. Pierson has computed, for every £250,000 of income professing Christians contribute only one shilling annually to the missionary movement. God has laid on England peculiar responsibility in this matter by reason of her vast empire, but how little, after all, is she doing.

What, then, is wanted that we may rise to the level of our opportunities? Just the outpouring of the Holy Ghost, that we may realise our obligation. We recognise the sin of unbelief, but fail to recognise the sin of inaction. I verily believe that if one-third of the ministers in this land, and the very cream of the Sunday-school teachers and Christian workers were to go forth to the heathen, it would be like life from the dead to the churches at home. We need the power of the Holy Ghost to teach us that forgotten prayer: "Pray ye the Lord of the harvest that He may thrust forth labourers into His harvest."

SATURDAY, JANUARY 9.

Sir William Willis presided, and after

a few moments had been spent in silent prayer, a hymn was sung, and brief passages of Scripture were read by the chairman together with the subjects for the day.

The address at this closing meeting was given by the Rev. F. B. MEYER, B.A., minister of Regent's Park Chapel.

He gave an exposition of the three parables in Luke xv., which seemed from one point of view to have some bearing on the topics for prayer. The parable of the lost sheep may be taken as illustrative of our Lord's endeavour to bring back the lost sheep of the house of Israel to the fold. The parable of the lost coin suggests the Church (figured as a woman) seeking to recover those who have strayed away. The parable of the lost son may set forth the reclaiming of backsliders, but in a secondary sense it may indicate the wandering away of Gentiles who have had the opportunity of salvation. Looking at the first parable in this way, we have our Lord's longing over the lost sheep of Israel, whom He goes out to seek till He find. Through all the persecutions and trials and sorrows of the ages, our Saviour has been seeking Israel, and when He finds, as He will fully at last, He will call us, His friends, to rejoice with Him over the lost ones found. Having recalled briefly God's marvellous dealings in the call and care of Israel in early times, the speaker went on to speak of present movements, such as that led by Rabinowitz, the Hebrew New Testament distribution, and other indications of a near approach of the glorious end. The second parable has a close application to Home Mission work. Notice how diligently the woman seeks, lighting the lamp, sweeping the room, searching; and does it not seem that in these latter days the Church is acting in something of this spirit in searching after the lost ones in slum and alley? If these be the age of Foreign Missions, it is also the age of Home Missions.

But lastly, we have the Father's love, the Father waiting to receive the backslider. Mark: there is no encouragement given here to the false notion of universal fatherhood and the final recovery of all men. The lost one here has been a son—has been in the Father's house. He is a wanderer. One sometimes wonders if we Gentiles are not in this sense younger sons. Consider our Sabbath desecration, our sins of impurity, drunkenness, and gambling. Let us pray that God, the Holy Ghost, would touch our hearts and turn us back to God, who waits to be gracious.

#### THE SUBURBS OF LONDON.

Among the numerous reports we have received are the following:—

BLACKHEATH AND LEE.—The Week of Prayer was duly observed, the meetings taking place at 5.30 p.m. daily in the Lecture Hall of the Congregational Church; they were fully representative, and the programme of the Evangelical Alliance was carefully observed—the subjects for each day's intercessions were introduced by brief addresses from ministers of the various churches, and an earnest

spirit of prayer prevailed. The attendance, when the severe weather and the epidemic sickness are considered, was good. For the convenience of residents in the Vanbrugh Park side of the heath, a second series of meetings was held in the Lecture Hall of the Presbyterian Church daily in the evenings. They were seasons of refreshing and well attended.

**CAMBRIDGE HEATH.**—The programme of the Alliance for the Week of Prayer has been observed by us in its entirety at Parmiter Street Sunday School and Mission. We had one meeting each week day and two each Lord's-day. At our usual weekly prayer meeting on Saturday evening, Jan. 2, we especially sought God's blessing on the meetings of the succeeding week. In the unity of the same Spirit ministers and laymen of various denominations presided over and addressed the meetings, and the earnest words of counsel, encouragement, and warning spoken by them have proved, we are sure, of much blessing to the Lord's own people, and, we trust, of awakening power to any present who had not decided for Christ. The attendance has varied from eighteen to eighty-five, averaging about forty-five, which, for East London and as the meetings were daily, must be considered good; but above all, the spirit of prayer has pervaded the meetings, and we doubt not our supplications will result in a rich outpouring of blessing upon ourselves and those for whom we have pleaded at the Throne of Grace. Our workers feel that they have received a fresh impulse to labour and witness for God, whilst the addresses given have stirred us up to take a deeper interest in the various classes of humanity brought before us.

**GREENWICH.**—Meetings were held here each day at noon in St. Paul's Schoolroom and at eight in the evening. Considering the severity of the weather the meetings were well attended, and the tone and spiritual power were far above the average of past years. I think all were struck with this fact.

**NORWOOD.**—The Week of Prayer was, as usual, observed each evening at Upper Norwood. The attendances varied somewhat, but were altogether very encouraging, and the ministers of the various denominations cordially responded to the invitation to take part in the services. A considerable portion of each session was devoted to praise and supplication. The programme of the Alliance was faithfully

followed, and we trust that the fulness of the Divine blessing attended the entire proceedings.—At West Norwood there was a series of meetings held for the first time, in the Auckland Hall. These were presided over alternately by ministers of the various Nonconformist churches in the neighbourhood. The attendance was good and on some of the evenings even larger than might have been expected. An earnest spiritual tone prevailed, and many were the expressions of desire for periodical meetings of this united character.

**RICHMOND, SURREY.**—Meetings for prayer were held at the Young Men's Christian Institute from Monday to Saturday inclusive, the chair in nearly every case being taken by a layman and short addresses given by the evangelical clergy and ministers of the town. The attendance was good.

**SOUTH LONDON.**—The Branch of the Alliance in this district arranged for the usual series of evening meetings commencing at the Metropolitan Tabernacle on the Monday evening. Previously to the prayer meeting a large number of ministers accepted the invitation of pastor James A. Spurgeon and the officers of the Tabernacle to take tea together in the vestry. This social repast was followed by an informal meeting, when several brethren took part in prayer. Mr. Arnold, secretary of the Alliance, was called upon by Mr. Spurgeon to give any information that might help to stimulate the faith and prayers of the ministers and others present. Mr. Arnold spoke on the value of united prayer as shown in the many revivals of religion which have followed the observance of the Week of Prayer in various parts of the world. He also gave illustrations of the power of united prayer in other departments of the work of the Alliance. At the meeting which followed in the Tabernacle, the Rev. Dr. Pierson presided, and gave an address, many of the ministers present taking part in prayer.—On Tuesday evening a meeting was held at Rye Lane Chapel, Peckham, the Rev. J. T. Briscoe presiding, and the address being given by Mr. A. J. Arnold, secretary of the Alliance.—On the Wednesday evening the meeting was held in the Lecture Hall of the Presbyterian Church, Clapham Road, the Rev. Dr. David MacEwan presiding, and giving an admirable address upon the subject for the day.—The remaining meetings of the week were held successively in Brixton Wesleyan

Chapel, St. Matthew's Schoolroom at Brixton, and St. James' Schoolroom in Clapham, the chairmen being respectively the Rev. Enoch Salt, the Rev. Marcus Rainsford, and the Rev. F. A. C. Lillington. The attendance at some of the meetings was very good, but all were more or less affected by the prevailing sickness.

STRATFORD. — Our Week of Prayer has come and gone. The meetings were held twice daily, and have been fairly attended, though some of the Nonconformist ministers were conspicuous by their absence. The Evangelical clergy have well attended the afternoon meetings. Oh for the power of the Holy Ghost to come upon pastors and people! — The *Stratford Express* commenting upon the Week of Prayer writes as follows: "During the week which is just closing the Evangelical denominations throughout the country have been uniting in a series of special services. Similar gatherings are held every year during the first week in January. They are the outcome of a movement — originated by the Council of the Evangelical Alliance, and amongst the ends sought is this — to show that the Evangelical denominations are one at heart and able to work harmoniously together. In Stratford, Forest Gate, Upton Park, and neighbouring districts meetings of the kind have been held. Such services must secure the hearty good wishes of everyone who desires to see the divisions in Christendom narrowed, and Christians of different denominations brought into closer touch and into a truer brotherhood than at present.

VICTORIA DOCKS. — At the Sailors' Rest (Louisa Ashburton Mission), meetings for United Prayer were held at noon each day, when the subjects suggested by the Evangelical Alliance were taken up.

#### THE PROVINCES.

ALDERSHOT. — We had well attended meetings, and an earnest devotional spirit prevailed. The Week of Prayer is growingly appreciated here, but I am sorry to say that we are surrounded by High Church clergymen who take no part or interest in the matter. This year we closed our series of meetings with a United Communion Service, which was found to be a time of real refreshment.

BATH. — The Week of Prayer was observed in this city by holding two meetings each day in the Guildhall, at the

first and last of which Canon Brooke presided. The meetings were essentially prayer-meetings, as with the exception of two morning meetings no addresses were given, but the hour was spent entirely in prayer and praise, and the reading of Scripture. The gatherings that were most largely attended were the first afternoon and the Friday afternoon prayer for Missions, when the hall was very full; the attendance at the other meetings was fair. The tone of the prayers was earnest and definite, and the spirit of the meetings was that of unity and brotherly love. May these abound yet more and more!

BEDFORD. — Colonel Johnston, the hon. secretary of the Bedford Branch of the Alliance, writes as follows: "The Week of Prayer was observed in this town last week as usual — viz., prayer meetings, presided over by clergymen of the Church of England, or by Nonconformist ministers, being held in a public room at Twelve (noon) and 7.30 p.m. daily from Monday to Friday inclusive. The meetings were fairly attended."

BELFAST. — Daily meetings were held in connexion with the Belfast Branch of the Alliance. At the first the Rev. W. Park, M.A., presided. R. L. Hamilton, Esq., J.P., the Rev. W. Rosling, the Rev. R. E. Hazelton, and others took part.

BEVERLEY. — The Rev. H. E. Nolloth, Vicar of Beverley Minster, writes as follows: "The Week of Special Prayer was heartily observed in the ancient capital of the East Riding. The meetings were held each day at noon in the Temperance Hall, and were conducted by the following ministers: Monday, by the Rev. H. E. Nolloth, Vicar of Beverley Minster and Rural Dean; Tuesday, the Rev. R. Shephard, Congregationalist minister; Wednesday, the Rev. C. B. Williams, Baptist; Thursday, the Rev. H. S. Taylor, Primitive Methodist; Friday, the Rev. Canon Quirk, Vicar of St. Mary's; Saturday, the Rev. R. E. Bray, Wesleyan Methodist. The attendance was most encouraging, steadily increasing till Friday and Saturday, which are very busy days here. But on no day were the numbers bad, every congregation in the town being represented, and on some days the hall looked well filled. The cordiality with which ministers and friends co-operated was all that could be desired, and a tone of most earnest spirituality pervaded every meeting."

BOSTON, LINC. — Our meetings have



been attended by about double the usual numbers, and a good spirit pervaded the two meetings each day, at noon and in the evening, while on the second Sunday there was an interchange of pulpits.

**BRIGHTON.**—Meetings were held twice daily, the afternoon in the Pavilion, and in the evenings at the Y.M.C.A. The prevalence of illness manifestly hindered the attendance, but we had good meetings and a united platform during the whole week.

**BRISTOL.**—The *Bristol Times & Mirror* gives the following account in its issue of January 5th: "The annual week of united and universal prayer, arranged at the invitation of the Evangelical Alliance, was commenced on Sunday, and the first morning meeting was held at the Music Hall of the Blind Asylum yesterday. Major-General Carnegie presided over a crowded attendance, and after prayer by the Rev. H. Moore, and the reading of Scripture by Dr. W. M. Nicholson, the Chairman said that the prayers of those present were asked for the Rev. W. J. Pollock (chaplain at the Blind Asylum), Mr. Parker Jervis, Mr. Benjamin Thomas, and Mr. Wilson (secretary to the Evangelical Alliance of Bristol and Clifton). He said they heartily welcomed the Rev. Neville Sherbrooke upon the Evangelical platform, and they were glad to see so able, earnest, and faithful an exponent of Evangelical truths present. The address was given by the Rev. Neville Sherbrooke Vicar of Clifton, upon the subject of 'Confession, Humiliation, and Praise.' The morning meetings will be continued during the week by the Rev. Joseph Rhodes, the Rev. H. Denning, the Rev. W. M. Nicholson, the Rev. R. Richard, and the Rev. F. W. Brown. The ladies' united prayer meeting is announced for Friday afternoon, at the Victoria chapel school-room."

**CALNE.**—United meetings were held daily throughout the week, attended by members of most of the branches of the Christian Church in the town.

**CHELTENHAM.**—The united prayer meetings were held in the Corn Exchange, afternoon and evening throughout the week. The Rev. Canon Bell, D.D., Rector, and other ministers of the Church of England, and of the Nonconformist Churches, presided alternately. The attendance was good, notwithstanding the prevailing sickness and the winterly weather, and the Holy Spirit of Grace and supplication was graciously helpful in all His ministrations.

**CLACTON-ON-SEA.**—Meetings were held daily each evening during the week, and were presided over by clergymen of the Church of England and Nonconformist ministers alternately. There was a truly earnest and spiritual tone throughout.

**CORK.**—The Week of Prayer was observed under the auspices of the Irish Branch of the Evangelical Alliance.

**DOVER.**—General Heath, the honorary secretary of the Dover Branch of the Alliance, writes as follows: "The Week of Universal Prayer was fully observed here I am thankful to say. We this year took a new departure. Formerly we had the noon-day meeting at the Union Hall, a small hall in Ladywell, and the evening meetings were held in one of the Nonconformist Chapels; but it being found that the evening meetings were almost entirely attended only by the congregation belonging to the chapel in which it was held, we resolved to take the Town Hall for both noon and evening meetings for the week. Thank God it answered well, there were good meetings at noon and large ones in the evening—from 400 to 600. The ministers constantly attended, and the week closed with a United Communion on Sunday evening, which I was unable to attend myself (not being well), but which a friend, who was there, told me was a time of great refreshing, and that the hall was quite full. I believe the Town Hall is already engaged for the Week of Prayer in 1893, unless the Lord come before that."

**DRIFFIELD.**—We observed the Week of Prayer here as usual, but I am sorry to say that the attendance was not so large as in former years. The bad weather accounted partly for this, but I fear our spiritual tone is low just now as the same apathy prevails in other directions.

**DUBLIN.**—United meetings were held during the Week of Prayer in the Christian Union Buildings, commencing on Sunday, January 3rd, when an earnest and appropriate address was delivered by the Rev. Stewart-Smith. A meeting was held each succeeding day of the week at noon, and although the attendance was not so large as on some previous occasions, owing, no doubt, to the inclemency of the weather and the prevailing sickness, the meetings were in deep sympathy with the occasion which had brought them together. Ministers and laymen of the various churches took part in the services, and earnest prayers were offered for the several objects.

On Sunday, January 10th, an able and impressive address on Christian union was delivered by the Rev. J. C. Johnston.

**DUNDEE.**—Meetings were held in the Y.M.C.A. buildings, at noon, at St. Mark's Established Church at 3 p.m., and at Hil-town Free Church at 8 p.m. The meetings were felt to be well fitted to answer the objects for which they were convened, and the earnest prayers offered in concert with so many brethren in other cities and lands will call down rich blessings upon the world for the glory of God.

**DUNSTABLE.**—As desired, I send a report of our meetings in connexion with the Alliance. You will see from enclosed what we did. We had afternoon prayer meetings Monday, Tuesday, Wednesday, Thursday, and Friday, in the different chapels or schoolrooms. In the praise meeting of Saturday, we invited the Captain of the Salvation Army and he took part. The meetings were held in the Town Hall, and were followed on Sunday, January 10, by a general interchange of pulpits, and in the evening a United Communion Service was held in the Congregational Church. On Monday, January 11, an Evangelistic meeting was held in the Houghton Regis Baptist Chapel, when the pastor presided, and all the other ministers were present and took part.

**DURHAM.**—Daily meetings were held in the Town Hall, and laymen presided each evening, the addresses being given by ministers of the Church of England and the various Nonconformist bodies.

**EASTBOURNE.**—The Week of Prayer was held, as usual, by the Eastbourne Branch of the Evangelical Alliance, at the room of the Young Men's Christian Association. The attendance was not large, a circumstance to which the sickness, so prevalent, may have contributed. But the fervour in praise, the acknowledgment of God's good hand in mercy stretched out over our own country and the nations of Europe, and also earnestness in supplication for the like grace and guidance in the New Year, left nothing to be desired.

**EDINBURGH.**—Mr. E. O. Crichton, B.N., the hon. sec. of the Edinburgh Branch, writes: "Again the Week of Prayer has passed away, but I trust the effects are yet to become apparent, and that the Great Hearer and Answerer of prayer will vouchsafe His blessing upon all the meetings. We had twenty-three of them all well distributed over the city.

Some were small, but at others the attendance was considerable. Much earnestness and devotional feeling was manifested, and the addresses, as a rule, were to the point and very good. The great desideratum is more union among the denominations on these occasions, some of the meetings being composed almost solely of the members of the one congregation, the great aim of the Evangelical Alliance being thus frustrated. If any means could be devised of securing a fusion for the time being, at least, of the various denominations in each neighbourhood, the result would, no doubt, be attended with greater blessing, and men would be made to feel that after all the Church of Christ is but one body. The committee of the noon prayer meeting kindly, as usual, made their meetings for the week special, and took up the daily subject. In regard to the movement generally, I regret to say I cannot see much, if any, advance on last year. There appears to be considerable indifference, and even ignorance, as to its real object. An outpouring of the Holy Spirit is the only thing that will arouse the people to a right estimate of its importance. And this we must pray for!"

**FAVERSHAM.**—The Week of Prayer has been again observed in Faversham by meetings held daily. The attendance has not been so large as in some former years. The weather doubtless had much to do with this.

**GUERNSEY.**—Meetings for prayer have been held all over the island as usual. The programme has been carried out, but not so efficiently as in some years, owing to there being much sickness about and the weather being unfavourable. When possible, those incapable of going as planned have sent substitutes. The meetings have been hearty and blessed, and the subjects recommended very fairly adhered to.

**HASTINGS AND ST. LEONARDS.**—A series of meetings in connexion with the Evangelical Alliance were held during the Week of Universal Prayer, when ministers of the Church of England and various Nonconformist bodies took part. The morning gatherings were held from twelve to one in the Brassey Institute, and the evening meeting in Wellington Square Chapel. On Friday evening, Jan. 8, a United Communion Service was held in the Wesleyan Central Church. The hon. secretary writes to us as follows: "I am happy to say that the united meetings

which I have had the pleasure of arranging in these towns have been very successful. From day to day the interest was undiminished, and throughout there was a splendid spiritual tone of humbled yearning for larger usefulness among God's people. The clergy of evangelical denominations gave themselves well to the work, and consequently the meetings were all representative. Many special requests were sent in, and the spirit in which all regarded the united meetings was that they would secure a blessing that to individuals and churches would run its course the whole year through. Several pulpit exchanges took place on Sunday, Jan. 10. To me as one who attended every meeting, the week will ever be one "of blessed memory."

**HAY.**—Meetings were held in the evenings in the various chapels. The attendance was fairly good considering the unfavourable weather. It is hoped that rich blessing may follow, and one of the outcomes may probably be the arrangement of a periodical united prayer meeting.

**HEREFORD.**—United meetings were held in the mornings at the Y.M.C.A. Rooms, and in the evenings at the various chapels and schoolrooms. The attendance was not so large as usual, but the Lord was with us.

**HULL.**—In spite of bad weather and much sickness prevailing, the meetings here were fairly well attended, and, we think, as the outcome of this Week of Prayer will be the establishment of some periodical gathering for a like purpose throughout the year. The sum of £2, being the balance of collection after defraying expenses, is forwarded for the Alliance funds.

**ISLE OF WIGHT, NITON.**—It is some little time since a week of United meetings was held in this place, but this year we agreed to hold the services. We met alternately in the Wesleyan and the Baptist Chapel, and closed the week with a united meeting on Sunday night. The meetings were good and, we hope, the means of much blessing.

**ISLE OF WIGHT, RYDE.**—United meetings were held in the Oddfellows' Hall each evening, except Sunday, Jan. 10th, when the large Town Hall was occupied. In addition to these, meetings were held in the middle of the day at the Young Men's Christian Association and in the Mission Hall at St. John's House on alternate days. Clergy and ministers of the various denominations took part.

**ISLE OF WIGHT, SANDOWN.**—I am

thankful to tell you we have had very nice meetings again here in Sandown in connexion with the Week of Prayer. The united gatherings were held on neutral ground in the Town Hall and the Oddfellows' Hall. We had meetings every evening from Monday, the 4th, to Sunday, the 10th, included; and on the Monday and Thursday we also had meetings at noon. Four clergymen took part, and six Nonconformist ministers, and the meetings fairly represented members of all the different places of worship, both Church and Dissent. I am exceedingly thankful to God that we have therefore so much unity in Sandown, and I pray that the time may soon come when all the churches and all the ministers in England, yea, in all the world, shall see and embrace the privilege and duty of thus joining together in blessed Christian fellowship.

**ISLE OF WIGHT, VENTNOR.**—The daily meetings held here during the Week of Prayer were attended by members of the Church. Ministers, also, and members of the Nonconformist chapels attended, and the tone of the meetings was very satisfactory. The prayers were pointed and thoughtful, and an interest appeared deeper than in former years.

**MAIDENHEAD.**—I have pleasure in reporting concerning the Week of United and Universal Prayer, that the four Nonconformist Churches united and held four meetings, and that an interchange of pulpits with a United Prayer Meeting at night took place recently. The prevailing epidemic, however, reduced the numbers—compared with other years—attending the meetings.

**MAIDSTONE.**—The meetings were held at the Town Hall, kindly granted for the purpose by the Mayor, Mr. A. Spencer. They were well attended, and addresses were given by a number of clergymen, ministers, and other friends.

**MELROSE.**—A united meeting under the auspices of the Evangelical Alliance was held in the United Presbyterian Church on Sunday evening, when there was a large attendance of members of the various congregations. The Rev. Hugh Stevenson presided, and the Rev. R. Sanders, Free Church, and the Rev. W. G. Allan, E.U. Church, were present and took part in the devotional services. The pulpit was occupied by the Rev. H. J. Thompson, Established Church, who preached an able and comprehensive discourse from Eccles. i. 9, 10. In connexion with the Week of

Prayer, united religious services were held at noon on Monday in the Free Church Hall, on Tuesday evening in the Evangelical Union Church, and on Wednesday at noon in the Free Church Hall, the meetings being conducted by the ministers of the town and others. The subjects selected for prayer and exhortation included "Confession, Humiliation, and Praise," "The Church of Christ," and "Families and the Young," being the programme recommended by the Evangelical Alliance for the Week of Prayer.

NEW BARNET.—United meetings were held each evening. Good numbers and fine in spirit. On the second Sunday there was a United Communion Service.

NEWRY. — The Week of Universal Prayer was observed here in connexion with the Branch of the Alliance.

LONDONDERRY.—The Week of Universal Prayer was observed here in connexion with the Branch of the Alliance.

LYMINGTON.—United meetings were held during the week conducted by the various Nonconformist ministers, and on Wednesday a United Communion Service was held in the Baptist Church.

ROYSTON.—Meetings were held each evening during the week in the various Nonconformist Chapels and Lecture Halls, the different ministers presiding alternately. At some of the meetings there were crowded attendances.

STIRLING.—Ministers of the various denominations in town presided in turn—all of them represented. Considering the amount of illness from influenza, the attendance was encouraging. No doubt our prayers have been heard. The Week of Prayer has been observed for over twenty years in Stirling.

STREET, SOMERSET.—The Week of Prayer was observed here by a series of meetings held alternately in the various Nonconformist chapels. The attendance was better than in any previous year.

SUDBURY, SUFFOLK.—The meetings in this town were attended by members from all the Nonconformist churches, and were for spirit and numbers quite equal to any held in past years. The union of hearts at the Throne of Grace begets a great desire for more frequent opportunities of enjoying Christian fellowship between the followers of the Lord Jesus Christ, but the multiplicity of engagements seems to preclude the possibility of making arrangements for this that shall be convenient to all.

TUNBRIDGE WELLS.—Meetings in connexion with the Tunbridge Wells Branch of the Alliance were held during the Week of Universal Prayer at Vale Road Hall in the mornings at 11.30 and in the evenings at 7.30. The Rev. Canon Hoare, the Right Rev. Bishop Alford, with other clergy and ministers of all denominations, presided over the various gatherings alternately.

WEXFORD.—The Week of Prayer was well observed in Wexford. This town is favoured by having a large central and commodious hall in connexion with the Young Men's Protestant Institute, and for five nights in succession it was well filled by the members of all the Protestant Churches. The Rev. Canon Latham, D.D., Rector, the Rev. Robert Jamieson, Methodist, and the Rev. James Steen, Presbyterian, cordially united in the arrangements, and were ably assisted by an excellent choir. An appropriate address was delivered each evening. The Rev. D. Mullan was present at the meeting on Thursday, and gave an interesting account of the progress of the Gospel, especially in Italy and in their own country.

WICKHAM BROOK. — The Week of Prayer was observed here, and a United Communion Service held on the Friday evening. The weather and other circumstances lessened the attendance at our meetings this year; still, we have had good gatherings, especially on the Friday night, and there has been a prayerful spirit manifested. Although the Church of England has not united with us as a body, yet we have had some of her members at one or more of the meetings during the week.

WINCANTON.—The Week of United Prayer was observed here, but prevailing sickness and the weather was so severe that the attendance has not been so large as in some former years, but the meetings were thoroughly enjoyed by those who attended.

WINCHESTER. — Meetings were held daily at noon and in the evening at the Masonic Hall. The Very Rev. the Dean of Winchester, Canon Humbert, and many other clergy and ministers of the various Nonconformist bodies, took part in the proceedings.

WINDSOR.—The Week of Prayer was observed here by meetings held in four of the Nonconformist churches; the ministers alternately giving the addresses. The attendance at each place of worship was

very good and the addresses and prayers offered were impressive and earnest. The meetings were most helpful to those who attended them and there seems to be a growing desire for unity between the various denominations.

WINSLOW, BUCKS.—We held special meetings in connexion with the Alliance Week of Prayer during the first week of the New Year. The first meeting, which was held in the Congregational School-room, was attended by quite a representative gathering, including Baptists, Independents, Wesleyans, and Primitive Methodists. At the closing meeting, in the same room, the Rev. C. M. Gough, Vicar of Steeple Claydon, was the speaker, and he also conducted the meeting. Mr. Gough expressed his regret that the pastor of the Congregational Church was prevented by illness from being present, but he, as a Church clergyman taking part with various other denominations in a meeting in a Congregational schoolroom, said he did so without any sacrifice of principle, seeing that whilst each of them might have different views on certain points, yet they were met for one common object—namely, the advancement of Christ's Kingdom, and he trusted that blessing would follow their efforts.

WOLVERHAMPTON. — Meetings were held daily in the afternoon in the Wesleyan Lecture Hall in accordance with the invitation of the Evangelical Alliance. They were well attended by ministers and members of the various Evangelical Churches in the town. Among those who took part there were the Revs. S. C. Adam, St. Jude's; S. P. Carey, Baptist; G. W. Crutchley, New Connexion Methodist; Mr. Hoare, St. Mark's; Mr. Hollins, St. Mark's; R. W. Hopewell, Wesleyan; William Johnston, Presbyterian; J. J. Lawrence, Primitive Methodist; T. M. Prentice, Congregationalist; D. W. Purdon, Congregationalist; H. V. Stuart, St. James's; J. M. Wamsley, Wesleyan; E. F. Wanstal, St. Paul's; C. L. Williams, St. Mark's; the Mayor of Wolverhampton (Councillor Saunders), Dr. Malet, Messrs. Price Lewis, Mander, J. Smyth, Tonks, A. Weir, &c.

WORTHING AND BROADWATER.—At the close of the Week of Prayer I just send you a line of report on the meetings held in Broadwater and Worthing. Owing to the prevailing influenza the arrangements as to speakers, &c., had to undergo much modification. The

Rector of Broadwater, the Vicars of St. George's and Christ Church, were all three unable to take any part. The meetings were well attended, and very earnest. Owing to some misunderstanding with the Nonconformists a few years ago they did not join in our meetings, but they held simultaneous meetings in many of their chapels, &c. This I personally much regret, and shall endeavour next year (D.V.) to get our fellow-Christians to coalesce.

#### THE WEEK OF PRAYER ABROAD.

At present the reports we have received are mainly from the Continent of Europe. The following will be read with interest:—

ALGIERS.—The Rev. J. Lowitz writes as follows: "You will be glad to hear that the New Year's Week of United Prayer has been held here as usual in the Dépôt Hall. The gathering of earnest Christians was rather small, but their prayers to Almighty God for help and blessing on the various subjects were fervent in spirit, and I trust that they will not have been offered in vain."

BARCELONA, SPAIN.—The meetings during the Week of Prayer were less well attended than usual, owing to the great cold, but still there was always a considerable number of praying people present.

BORDIGHERA, NORTH ITALY. — The Week of Prayer was observed by four united prayer meetings. The first was held at Mr. Holt Skinner's villa, the next two in the Salon of the Hotel Lozeron, and the last in the Chapel Lozeron. The meetings were found to be times of refreshing and enjoyment. Episcopalians, Congregationalists, Waldensians, and the French Protestant Church were represented. The Rev. Mr. Balgarnie and the Rev. Mr. Elliot gave most interesting addresses.

CONSTANTINOPLE. — The Week of Prayer was observed by the Native congregations here in the city with real profit and considerable interest. In Stamboul from 100 to 130 met every evening in private houses. In Scutari from sixty to seventy were present each evening. Other smaller groups met in other parts of the city. The English-speaking community were represented by about forty persons at each of the two English meetings arranged by the Evangelical Alliance. From Baghehejik, an Armenian village opposite the City of Nicomedia, we learn that the church was never so crowded, as on each evening of the week about 400 being present, many of them standing.

The meetings were so refreshing that they have been continued in this case during a second week.

FRANKFORT-ON-THE-MAINE.—The Week of Prayer was observed by our *Vereinshaus Nord Ost* according to the English programme. About three or four hundred persons have gathered every evening, and anybody was allowed to pray. In addition to the meeting at the Vereinshaus there were meetings at the Mission Hall in Granburgasse, where about fifty persons assembled. Our correspondent adds: "I am thankful to God that I can tell you that in my Nord Ost mission-field progress, conversions, and earnest longing for holy living is to be noticed all along the line, and my four missionaries are hard at work. The Alliance Communion numbered over 500 persons at the Christens Kirche."

GIBRALTAR.—We had a series of meetings here in connexion with the Week of Prayer as in former years. The gatherings were not large, partly owing to the fact that many who formerly took part in our meetings have left Gibraltar, which is a changeful place. While we could have wished larger meetings, we could not desire a more devoted or more catholic spirit than was manifest in all. Specially cheering were the efforts made by a few soldiers both in addresses and in prayers. It is good to know that the Holy Spirit is at work among us and to see the signs of His presence. May they be multiplied more and more! We send you the balance of our collection after paying expenses.

HAMBURG.—The Week of Universal Prayer was observed here by united meetings in the French Reformed Church. They were fairly well attended, and to the joy of the friends, as well as their surprise, four Lutheran pastors took part. This is something quite new in Hamburg. Meetings were also held in the Baptist Chapel, Altona, for the first four evenings, and were splendidly attended, though, of course, principally by Baptists from Hamburg, Altona, and Oltensen.

MADEIRA.—We had very interesting meetings for the Week of Prayer in the Scotch Church, in both the English and Portuguese languages. At some of the meetings a great many Portuguese were present. We only had a few English, but we anticipate much blessing. Mr. Maxwell Wright arrived during the week and took part in the meetings. We also had the newly-appointed minister of the Free

Church with us, the Rev. Drummond Paterson.

MONTREUX.—It gives me much pleasure to report that during the Week of Universal Prayer, meetings have been held in the Scotch Church every day at 11 a.m., and have been remarkably well attended. The meetings were led by ministers and laymen of various denominations, the chairmen being Sir Francis Outram, the Rev. J. Wilson, General McCausland, B.A., the Rev. A. F. Buscarlet, of Lausanne, the Rev. J. G. Bullock, and myself. The Spirit of unity and brotherly love that has pervaded them has been most delightful, and the services have been felt by all to be refreshing and stimulating. The Week of Prayer is to be followed up by a weekly Bible Reading, conducted by General McCausland and others. Similar meetings have been held during the week in the Swiss churches, and we are looking for conversions to attend the preaching of the Word as the immediate answer to the prayers offered, and wide-spread advances of the Kingdom of Christ during the coming year as the more remote result. I have for many years taken part in services during the Week of Prayer both in Scotland and in India, but I have never attended a series of meetings more delightful and refreshing than the one just closed here.

ROME.—The Week of Prayer was observed here by meetings in the Scotch Church in English in the afternoons, and by Italian gatherings in the evening. The latter were very largely attended, notwithstanding the bad weather. The afternoon meetings were much reduced in attendance by the heavy rain. The prayers were very hearty, and much blessing is anticipated.

SAN REMO.—The Week of Prayer was observed by daily meetings held at the residence of Miss E. C. Macdonald Lockhart. These were marked by a more than usual spirit of solemnity. The following brethren led the meetings in exhortation and prayer: Gordon Oswald, Esq.; Count de Schoulepnikow; the Revs. G. L. Fenton and A. H. Baynes, Chaplains of St. John's; Rev. Ugo Jani, Reformed Italian Church; Rev. —. Petrai, Waldensian Pastor; Mr. Newberry, Italian Evangelist; Mr. Swanson. At the closing meeting, on Saturday, a sum of £2 was contributed towards the expenses of the Evangelical Alliance, which for so many years has generously undertaken to formulate,

to print, and to circulate the programme of praise and prayer.

**WALDENSIAN VALLEYS.**—The Week of Universal Prayer was observed in every one of the twelve principal villages of the

Parish of Angrogna. We had crowded attendances, and followed the programme suggested by the Alliance, the English edition being translated and circulated widely in all our fifteen parishes in the Valleys, and in our mission-field.

## PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, January 14, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Dr. Gritton.

### NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Mrs. I. Hawker, Plymouth.  
Rev. S. B. Lane, Devonport.  
Miss Ethel S. Fox, Devonport.  
Miss Gertrude Wood, Devonport.  
Rev. J. W. Crawford, Devonport.  
Rev. Stephen Dinnick, Devonport.  
Rev. Geo. Rennison, Devonport.  
Jno. C. Harris, Esq., Devonport.  
Rev. A. I. Head, Plymouth.  
Dr. McElwaine, Devonport.  
Mrs. Row, senior, Devonport.  
Mrs. Francis Fox, Tamerton Foliot.  
J. E. Cooke, Esq., London.  
Rev. Jas. B. Sinclair, Berwick-on-Tweed.  
Rev. Jas. Paterson, B.D., London.  
Martyn Mowll, Esq., Dover.  
Rev. J. W. Scamell, Wickhambrook.  
Mr. Jos. Haigh, Barnsley.  
Mrs. E. Mason, Langley-on-Tyne.  
Rev. A. Peache, London.  
Rev. T. H. Peate, Brighton.  
Rev. C. B. Ratcliffe, Woodbridge.  
Rev. W. Stewart Walford, Wickham Market.  
Rev. E. M. Warren, Lingfield.  
Rev. G. Sherbrooke Walker, Birmingham.  
Rev. Alfred L. Bickerstaff, Nottingham.  
Rev. H. Coate, London.  
Rev. S. R. Cambie, Newent, Gloucester.  
Rev. G. H. Somerset Gardner, Willesden, N.W.  
Rev. Robert Handcock, London.

### DEPUTATION WORK.

General Field and Mr. Arnold gave reports of their recent Deputation Work.

### OBITUARY.

The Secretary reported the death of Mr. J. H. Swanton, a member of the Council, and Sir J. P. Corry, Bart., M.P., who was formerly a member of the Council.

The Secretaries were instructed to convey to the bereaved families the expression of sympathy of this Council.

### UNIVERSAL WEEK OF PRAYER.

The Secretary briefly reported on the recent meetings in connexion with the Week of Prayer.

### NEXT ANNUAL CONFERENCE.

In regard to the next Annual Conference the Secretary read the invitation from Dundee, signed on behalf of the Branch in that city, and also by some thirty ministers and leading laymen, asking this Council to convene the Annual Conference of the Evangelical Alliance this year (in the month of September) at Dundee. The formal invitation was accompanied by letters from the Rev. A. Inglis, one of the local hon. secretaries, and from Lord Kinnaird.

The Council expressed their gratification at receiving the invitation from Dundee. It was unanimously agreed to accept the same, and to assure the Dundee friends that this Council will do all in its power to make the forthcoming Conference successful in every way, and trust that it may prove to be the means of much blessing.

## SECRETARIAL DEPUTATION WORK.

ON the 7th to the 11th December, General Sir John Field visited Plymouth and Devonport in the hope of increasing general interest in the principles and work of the Evangelical Alliance, and of strengthening the Local Branch by the addition of new members. It could not be foreseen that a succession of south-

west gales with much rain would prevail during the days on which meetings had been arranged, and owing to which many friends were prevented attending. On the afternoon of the 8th a committee meeting took place in the Young Men's Christian Association Rooms to make arrangements for the observance of the annual Week of

**Prayer at Plymouth.** Sir John Field was requested to be present, and he took part in the proceedings. On the evening of the same day the first meeting was held in the Rooms to receive his address on the principles and progress of the Alliance in its various departments of Christian effort. Francis Fox, Esq., the president of the Local Branch, took the chair, and in his introductory remarks, while regretting the small attendance, spoke of his own undiminished interest in the Alliance, which he regarded as an agency of great value, not only because of its influence in promoting brotherly love, but on account of its faithful testimony to Gospel truth, and intervention in behalf of persecuted Christians in Roman Catholic and Mohammedan countries. General Field first dwelt upon the unity of the body of Christ into which all believers are baptised by the one Spirit, and directed attention to John xvii. where our Lord prays that this unity may be manifested that the world might believe that the Father had sent Him. He then spoke of the progress of Alliance work at home in the increase of associations and members, and pointed out that the brethren who took the chief part in the conferences now so frequently held for the cultivation of the spiritual life, were nearly all members of the Evangelical Alliance. The International Conferences convened periodically at the capitals of various countries were then referred to—their remarkable influence in reviving the religious life, in promoting Sabbath observance, Sunday-schools, and evangelistic work was explained, as well as their benefit to the cause of religious liberty; the extension of the Universal Week of Prayer into all lands, and its great influence in increasing union in the mission fields among native converts was dwelt upon, and after this, very interesting cases of the successful intervention of the Alliance in behalf of persecuted Christians were told. The address closed with an account of the late General Conference at Florence, which excited the warmest interest. A vote of thanks was given to the Deputation, and several friends gave their names to join the Alliance.

A drawing-room meeting, on the 9th December, was convened through the kindness of Mr. and Mrs. Geo. Fox, at their residence at Mannamoad, but the wet afternoon and the distance from the city greatly diminished the attendance. Francis Fox, Esq., presided, and after a hymn had

been sung and prayer offered, he introduced the Deputation with a few kind words. Sir John Field, before addressing the meeting, read out the Basis, to which all members of the Alliance consent, pointing out how the Evangelical Alliance in the midst of the erroneous teaching, which in these days is so rife, quietly and steadfastly walks on the "old paths, and displays a banner because of the truth." Some of the friends present being strangers to the Alliance, a rapid sketch was given of its formation in 1846, and its aims and objects were clearly explained. Three departments of Christian work undertaken by the Alliance were then stated, and enlarged upon in the addresses—viz.: 1. The International Conferences of the Alliance, and the formation of branches in foreign lands. 2. The initiating of Christian enterprises, such as mission, and other societies to carry out special work; the Universal Week of Prayer, one of these enterprises, occupied the speaker a considerable time, as he spoke of its extension into all lands, and its great value in the mission fields in drawing the native Christians together in love and fellowship, &c. 3. Religious liberty, and the frequent and successful intervention of the Alliance in behalf of persecuted Christians, several cases of deep interest being narrated.—There was no time to speak of other operations, and the last quarter of an hour was taken up in giving an account of the late International Conference at Florence. A lively interest was shown throughout the address, and the Deputation was warmly thanked.

On the afternoon of the 10th December a drawing-room meeting also was held at the residence of Mrs. Fox, Stoke Devonport; a large number of friends had promised to be present, but a storm of wind and rain set in, and friends from a distance were prevented coming. A goodly number, however, attended, and among them ministers from the various Nonconformist Churches. W. Hawkes, Esq., presided, and warmly welcomed the Deputation, saying he hoped that the results of the meeting would be an increased interest in the principles and work of the Alliance, and a larger addition to the membership of the Local Branch. Sir John Field then read out the Basis, which, he said, governed all the proceedings of the Evangelical Alliance, and he spoke of the Lord Jesus Christ as the true



bond of union. A supreme love to Him, our adorable Saviour, he added, must include love to the brethren, and the primary object of the Alliance was to seek to influence the Lord's people, so that all that hinders love and union might be put away, and the prayer of the Great High Priest—"that they all may be one," &c., "that the world may believe that Thou hast sent me"—realized. A rapid sketch was given of the various departments of Christian labour undertaken by the Alliance, and a considerable time was occupied in giving a detailed account of the International Conference at Florence. At the close of the address several of the Ministers, in proposing and seconding a vote of thanks to the Deputation, expressed their deep interest in all that they had heard; they with other friends then gave their names to become members of the Evangelical Alliance, and an interesting and happy meeting terminated with an earnest prayer that God would yet more abundantly bless the work.

Mr. Arnold reported to the Council that by the kind invitation of the Rev. C. H. Waller, D.D., Principal of St. John's Hall,

Highbury, he had the privilege of meeting at the College some forty or fifty of the clergy who had come from various parts of the country to attend the Islington clerical meeting. Dr. Waller also kindly arranged for Mr. Arnold to give an address on the principles and the work of the Alliance. The Secretary's rapid sketch of the Evangelical Alliance and its efforts in several departments of work evoked many expressions of sympathetic interest. At the close of the address, by invitation of the speaker, many questions were asked and answered. Brief remarks were made by several of the clergy on the subject of the observance of the Week of Prayer in their several districts. Among those present and taking part in the proceedings were the Rev. Alfred Peache, Rev. Dr. Lansdell, Rev. P. W. Jordan and many others. Some were already members of the Evangelical Alliance; but it is gratifying to record that eleven of the clergy present gave their names for enrolment as members. A cordial vote of thanks to Mr. Arnold for his address was proposed by Dr. Waller and carried unanimously.

### IRISH BRANCH.

A MEETING of Council was held at the Office, in Dublin, on Thursday, December 31st. Paul Askin, Esq., J.P., presided. Prayer was offered by the Rev. Henry Evans, D.D.

#### OBITUARY.

Since the previous meeting of the Council two of the ablest and most honoured members of the Alliance in Ireland had been removed by death—Sir James P. Corry, Bart., M.P., and James H. Swanton, Esq. They had early joined its ranks and continued till the end to take a warm interest in its success. Both were Vice-Presidents of the Irish Branch, and during their lives ever manifested the spirit of charity and good-will which the Alliance seeks to foster among the followers of Christ. Resolutions were passed expressive of regret for the memory of the deceased gentlemen, and of the loss which this and other kindred associations have sustained by their removal.

#### DEPUTATION VISITS.

The Rev. D. Mullan, secretary, reported that he had recently addressed meetings in the north of Ireland which, considering the severity of the weather and the prevalence

of illness had been very well attended. At Drogheda he addressed a meeting in the parochial hall attached to St. Mary's Church. The hall was well filled with an attentive and appreciative audience. The Rev. J. Archer presided, and the Rev. Alexander Hall, Presbyterian minister, took part in the proceedings. Mr. Mullan's address was chiefly occupied with the progress of the work in Italy and in Ireland, as he had recently seen it in both countries. A collection was taken up at the close in aid of the work of the Alliance.

In Dundalk, Mr. Mullan opened, as he had been in the habit of doing for several years, the Winter Session of the United Prayer Meeting, which has been held annually for more than thirty years in the Market House, kindly granted for the purpose by the Earl of Roden. In the regretted absence of Mr. John Murphy, of Castletown, through illness, the chair was taken by the Rev. J. G. Rainsford. Mr. Mullan gave an address dealing with some of the more important branches of the work in which the Alliance is engaged.

In Belfast, Mr. Mullan addressed several of the largest congregations in

the city and suburbs, setting forth the principles and objects of the Alliance, showing their harmony with the teachings of the Holy Scriptures and giving information of those branches of work in which the Alliance sought to give practical effect to the unity which it advocated. On one of the evenings of the week Mr. Mullan addressed a crowded meeting in the Parochial Hall, Strandtown, one of the suburbs of Belfast, when the Rev. M. J. Palmer presided. Public meetings were also held in Armagh, Portadown, Larne, Ballymena, Ballymoney, Coleraine. Mr. Mullan also addressed large congregations on the Lord's-day in Londonderry, Enniskillen, and Newry.

## NEW MEMBERS.

The following persons were then unanimously admitted to membership :—

William Crawford, Esq., Belfast.  
 Judge Barkley, Belfast.  
 Launcelot Shaw, Esq., Belfast.  
 Miss Barnett, Belfast.  
 William Strain, Esq., Belfast.  
 Rev. J. MacDermott, Belfast.  
 W. W. Alderdice, Esq., Belfast.  
 R. W. Murray, Esq., Belfast.  
 James Williamson, Esq., Armagh.  
 D. Fullerton, Esq., Armagh.  
 P. McLarinan, Esq., Armagh.  
 A. G. Crawford, Esq., Coleraine.  
 George Wilson, Esq., Coleraine.  
 Mrs. Howden, Larne.

## LANGHOLM BRANCH.

THE annual meetings of the Langholm Branch of the Evangelical Alliance were held on Nov. 27. At half-past three a well-attended prayer-meeting was held in the hall of the North United Presbyterian Church, and at seven p.m. a public meeting was held in the church. After devotional exercises, Mr. Malcolm, of Burnfoot, who presided, said that was their thirty-third anniversary. He had no doubt their Branch of the Alliance had served a purpose of uniting them closer together, and they could not have too much of that kind of association. It often looked as though some people thought that the communion of saints was only to be by-and-by, but there was a true communion on earth, and it was well for all to ask themselves if they believed in such earthly communion. He hoped their Branch would continue to serve a yet higher purpose.

Mr. A. J. Arnold, secretary of the Evangelical Alliance, speaking of the position of the Alliance, said that during the past year there had been an addition of 500 members to the British Organization, and progress had also been made in other directions. Referring to Protestant missions in Spain, he described some of the difficulties the missionaries had to overcome. At one place in the north-east the missionary told him that at first it was not safe to go about unarmed or without protection. He described a visit to one of the preaching stations, the difficulties of the journey to it, and the interesting nature of the service. The Alliance had a peculiar interest in Spain, as they were the first to send missionaries there when the country was opened to

Christian missions, and they had also done much there for the cause of religious liberty. He related a recent instance of that kind of work done there, and a similar incident which had occurred in Peru. The Alliance had given great attention to Russia, a country where the Protestants were being persecuted that they might be driven into the Orthodox Church. No great improvement had taken place within the last few years, but the Alliance did not abate its efforts. In describing the recent International Conference of the Evangelical Alliance held at Florence in April last, he said that it represented twenty different countries, and was attended by 500 delegates. He gave a graphic description of the great meetings held in a theatre, which was crowded, the singing being very hearty, and proceeding simultaneously in four different languages. At the early morning prayer-meeting they had prayers in five or six different languages, the attendance being very large. He also referred to some of the more prominent personages who took part in the proceedings, and said that one of the results of the Conference had been an increase in evangelical effort in Florence, and a greater spirit of unity existed among the Protestants.

The Rev. George Douglas, of the Religious Tract & Book Society of Scotland, said that the Church ought to be thankful for the spirit of unity that existed amongst its members, and not to be cast down by a poor comparison with an ideal church. When they found jealousies in the Church they should not suppose they had fallen on evil times or think that Christ had

withdrawn His grace from the Church. The Church was growing, and they could not find the same evils in so conspicuous a manner as in the early Church. Speaking in connexion with the Society he represented, he said they never fully realised the value of Christian literature, for spiritual nourishment came not from the spoken word so much as in former times. Christian literature had been the means of spiritually influencing such men as Livingstone, Hannington, Chalmers, and M'Cheyne, and if these men had been brought to a knowledge of the truth through books, might there not be similar influences going on all over the country. In answer to the question why the providing of Christian literature should not be left to the ordinary law of supply and demand, he said they could not leave spiritual matters to such a law, for there was not demand for such things, and if people were careless of spiritual things they would be careless of the means of knowing them. If they found no possibility of bringing Christian influence into the homes of their people they did not wait for it, but made it for themselves. If people had to be brought within sound of the Gospel, so it was with the influence that Christian literature might exert; it had to be taken to them. Speaking of the work of the Society, he said that they had 194 colporteurs employed throughout Scot-

land and the north of England, all denominations taking part in the committees carrying on the work. He gave some statistics of the number and names of the most widely sold books, and some particulars of the work of the colporteurs. He urged them to go forward in faith in whatever work they were engaged.

The Rev. W. Shepherd, Carlisle, said the motto of the Alliance was "We are one in Christ," and that was the great feature they should try and keep before them, and that they all, whatever denomination, should cluster round Christ. He wished them to ask themselves what was Christ to them? what had He done for them? what is He at present doing for them? and what will He yet do for them? Could they say He was a living bright reality to their souls, and could they claim Him as theirs in all His attributes as Prophet, Priest, and King? He wished them to say that they accepted Christ as an atoning sacrifice for sin. They had a living Saviour, one who was pleading the merits of His own blood for them, but did they believe this? and were they quite sure that He was coming to receive them to Himself. If they believed all that they would be amongst those who were waiting for His coming.

The proceedings closed with praise and prayer.—*The Eskdale & Liddesdale Advertiser.*

#### CONTRIBUTIONS RECEIVED FROM DEC. 19, 1891 TO JAN. 16, 1892.

	s	d		s	d		s	d			
Mrs. Ingles	1	1	0	Rev. J. W. Hooper	0	10	0	Rev. F. H. Spencer	2	10	6
C. Walter, Esq., and Mrs. Walter	1	1	0	The Misses Powell	1	1	0	R. C. Morgan, Esq.	1	1	0
Jno. Deacon, Esq., and Mrs. Deacon	2	2	0	Miss Ewart	2	0	0	Rev. A. F. Buncrict	1	1	0
Mrs. Fearnside (don.)	50	0	0	G. Workman, Esq.	1	0	0	H. B. Marshall, Esq.	1	1	0
E. P. Le Feuvre, Esq.	0	10	0	Jonkheer Elout de Soetervoude	1	0	0	Sydney Chambers, Esq.	1	1	0
Miss Kimm	1	1	0	A. G. Yates, Esq.	1	1	0	Brighton Subscriptions, per Mrs. Macduff	8	19	6
Thos. Underhill, Esq.	1	1	0	Mrs. Macduff	0	10	6	Weston-super-Mare Subscriptions, per Dr. Theobalds	4	9	6
Colonel Bazett	1	1	0	Major Irby	1	1	0	Berwick Subscriptions, per Rev. J. B. Sinclair	2	10	6
Mrs. Messenger, and S. J. Messenger, Esq.	1	1	0	A. H. Heywood, Esq.	0	6	0	Manchester Subscriptions, per Leonard K. Shaw, Esq.	6	13	11
Dr. and Mrs. Bennett	1	1	0	Mrs. T. Fowell Buxton	1	1	0	Eastbourne Subscriptions, per Dr. Robinson	2	1	0
Rev. Dr. Jenkins (2 years)	2	2	0	Colonel Duncan and Mrs. and Miss Duncan	1	6	0	Edinburgh Branch, per Hy. Tod, Esq., w.a.	24	10	2
T. Worthington, Esq.	1	1	0	Miss King	1	1	0	Langholm Branch, per W. E. Malcolm, Esq.	6	0	0
Captain Boyd, n.s.	1	1	0	Mrs. Jeanes	1	1	0				
Sir Wm. Muir	1	1	0	Miss Willis	0	10	6				
Lady Muir and Miss Muir	1	0	0	Miss Füll	0	10	6				
Sir R. J. Meade	1	1	0	Rev. W. Roberts	0	10	6				
Rev. J. and Mrs. Wilkinson	1	1	0	Rev. G. Hisset	0	10	6				
A. D. Campbell, Esq., n.s.	0	10	0	Major-General and Mrs. Ranken	1	1	0				
G. H. Lee, Esq.	0	10	6	Mrs. Ingoldby	0	10	6				
W. A. Boulton, Esq.	1	1	0	Major-General Morton	1	1	0				
C. B. Ker, Esq.	1	1	0	J. E. Mathison, Esq.	2	2	0				
Rev. H. J. R. Marston	0	10	0	C. de Neufville, Esq.	0	15	4				
Belle Dickson	1	1	0	Miss Falkner	0	10	6				
J. Bloomer, Esq.	1	1	0	Rev. J. Mason	0	10	6				
Colonel Bentinck (per Messrs. Cox & Co.)	2	0	0	Mrs. Dobson	1	1	0				
J. A. Stanley, Esq.	0	10	6	Miss G. Rolleston	1	1	0				
Sir M. Connel	1	1	0	T. Allen, Esq.	1	1	0				
J. E. Cooke, Esq.	1	1	0	Miss Carter	1	1	0				
Mrs. H. Platt Higgins	0	10	0	Admiral and Mrs. Bullock	0	10	6				
The Misses Robertson	1	1	0	Mrs. Nurse	0	10	6				
Mrs. Hewett	0	10	0	Rev. Bishop Taylor	0	10	6				
Lieut.-Colonel Colvill	0	10	0	Miss Ferris (2 years)	0	10	0				
Miss Windsor Richards	1	1	0	Mrs. Delmege	1	1	0				
Mrs. Bolton	1	1	0	Rev. F. S. Sandeman	0	10	6				
Thos. Waterhouse, Esq.	1	1	0	Dr. J. A. Dunbar	1	1	0				
K. V. Holmes, Esq. (2 years)	2	2	6	Mrs. Lloyd	0	10	6				
				Francis Fox, Esq.	1	1	0				
				Rev. W. R. Coxwell Rogers	0	10	6				
				Rev. J. Ford Simmons	0	10	6				

	s	d		s	d		s	d			
Rev. F. H. Spencer	2	10	6	Rev. F. H. Spencer	2	10	6	Rev. F. H. Spencer	2	10	6
R. C. Morgan, Esq.	1	1	0	R. C. Morgan, Esq.	1	1	0	R. C. Morgan, Esq.	1	1	0
Rev. A. F. Buncrict	1	1	0	Rev. A. F. Buncrict	1	1	0	Rev. A. F. Buncrict	1	1	0
H. B. Marshall, Esq.	1	1	0	H. B. Marshall, Esq.	1	1	0	H. B. Marshall, Esq.	1	1	0
Sydney Chambers, Esq.	1	1	0	Sydney Chambers, Esq.	1	1	0	Sydney Chambers, Esq.	1	1	0
Brighton Subscriptions, per Mrs. Macduff	8	19	6	Brighton Subscriptions, per Mrs. Macduff	8	19	6	Brighton Subscriptions, per Mrs. Macduff	8	19	6
Weston-super-Mare Subscriptions, per Dr. Theobalds	4	9	6	Weston-super-Mare Subscriptions, per Dr. Theobalds	4	9	6	Weston-super-Mare Subscriptions, per Dr. Theobalds	4	9	6
Berwick Subscriptions, per Rev. J. B. Sinclair	2	10	6	Berwick Subscriptions, per Rev. J. B. Sinclair	2	10	6	Berwick Subscriptions, per Rev. J. B. Sinclair	2	10	6
Manchester Subscriptions, per Leonard K. Shaw, Esq.	6	13	11	Manchester Subscriptions, per Leonard K. Shaw, Esq.	6	13	11	Manchester Subscriptions, per Leonard K. Shaw, Esq.	6	13	11
Eastbourne Subscriptions, per Dr. Robinson	2	1	0	Eastbourne Subscriptions, per Dr. Robinson	2	1	0	Eastbourne Subscriptions, per Dr. Robinson	2	1	0
Edinburgh Branch, per Hy. Tod, Esq., w.a.	24	10	2	Edinburgh Branch, per Hy. Tod, Esq., w.a.	24	10	2	Edinburgh Branch, per Hy. Tod, Esq., w.a.	24	10	2
Langholm Branch, per W. E. Malcolm, Esq.	6	0	0	Langholm Branch, per W. E. Malcolm, Esq.	6	0	0	Langholm Branch, per W. E. Malcolm, Esq.	6	0	0

Alliance House, 7 Adam Street, Strand, London, W.C.

#### FLORENCE VOLUME FUND.

Ed. Hon. Lord Ebury

#### WEEK OF PRAYER FUND.

Balance of Collections at United Prayer Meetings at—

Stratford, per C. Board-

man, Esq.

Wickhambrook, per Rev.

J. W. Seamell

Wincanton, per Rev. J. E.

Dwyer

Paignton, per Mr. Miller

Launceston, per H. W.

Smith, Esq.

San Ramo, per Rev. G. L.

Fenton

Hall, per Rev. J. Ford

Simmons

Sums under 10s.

March 1, 1892.]

# Evangelical Christendom.

MARCH 1892.

CONTENTS:	
	PAGE
MONTHLY NOTES .. .. .	61
ASSURANCE OF SALVATION .. .. .	66
FOREIGN INTELLIGENCE:—	
France .. .. .	67
Germany .. .. .	69
Switzerland .. .. .	71
Greece .. .. .	73
Christian Literature for India .. .. .	73
South Africa .. .. .	74
Hindrances to the Spread of the Gospel in Africa .. .. .	76
Jerusalem .. .. .	77
Congo Mission .. .. .	78
MISSIONARY NOTES .. .. .	79
FOURTEENTH GENERAL UNION FOR PRAYER FOR THE ENTIRE SANCTIFICATION OF THE LORD'S-DAY .. .. .	81
THE LATE M. EMILE DE LAVERGNE .. .. .	82
EVANGELICAL ALLIANCE:—	
Annual Conference .. .. .	84
Proceedings of Council .. .. .	85
Secretarial Deputation Work .. .. .	87
The late Mr. Spurgeon .. .. .	88
The Universal Week of Prayer Abroad .. .. .	90
Day of Special and United Prayer for Ireland .. .. .	91
The Chicago World's Fair and Lord's-Day Observance .. .. .	91
Contributions .. .. .	92

## MONTHLY NOTES.

THE public recognition of the great loss which the nation has sustained in the death of Mr. Spurgeon, is a gratifying testimony to the hold which the Gospel of Christ still maintains upon the sympathies and respect of the great majority of Englishmen. For it was this above all that made Mr. Spurgeon what he was. His personality, his character, his earnestness, even his power as a preacher considered in reference to the externals of his message, voice, manner, eloquence, flashes of humour, none of these things constituted the real cause of so many thousands hanging upon his ministry during a lifetime, and so many more thousands all over the world drinking in his teaching through his published sermons. These gifts may have no doubt contributed to his success, but the secret cause of it all was that which is written of Haggai i. 18: "Then spake the Lord's messenger, in the Lord's message, unto the people."

That he was indeed the Lord's messenger and spake the Lord's message none could doubt who could appreciate the Gospel of the Grace of God which was his continual theme in his pulpit ministrations. His ministry was prolonged, after he became what would be called a popular preacher, for about thirty-five years, but he never courted popularity, nor did he alter his message to gain favour with the great, so many of whom came at one time in such numbers to hear him. One feature of his ministry was very remarkable, that although his message was ever the same there was a marvellous freshness in the way that he presented it to the minds of the hearers and readers of his sermons, so that they never grew weary. His variety in the manner of handling his subjects was that of Scripture itself, close to which he ever kept, and from whose teaching he never wandered.

But not only did the Lord's message, which he delivered to a larger number of hearers and readers than any minister probably ever did, attest by its accord-

ance with Scripture that he was a messenger sent of God, but he also gave proof of the same by the trials and troubles through which, in common with many of the Lord's most gifted and faithful servants, he was called to pass. He was put into a very furnace of fiery trial of physical suffering, and what aggravated his sufferings was the interruption which they caused at times to his much-loved pulpit ministrations. His banishment of late every winter, whilst it took him to a more genial climate, took him away from his work, which was no small trial to him. But the greatest trial of all was the "down-grade" controversy, with the bitterness of spirit it evoked on the part of some of those who, though members of his own denomination, resented his faithful and consistent stand for the truth of God.

This controversy is of too late a date to need any description here. It separated Mr. Spurgeon from the Baptist Union, and isolated him to a certain extent from many with whom he had formerly been on terms of brotherly intimacy. But though this step on his part is still found fault with by many of those who had little sympathy with "down-grade" error, he himself seems never to have regretted it, and always referred to it as having brought relief to his own conscience by enabling him to protest against union with those whose teaching was at variance with fundamental truth. If it lost him some former friends, it gained him many new ones, and those who attended the great meeting in Exeter Hall three years ago, convened by our Alliance for the defence of fundamental truth, will never forget the admirable speech which Mr. Spurgeon then delivered, nor the hearty welcome accorded him on the occasion.

One good that resulted from this painful episode in Mr. Spurgeon's ministry was its drawing him into closer fellowship with Evangelical Christians of other denominations than his own, and especially with those of the Church of England. His early utterances on the Baptismal controversy and his countenancing the Liberation Society had rather tended to alienate from him the sympathies of the Evangelical clergy, but they could not but admire the bold stand he took for the truth's sake, and could not but sympathise with one whose faithfulness to God's truth drew down upon him the displeasure of many of his own denomination. This admiration and sympathy were not confined to Evangelical clergy. They are shown by the request of the Bishop of the Diocese (Dr. Randall Davidson) to be allowed to attend his funeral, and by the Archdeacon of London (Dr. Sinclair) who, in preaching at St. Paul's Cathedral, thus alluded to the loss which they all had sustained by Mr. Spurgeon's death:—"We cannot hear untouched that our country has lost its greatest living preacher. I use the words deliberately, because I do not believe that there are any of us who remain, who, for thirty years, every Sunday during the twelve-month, would gather together, morning and evening, more than 6,000 earnest patient hearers, eager to receive from one untiring tongue the Word of Life. Analyse the gifts of that powerful evangelist as accurately as you can; measure as closely as may be possible the secret of his influence; but I do not believe that you will find any other teacher whose printed sermons would be read week after week, year after year, by tens and hundreds of thousands, not only all over England, Scotland, and Wales, but in the backwoods of Canada, in the prairies of America, in the remotest settlements of Australia and New Zealand, wherever an English newspaper can reach, or the English tongue is spoken. The thing is absolutely unique. It has no parallel."

Archdeacon Sinclair afterwards well traced the cause of Mr. Spurgeon's popularity to its true source. "What was it that gave this plain uncultured preacher a religious influence so unparalleled in our day, and made his name a household word all over the wide world? No doubt he had rare gifts. He was courageous, resolute, and lively in these times of the faint heart, irresolution and dulness. He had that genuine eloquence which is all the more effective because of its directness and simplicity. He had a matchless voice, powerful and vibrating with every quality of earnestness and variety. He had abundant humour, tender pathos, and never failed to be interesting. He was utterly untrammelled by the questionings of criticism. But it was, above all, the splendid completeness, the unswerving strength, the exuberant vitality of his faith in God's revelation to man through His Son Jesus Christ, combined with the width and warmth of his zealous love for souls, that gave him that unbounded power which he exercised so loyally for Christian belief among the middle classes, who are the very backbone of England, and throughout the English-speaking race."

A popular minister who was by no means in sympathy with Mr. Spurgeon's message, and at times manifested no little hostility to what he would have denounced as his Calvinism, writes to the *Times* that Mr. Spurgeon "has proved that evangelical preaching can draw around itself the greatest congregation in the world, and hold it for a lifetime . . . and he has vividly—almost, indeed, sublimely—illustrated the Divine election which chooses its own instruments, protects them in the face of all hostility, and brings obscurity to the point of world-wide renown." These words are suggestive of another feature in Mr. Spurgeon's remarkable ministry, that whereas few men, if any, could have borne exaltation from obscurity to popularity without their heads being turned and their message being modified to suit the popular taste, Mr. Spurgeon remained the same, and his message to the end remained the same. We can attribute this result to no other cause than that, having been sent of God, he was kept by Him "who holdeth the seven stars in His right hand, and walketh in the midst of the seven golden candlesticks."

The Bishop of Rochester (Dr. Randall Davidson) by the sympathetic letter he wrote asking to be allowed to attend Mr. Spurgeon's funeral, and afterwards going to the funeral with the chief mourners and pronouncing the blessing at the grave, has conferred honour upon the Church of England, as well as upon himself, by exhibiting so Christian a spirit of brotherly recognition of the eminent Nonconformist preacher. The Archdeacon of London in his sympathetic words in the pulpit of St. Paul's, which we quote above, has acted in the same spirit, and so has the Rector of Newington in attending one of the funeral services of one whom he calls his chief parishioner. The Rev. Canon Fleming and many other clergymen also took part in the various memorial services, and the Church of England is to be congratulated on being so well represented in these instances. While some would postpone any manifestation of Christian love to those who are outside their own Communion until ecclesiastical differences are adjusted, there are others who act more wisely, in the spirit of an eminent Christian who once said: "Let us not agree to differ, for that would be making light of truth, but let us love in spite of our differences."

We would call special attention to the invitation issued by the Council of the Irish Branch of the Evangelical Alliance for the annual Day of

Prayer for Ireland (March 17), which appears in another column. The attention of our readers is also requested to the Fourteenth General Union for Prayer for the entire sanctification of the Lord's-day, which our readers will find printed in full in another part of the present issue. It is the more important as there is an effort being made to obtain the Sunday opening of the Chicago Exhibition, thus setting aside all regard for the sanctity of the Lord's-day. The Memorial of the Evangelical Alliance upon this subject, which we print elsewhere, becomes, therefore, all the more important, and we hope it will receive all the consideration to which it is entitled. It would be a deplorable falling off from the high tone on such questions which the English-speaking races have hitherto adopted, if the United States should give in to the latitudinarianism of the day and forget what is due to the religion of the Bible. We truly hope that the efforts to prevent this may be successful.

---

The controversy on the subject of the Higher Criticism (so-called) of the Bible, still continues both in the columns of the *Times* and those of the *Record*. Much valuable light has been thrown upon the whole subject by some able writers in the latter paper, especially by Dr. Wace, the Principal of King's College, who points out how utterly devoid of proof are the assumptions of the Higher Critics, when propounding their theories—and they are but theories—as to the history and sacred literature of the Jews. Canon Girdlestone, in an able series of papers entitled “Doctor doctorum” on the authority and accuracy of Christ's teaching, maintains, as against the propounders of the *Kenosis* view, that the word properly understood does not imply that our Lord, on becoming man, emptied Himself of the essential attributes of Deity, but only of its glory. Other writers confirm this view by showing that our Lord while on earth, though subjecting His will and action in all things to the Father, did not part with attributes which were essential to His person as God-man. Perhaps this is expressed as clearly as anywhere in John v. 19: “The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.”

---

Good cannot but result from the free discussion of this subject if it be carried on in a spirit of reverence and subjection to the teaching of Scripture. Already, it is satisfactory to see in the letters to the *Record*, a chorus of disapprobation expressed in reference to the view put forward by a well known Mission preacher that our Lord's knowledge of the Old Testament was limited to what He might have known as a man. Even those who are so far in accord with the *Kenosis* view, as commonly understood, as to deny that He ever exercised His own powers of Deity on earth, yet protest strongly against any imputation of ignorance or defective knowledge in His teaching, believing that the Spirit of God given without measure to Him would have ever preserved Him from error as a teacher sent from God. The more the person of the Son of God is contemplated in the light of Scripture, the more do His essential glories and His unique excellencies appear.

---

The attention of members and friends of the Alliance throughout the country is called to the announcement in another column that the Annual Conference is to be held (D.V.) this year at Dundee. The invitation, which has been accepted by the Council, is signed by a large number of representative ministers and others, and it is hoped that this Conference, which is to commence on Sept. 26, will prove

as profitable and interesting as that at Bath last October, and at Cheltenham and other places in previous years. It is now some time since the Alliance crossed the Tweed to hold their Annual Conference (the last occasion being the meeting in Aberdeen in 1887), and the present year's Conference takes the place of the Annual Christian Convention held at Dundee. It is hoped that a large number of members of the Alliance from all parts of the kingdom will make their arrangements so as to be present at the Dundee Conference.

---

The Evangelical Alliance has sustained a great loss in the sudden death, after four days' illness, of Dr. Donald Fraser, the well-known minister of Marylebone Presbyterian Church, where he has been an able and eloquent preacher for the last twenty-two years. He was one of the Honorary Secretaries of the Evangelical Alliance, and has often devoted his services on important occasions to deputation work of a public kind. In 1877 he, in company with the Rev. Wm. Arthur and the Hon. and Rev. E. V. Bligh, went on a mission from the Evangelical Alliance to the Evangelicals of Italy, and only last April he again visited Italy for the great International Conference at Florence, when he gave one of the principal addresses. Again and again he has spoken with great acceptance from the platform of the Alliance, at its annual conferences, and at many other meetings.

---

The subject of a national humiliation, on account of the prevailing sickness, has been much under consideration amongst the members of Council, and it was hoped that efforts of a private kind which had been made to stir up in high quarters a sense of the importance of such a step might have been successful. Unfortunately it has not been so; and the considerable abatement of the plague of sickness has, in the judgment of those most likely to know, made it too late now to hope for anything like a public or national appointment of a day of humiliation. There have been two important meetings—not to speak of more local and private gatherings for prayer—that convened to protest against the opium traffic, and that called by the Protestant Alliance, in both of which national humiliation on account of national sins was strongly urged, and earnest prayers offered for the removal of the epidemic. We still wish that some recognition of God's hand of a more national character could be hoped for, but we fear there is little reason to expect it.

---

We greatly regret to announce the approaching retirement of General Sir John Field from the Secretariat of the Evangelical Alliance on account of advancing years. The Council have reluctantly accepted his resignation, which they are assured will not sever his connexion with, or interest in, the work of the Alliance. They have fully considered the question of the future working of the Secretariat, and have decided that instead of appointing another joint Secretary, Mr. Arnold should continue as General Secretary, and that two ministers, one a Church of England clergyman, and the other a Nonconformist minister, should be appointed as Deputation Secretaries. It is hoped that thereby a considerable increase of interest in the work of the Evangelical Alliance may be looked for, especially from the cause of Christian union being pleaded in the pulpits of both Church of England and Nonconformity, in the latter of which this has hitherto only been done, as from time to time Mr. Arnold has had access to pulpits in various parts of the kingdom to make known the principles and work of the Alliance.



## ASSURANCE OF SALVATION.

A SUNDAY-SCHOOL teacher was dying, and she gathered her scholars round her bed to say farewell to them. Addressing a little boy, she asked him, "Are you sure you are saved?" The child hung down his head, for he was not very sure; but this question was never forgotten, and he had no rest till, after studying the Scriptures, he came to the perfect conviction that his soul was safe.

This half-certainty is more common than is generally supposed. It allows a Christian to devote himself to good works and even to be very active, to pray, to speak exceedingly well, and yet all the time to be without the assurance that if he died suddenly he would go to heaven. If death presented itself he would be troubled and distressed.

It is by this that he can judge of his spiritual state. If he were quite sure that he was saved he would not experience this distress—this fear; he would know that he was exchanging a life of tribulation for a home of felicity, and he would have no regret.

It is important, then, that each one should ask himself the question, "Am I quite sure that I am saved?" In perfect health, and without reflecting much on the matter, he might say "Yes;" but if danger threatened he would hesitate, and he would recognise that he clings so strongly to life that he would not willingly leave it; he would feel a kind of terror at being launched into the unknown, just as if he were a worldling; he would like to get rid of this painful feeling, he would seek to reassure himself, and to submit; but it is none the less true that his faith has failed him, and he will accept his translation to a better world only because he cannot help it.

We have thought seriously about this state of mind, especially in witnessing the quiet and serenity of other Christians who meet the approach of death in perfect peace. We do not speak of some who appear to rejoice, and who talk loudly of their desire to depart. Alas! it is often those who die in sadness. Imagination has a great deal to do with their desire, and when the reality arrives they are painfully surprised. In the time of health God does not give us grace for a dying day; He will give it to us when the moment arrives. We must rest assured of that, and imagine nothing beforehand.

I am certain that I have not that grace at this moment, because I do not need it; I want grace for living and acting, and it is on that that I must count to-day.

We have arrived at the conviction that it is assurance of salvation that is wanting. Many know that Jesus died for our sins, and they have accepted His sacrifice; but all that has been without any real desire towards Him, without much sorrow for sin, without fear of hell. There has been an easy-going hope that Christ has delivered us once for all, and then there has been little more thought about the matter. The calling and election have not been made sure.

This is a too common spiritual condition, especially in these days when conversions do not take place in the vivifying atmosphere of revivals, when people become believers without knowing it, without any soul trouble. Then there is no feeling of need to study the Scriptures, to seek for texts that give assurance, and to lean hard on them. There has not been enough anxiety to stimulate earnest seeking after certainty of salvation, and thus people pass through life with perfect tranquility who have no assured hope.

What is to be done to get Christians of that kind out of their peaceful state of mind and to persuade them that they have no certainty about their salvation? Must death itself come to arouse them? But while awaiting that, must they not question themselves seriously as to their ability to meet it? Why is their vague hope insufficient? Ah! it is because it does not rest on definite passages of God's Word. It has not been searched for, discovered, and tested; there has been no real anxiety to know that it would stand in the day of trial. Such Christians trust vaguely in the sacrifice of Christ, but this sacrifice is not the real foundation of their peace, they have not nourished their souls on it, they do not clearly *know* because they have not truly thought of it, that Christ really bore their sins in His own body on the tree (1 Peter ii. 24), that He was made sin for them (2 Cor. v. 21), that He has reconciled them to God by turning away the divine wrath from their heads on to His own (Isaiah liii. 6). They have not ruminated, if we may use the expression, on these leading truths, returning to them day by day to nourish and strengthen their faith.

Then, in the same vague fashion their daily little acts of disobedience have formed a veil between the face of their God and themselves. They do not know what to do with those sins of ignorance which weigh only too lightly on their consciences. It has not occurred to them to go to their heavenly Advocate and ask His intercession on account of them. They keep their burdens instead of laying them down; they groan under their burden and do not doubt that they are wrong in carrying what the Saviour desires them to lay down. All this constitutes a state of soul without joy, without transport, without vigour. Many satisfy themselves by engaging in Christian work; others content themselves by admiring those who are better than they, persuading themselves they could never reach such a high level.

The cause of the evil, we repeat, is in the want of a well-grounded assurance of salvation. It is necessary to recognise this, to take the Bible and search diligently for texts which assure us of the finished work of Jesus, that He is now in the presence of God for us, and that all His riches of grace are ours. Until this is done we shall remain without life and without strength: it will be a kind of vegetating,

and we shall find ourselves face to face with death in a condition of inability to meet it without fear. We must know that Christ has borne all the terrors of death to deliver us from them, and that we may be persuaded that we shall experience nothing of the kind. His work of expiation needs to be more fully understood, better known, more truly accepted, in order to give us peace.

It is solely because one is sure of going to heaven and of being welcomed at the door, that one can see death approaching without terror; this must be a profound conviction, nourished in our hearts all our life long, and well founded on texts of Scripture, really to sustain us.

Take your Bible, then, seek in the Epistles to the Romans, the Galatians, and to the Hebrews\* that which may re-assure you. Make of those texts a soft pillow on which to rest your heart and conscience, go over them each day, and you will find your hope increase; this will become a living hope, will console you for all your losses along the pathway of life and will sustain you in death. It will be "through the flood on foot" (Ps. lxxvi. 6).

—From *L'Eglise Libre*.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, Feb. 17, 1892.

"People of strong brain and powerful culture do not write novels!" Such is the declaration of M. Ledrain, in the preface to the last volume of his translation of the Bible now being published. Up bristled contradiction, of course, and from many quarters; but he manfully defends his position, and "maintains that it weakens a people to over excite its imagination. The modern novel in the greater number of cases gives no other result. Instead of strengthening the intellect by serious and powerful thought, as do history, philosophy, and science, it enervates, softens, weakens, and perverts it, by throwing it into a world of phantasy, and by bringing it continually

into scenes unknown in real life. Verily, who will say that reading the dramas and fantastic stories daily pouring from the press, is not susceptible of occasioning a deep perturbation in the moral nature, the soul of the reader? The novel, as it is understood, and far too widely disseminated in the present day, is, in my opinion, a bad thing, leading astray and debilitating the imagination, especially that of women and young people." Such a warning is not superfluous! It is a grand thought, this juxtaposition of Bible fact and mawkish debilitating fiction, and it surprises one to see it occupying columns in the secular and far from religious press!

The Pope *interviewed*, is rather a new thing—and interviewed by a reporter! But the reporter was sent by the *Petit Journal*,

\* Rom. v. 8, 9, 10. Gal. iii. 13. Heb. ix. 26.

whose daily issue is above a million copies. Leo XIII. declared it "his wish that political divisions should cease among the French Catholics, which only sterilise and weaken. The Republican is a form of Government as legitimate as other forms. The United States are constituted as a Republic and grow daily; the Catholic Church has developed there without having to contend with the State. The two powers agree very well, as they ought always, on condition that neither trespass on the rights of the other. . . ." The intention of the whole discoursing seems to be to prepare the way for what is supposed to be the inevitable future in France, the rescinding of the Concordat and the cutting in twain of the State bond. The Pope speaks authoritatively, giving counsel to France, as well as to his own followers: "If she preserve wisdom and patience, if she avoids divisions which arrest her development and paralyse her influence, if she abstains from annoyances and persecutions, France will quickly rise to her important rank, and fill the glorious place which belongs to her in the world!" Will he be listened to? That is the question! Past history of the papacy seems too well known to make it likely.

But we turn to our Protestant churches where here and there hopeful beams of warmth, and light, and increase appear, though but sparks in the dark expanse around. In Paris the Week of Prayer was rather less conspicuous than usual, but in several other centres it was well attended and accompanied and followed by much visible blessing.

"When a ship is leaky and a mutinous spirit divides the company on board, a wise man would say: 'My good friends, while we are debating the water is gaining on us. We had better leave the debate and go to the pumps!'" This solid advice of good John Newton is carried out most practically by the two widest-spread systems of evangelization in France, independent of the native old-time societies which are all at work in their different old-time spheres, and share in the blessing. We allude to the workers of the ninth hour and those of the eleventh. The venerable R. W. MacAll was surprised and cheered by the *fêtes* and public acknowledgment of Protestant gratitude which greeted the twentieth anniversary of his opening his first meeting in Paris, when called of God so strikingly and unexpectedly in 1871 by

the bewildered *ouvriers* of Belleville: "We know not whom to believe, but we feel trust in you! Come and teach us!" And the devoted pair felt that it was of God and came to one and another of us to talk over ways and means. Very dubious were the prognostics of the timid; but some said: "Come by all means; if you have Abraham's faith you will get Abraham's blessing." And they did come, bringing their household, and commenced among the people who had called them, and soon loved them. We were at their first meetings—lighted over the door, primitive fashion, by a candle stuck in a slice of potato! But it sufficed to draw people, and who is he that despiseth the day of small things? Experiment after experiment, together with love and trust, gained the victory; and little by little the Mission, with its Evangelical Alliance practice of attracting all willing Christian hearts and hands, however imperfectly prepared, and letting them gain their experience by practice, has prospered and found favour; and 133 halls and above 100 official agents, besides voluntaries, with thousands of regular hearers, besides casual ones, have become an institution among the populations of various towns, and are acknowledged by the churches as helpmeets. In the pleasantly decorated Hall Philadelphie (rue Royale) the more private birthday presentation of a purse containing £180, by grateful friends of the work, on his seventieth birthday, surprised, cheered, and encouraged; and two days later the Church of the Oratoire was filled by grateful *ouvriers* (regular attendants of the Paris halls), and pastors and friends, who unveiled a timepiece with a statuette of Luther as a student singing, and offered it, together with an album of letters and signatures attesting good accomplished, and just gratitude to the venerable evangelist. A dozen pastors of all denominations took loving and active part in this gratifying and heartfelt and well-deserved demonstration.

The week following, the *workers of the eleventh hour*—the Salvationists—whose work extends, under the direction of the Commissioners Booth-Clibborn in Paris, over France and Switzerland, with 126 corps (and halls) and 455 evangelists, the most part natives, carefully trained in their *écoles militaires* before they start "for the field," greeted, in the Auber Hall, the *Marchale*, on her return from a remarkable tour in the States and the Dominion, where

she had spent four months with her Secretary (daughter of the late Napoleon Roussel, and wife of Staff Captain Peyron), and her brother Ballington Booth, going from city to city, where churches, far more than she could accept, were offered to her. The tour has been successful in all ways. The various meetings of welcome since her return have been enthusiastic. The Auber Hall is usually crammed on Sunday afternoons and evenings, a continual stream of new comers being brought in by the quiet—not very large—procession, and brilliant, but silent brass band, marching in various directions immediately before the afternoon meeting. Sometimes opposers try to raise a disturbance, but they are immediately quelled by the police, who at times accompany the *cortège* on their way back to protect them from unmannerly urchins. One day, two good policemen escorted two officer lasses who were giving notices of a meeting, helping them, and conversing pleasantly with them through a crowded thoroughfare. Sometimes cabmen going home the same way at night will pick up as many as his coach will hold, and set them down at the training home without fare. "We know you have good hearts and work for the poor!" is now a common saying. The meetings continue *powerful*. As many as *fifteen* came forward last Sunday in one hall, and *eight* in another, to kneel and seek salvation.

The *indirect* influence of these two missions throughout the churches and the land is incalculable. The Lord will reveal it to a wondering world "in that day," however it may be ignored at present by the greater number.

The blessed C. H. Spurgeon has been lately called home by his Lord from Mentone, whither he had gone for health. We heard his five wonderful discourses some years ago in Paris. Who could ever forget the sweetness of his "Nightingale Psalm" (Psalm xxiii.) in the American Church, or the thunders of his rapturous "glory to the Lamb" in the Oratoire?

He knew the perils of rationalism, and took for his text, "I saw and behold a Lamb" (Rev. xiv.), and made the old Oratorian roof ring again with denunciation of error and proclamation of truth which swayed and thrilled the 1,000 persons present. Would that the echo of those words could sound again with his manly force and spiritual power there! The Rationalist (or *Liberal*) portion of the Reformed body rejoice in the fact that the consistory of this very church, and the orthodox pastor gave their votes last year to a rationalistic pastor when a vacancy occurred, in order to *satisfy fraternally the rationalistic portion of the congregation, and preserve union!* We can still hear the stalwart foreign preacher thunder forth, "Whatever will you do in Heaven? There, on the Throne, behold a *Lamb!* and all fall down and worship Him. You may be Mohammedans—call yourselves what you will, you are no Christians," &c. Go hand in hand downgrade! No, put on the brakes, that is what should be done! But it is *not* so done, and the Liberals rejoice and foretell the day to be at hand when all *will* join, and in every church the *Liberal* pastor will act side by side with the orthodox in each congregation, as in those of the Oratoire and of Passy! The evolution is not on the Liberal side, as rationalistic as ever; but that an insidious evolution has been preparing the way on the Evangelical side, no one can dispute, and wherever such joining of hands takes place it is on the down-grade.

The service on the occasion of England's national mourning for the young Duke of Clarence was solemnly performed in the Church of Rue D'Aguesseau in presence of the Embassy and representatives of the French Government and that of other nations. A memorial service was also held in St. George's Church, many Americans attended with the Incumbent of the American Church of the Holy Trinity; the Bishop Lewis of Ontario was also present. Much sympathy and real mourning were visible.

## GERMANY.

[From our own Correspondent.]

Berlin, Feb. 15, 1892.

WHAT I announced in my last letter has really taken place—the contest about the School Bill is very hot in the House of Deputies. The general debate lasted nearly nine days, and now the struggle is

continued in the committee about every paragraph. It cannot be denied that there is a deep under-current of opposition against religion in the people. The Social Democrats proclaim it loudly, but among the other Liberal parties, the feeling is not much better; this shows itself when the

influence of Christianity makes a claim to bear on public affairs. Count Zedlitz, in a very moderate way defended the Bill, stating that nothing was granted to the Roman Catholics which they had not at present, and that most of the clauses were representing the actual state of things. The Prime Minister, Count Caprivi, said plainly that it was a struggle between Christianity and atheism. A number of petitions against the Bill came from all sides, while the numerous friends keep more quiet, because they are in circles less accustomed to bring forward their opinions in a noisy manner. The greater facilities afforded for private instruction and private schools ought to be received with gratitude. Many people are afraid that the Roman Catholics and the Social Democrats might make too free a use of them—but their influence is powerful enough—and if times should ever come, like in Holland, when the national instruction becomes secular or irreligious, the right to erect private schools may get very valuable for earnest Christians. It is difficult as yet to see what the result of this struggle will be. Many months may pass before the fate of the Bill is sealed.

The opposition against Christianity also shows itself in the evangelistic meetings held here this winter. Repeated disturbances have again taken place, and it has been found out that the Social Democrats pay a number of young men sixpence each for making a noise in the meeting. Where will all this end? May it open the eyes to many people and show the necessity of further aggressive Christian work! Sometimes people feel the serious character of our times. When a few days ago the trial of the murderer, Wetzel, took place, who avowedly slew his victim only in order to be able to have for a short time the necessary money to enjoy his life, the coroner in very serious words said that our present society cannot be considered innocent of such fruits. Also the counsellor of the murderer spoke in the same serious strain. But many are still blind to the state of things.

The accounts from other parts of Germany show that the Week of Prayer is gaining ground. There was an increasing attendance this year. The meetings at Hamburg were especially blessed. They took place, as usual, in the French Reformed Church, and every night two brethren of different denominations gave short addresses. A larger number of pastors of the Lutheran State Church of Hamburg joined this time.

The Young Men's Christian Association, 34 Wilhelmstrasse, celebrated its ninth anniversary on the 29th of last month. The past year is the second one in the new house belonging to the Association. The number of new members decidedly increased. The tone of praise and thanksgiving went through the meeting. There had been no lack of funds; but the income exceeded the expense so that a small sum would be taken to pay off debts. The Association is practically beginning to be a home for soldiers. We have now two young and active truly evangelical army chaplains here, who are friends of the Association, and recommend it from the pulpit and privately. The officers also recognise it more now, believing it to be a help against the Socialist tendencies, which are brought to bear on the soldiers from outside. The consequence is that the Association rooms are now quite filled with soldiers on Sunday afternoon—very precious occasions for spiritual work.

Court Chaplain Vieregge, the successor of Mr. Stöcker, was introduced into his new office on Sunday, 24th of January, in the presence of the Emperor. He is an eloquent preacher and has had great influence in Bonn.

The new Archbishop of Posen, Stablewsky, has entered into his office. It has often been a reproach to our Government that it consented to an Archbishop of Polish nationality, and the fear is expressed that his influence might be as dangerous as that of Count Ledochowski. But the Government did not fare very well with the last German Archbishop Dindes. A German Roman Catholic is likely to do more in favour of the Poles in order to avoid the suspicion which his nationality naturally creates among the majority of his diocesans. The new Archbishop, in his first pastoral letter, very cleverly assures the German Catholics that they were equally near to his heart, and he also urges the necessity to live in peace with the Protestants. Let us hope that those words will be followed by a practice of similar spirit.

Dr. Kögel, whose return to health seems impossible, resigned his general superintendency on January 1, and in a very touching letter took leave of the pastors and congregations of his diocese. At the end of it he affirms his full belief that the Word of God still has its old power, that the work of the Lord must be done faithfully, and that first of all personal conversion to Christ is necessary.

## SWITZERLAND.

READERS of *Evangelical Christendom* will remember that the subject of the duty of Evangelical Christians in regard to the Slavery Question was brought before the International Conference at Florence last April, when a valuable paper was read by the Rev. Professor Ruffet, of Geneva. One of the resolutions subsequently adopted by the Conference was as follows: "The Ninth General Conference of the Evangelical Alliance met in Florence, requests the different branches of the Alliance to encourage National Anti-Slavery Associations on the basis of the Gospel, and expresses its desire to see such associations working as far as possible together and in a Christian spirit."

The Central Committee of the Swiss Branch of the Evangelical Alliance afterwards took up the consideration of the whole subject and presented a report, of which we give a summary translated from the French. At the assembly of the delegates of the Swiss Branch, held at Berne last autumn, Dr. H. Christ-Socin gave an important address, which is appended to the report of the Central Committee. We gladly give insertion to both these papers, in the hope that they may lead to more active interest being taken in this important subject by branches of the Alliance throughout the world.

*Report of the Central Committee of the Swiss Branch.*

The proposal to come to an understanding with the various branches of the Evangelical Alliance on the Anti-Slavery Question, which was put forth at the Florence Conference, has been carried into effect up to a certain point. The proposal has been put before the assembled delegates, who decided for immediate action, and have begged the Managing Committee to proceed accordingly. The Central Committee, therefore, is empowered to proceed.

Without waiting for Britain and America to state their views, the Central Committee have deemed it best to go forward at all risk, and has put itself in communication with the Secretary of the "Nyassa Anti-Slavery and Defence Fund," Mr. Ewing, and the latter has advised the Committee to support the work of the missions in Africa—principally that of Mons. Coillard. On the same day that Mr. Ewing wrote to the Committee the *Volksbote* published a

letter by Mons. Ruffet, in which he said: "Brethren of Bâle, it is incumbent on you and on your honour to take the initiative in this matter, and you must act without delay." The Committee, therefore have sent to all the sections the recommendation given by Mr. Ewing, and have sent a short notice to the *Volksbote*, explaining their method of procedure. The three points put forth for notice are as follows: (1) To awaken all possible interest in the cause; (2) to exercise pressure on all Governments interested in any way in the matter; (3) to help on missions in their different spheres of activity in the territories in question. The majority of the sections have approved of these rules, and therefore a conference of delegates has been convened in order to form a special committee to work on the aforesaid base.

Owing to certain difficulties of a somewhat grave nature, the desire to establish an asylum for runaway slaves, or slaves who have escaped, it was decided to aid those who were liberated by means of war vessels which pursued and overtook the slave-laden ships. For such Freretown (after Sir Bartle Frere) was founded, and all slaves liberated through English or German instrumentality find their way thither, or to mission stations under English or German rule. It is not a grateful work this, as the slaves, though freed, cannot understand why they must not return to their homes, and regard their detention as a fresh condition of compulsion, not understanding the utility of the English or German protection. The freeing of slaves by paying an indemnity is objectionable, as experience proves that the system seems to become a trade in itself—a new business, so to say. The measures taken on the coast of Africa to prevent the transmission of slaves to other countries is a matter for devout thankfulness; but as long as Islamism prevails in the interior the trade, for certain reasons and ends, will go on. The report goes on to say: "For this reason, we consider the mission stations (the fortifications, or rather boulevards) as the chief obstacles or defence against the slave trade. These, we Swiss feel we can uphold and strengthen. We have no colonies, or soldiers, or vessels of war; we have not been invited to sign the Brussels compact, nor have we an old semi-barbarian

State even to protect, like Tunis, where, unhappily, slavery still exists and flourishes. But we have the Bible—the Word of God—and nothing ought to hinder us in carrying it to Africa. The Moravians have shown us what can be done when there is a will to do it. Why should not the Alliance originate a mission and work in this great field. The Bible Society of London and that of Bâle are founded on the idea of the Alliance. Why should the Swiss remain behind when the missionary spirit is awakening all around? . . . Let the Swiss then set themselves to the work for the good of their coloured brethren and the glory of God, so that the Dark Continent may fulfil the motto "*Post Tenebras Lux*."

It is desired that the Committee should meet and examine the matter thoroughly, and proceed to action as early as possible. —(Signed) Vischer, president; Schordan, secretary.

*Summary of Dr. H. Christ-Socin's address given before the Assembly of Delegates at Berne.*

The speaker began by asking whether the Alliance ought to participate in any way with the scheme of Cardinal Lavigerie. He answers "No," and for the following reasons:—

1. It is an *expedition* (i.e., the Cardinal's scheme), one in which the weapons of war are used. For Alliance men that ought to be enough. The Kingdom of Christ is not of this world. "They who take the sword shall perish with the sword" (Matt. xxvi. 52). An armed force can never do any good. Difficulties will always arise, and then force is sure to be resorted to. These men under Lavigerie will sooner or later enter into conflict, and then what will be the result? Simply that there will be one more scourge of war.

2. The aim of the Cardinal may not be exclusively Catholic, but history has shown that the Roman Catholic Church is ever uppermost when and where she can be so, and woe be to the Protestant Mission where she dominates.

3. Does the Lavigerie enterprise offer guarantees with respect to the end it has in view? Not at all. The whole scheme is conceived on a plan impossible to realise, fantastic in form, and one which provokes the most severe criticism from those who are best able to judge, on African lines.

The only way to diminish slavery is to

establish Missions. Wherever a mission station is founded the slave-hunting ground is curtailed. The history of the English and Scotch Missions bear out this assertion. We are an Alliance banded together to rekindle the true evangelical or gospel principle throughout the world, and if we throw ourselves into a mixed enterprise we shall lose our influence and our authority, and shall be entangled in an affair, half humanitarian, half mundane, but never truly evangelical.

Must we then remain passive? No, we must be up and doing. Dr. Christ-Socin goes on to say "that the difficulties of founding an Alliance Mission would be very grave, and the project hazardous. For half-a-century he has been on a Committee of Missions, and experience has shown how great are the risks. One or two young men sent as missionaries to Africa will not suffice, even if they have, *pro tem.*, adequate funds. The future of these men, and of the mission itself, must be looked to. Of the twenty brethren and sisters sent by Switzerland to the Cameroons, in a very few years the half of them succumbed, and an old missionary from the Gold Coast had to go to the remaining survivors in order to sustain their courage and aid them in all kinds of difficulty. There must be a *special organization* for an Alliance Mission, and ample funds to meet all needs. Instances have been known of one or two men going out and earning their bread by the sweat of their brow, whilst they preached the Gospel, and made it their main object. But such have been like meteors, appearing for a while and then vanishing, leaving but a limited trace behind them. Such is not consecutive and sustained work, and it is solid and persistent effort carried on year after year which is needed for raising an effectual barrier between the Arab slave-hunter and his defenceless victim."

"What then," the Doctor goes on to say, "can the Alliance do?" "It can, it seems to me," he says, "by its prayers and its alms sustain the missions already established in Africa, especially in Eastern Africa, where the slave trade is most prosperous; and the horrors the most aggravated. Let us help on the English, Scotch, German, and Moravian Missions which are already working in Africa. Let us address a letter of sympathy to them, and cheer them on, and especially let us get funds together to enable them to carry on their work success-

fully. Such a plan may not be very attractive, it is not brilliant or striking, and may appear scarcely worthy of the Alliance. But it is practical and simple, and efficacious, and one which will spare us many regrets. Ought a Society to be formed especially for this purpose? This seems to me to be a secondary question. Some may say by acting in this manner, are you not standing by looking on rather

than throwing yourself into the arena? I reply, is it not wiser, if we have not the necessary forces, not the strength needful for the combat, to be content to wrestle in prayer, and send out our offerings? The patience of Livingstone has done more for Africa than twelve legions of crusaders. May God give us grace to do our duty without being drawn into unwise and futile enterprises!"

### GREECE.

[From an occasional Correspondent.]

Athens, Feb. 18, 1892.

AFTER alluding to the Gospel work of the past year in Greece, our correspondent refers to the attack made upon the Evangelical Church in Athens, and says:—

"You doubtless have already heard through the press of the events of last Sabbath when, through the insufficiency of the police, the crowd, after a prolonged bombardment with stones, bricks, &c., while fifteen of us were shut inside, finally succeeded in breaking into the building, and despoiling it of everything it contained, appropriating what pleased their purposes and destroying the rest. In the midst of very great danger the Mighty

Hand of our God was with us, and every one escaped with his life and without really serious injury to person. The Government is making examinations, and it is to be hoped that the ringleaders will be condemned. We feel very deeply not only for the loss and the possible hindrance of the work, but for the dishonour to our land when such a thing was possible. The respectable part of the community are unanimous in condemnation, and the press has taken a decided tone about it, so we hope that the stain may ultimately be removed, and that it may be overruled to the furtherance of the Kingdom of Christ. Will you not make it a subject of special united prayer?"

### CHRISTIAN LITERATURE FOR INDIA.

OUR old friend, the *Christian Vernacular Education Society for India* has changed its name, and will, in future, be known as the *CHRISTIAN LITERATURE SOCIETY FOR INDIA*. In a circular recently issued by the Committee and signed by the Rev. James Johnston, the secretary, the future work of the Society is stated in the following terms: "It was the desire of some members of the Committee to include China in the sphere of our operations, and many circumstances seemed to favour such a proposal. But after a careful consideration of all the conditions, and the difference of opinion on the subject, it was felt that to make so important a change on a division, by a small majority on either side, would be injurious to the Society. The motion was therefore withdrawn in the most brotherly spirit, and it was unanimously resolved to confine our operations to India as heretofore. *First*, because the field is so vast, including a population of 285,000,000—a fifth part of the world's inhabitants. *Second*, because so little has

yet been done to overtake the work to which we are pledged in that country. *Third*, because the Society is a "Memorial of the Mutiny!" an historical event, which was marvellously overruled by Providence so as to result in the millions of India being transferred from the control of the "East India Company" to the direct rule of the Queen and Parliament of this country; giving to Indians the privileges and claims of citizens, and imposing on Britons, as the electors of a representative Government, the responsibility of rulers of that great Empire, which God has given us by a covenant sealed with the blood of martyrs and heroes."

"The Circle Schools in Bengal, with their 8,000 pupils, and their Training Institution at Ahmednagar, will be continued in full efficiency as a valued and useful part of our work. The great missionary societies of Great Britain, the Continent, and America, are educating 250,000 children in Christian schools and



colleges, and the Government and Native schools now include nearly 4,000,000 pupils, with improved class-books, for which they are largely indebted to our agent, Dr. Murdoch, so that the need for extending this kind of agency is now less urgent—Christian books for readers is the crying need of the day for India."

Another paragraph in the circular states: "The Society has issued, since its origin thirty-three years ago, more than 15,500,000 books and tracts of all kinds, and by the last report it will be seen that more than 1,000,000 were published last year—more than double the annual average for the whole period. But what are even 1,000,000 books a year among the 12,000,000 readers taught in Government and mission schools. A million new readers are added to this number yearly, with appetites which must be fed on wholesome literature, or they will devour impure and infidel books, with which many are already corrupted. The

taste and habits of readers must be cultivated. Novels and bad books are in demand, and the worst are sold in millions yearly. The sooner pure and Christian literature is provided in an attractive and cheap form, the sooner will depraved appetites be reclaimed, and the youths, issuing from the schools at the rate of 1,000,000 readers a year, be saved from the corrupting influence of the vile works now issued both by the Native and some portions of the English Press."

Members of the Alliance naturally feel a great interest in the Society, as it is the largest and by far the most important of those Christian agencies which have had their origin in the Evangelical Alliance. The Christian Literature Society for India in its forward movement is, therefore, heartily commended to the sympathetic support of members and friends of the Alliance throughout the country.

It is only necessary to add that the offices of the Society are in the Alliance House, 7 Adam Street, Strand, London.

## SOUTH AFRICA.

### A THOUSAND MILES WITH A BIBLE CARRIAGE.

Notes of a Colporteur Journey, by Messrs. ROBERTS and CAMPBELL, of the South African Auxiliary, Cape Town.—Extracted from the *Bible Society's Reporter*.

I HAVE thought that a few stray notes on colportage work in South Africa would interest the readers of the Society's Journals. Here they are, and I trust that they may make the work of our South African Auxiliary more familiar to our friends in England and elsewhere:—

Starting from Johannesburg, the "Golden City," about the middle of November 1890, and after eight days and nights rumbling and tumbling in a passenger waggon drawn by a span of twelve mules we reached Kimberley, the diamond mining centre of South Africa. Here a Bible carriage, together with a stock of Bibles, were awaiting us; having been forwarded some time previous from Cape Town by the Rev. L. Nuttall, secretary of the South African Auxiliary.

The work of buying horses, cooking utensils, &c., having been completed, we were eager to begin our journey across the South African Karroo (desert).

We started on December 11, a bright clear morning. All nature seemed to smile on us, and wish us God-speed on our mission of peace.

Ninety miles had to be travelled before we reached another town, and this meant two days and a half travelling over the open plains, with little or no protection, under the fierce rays of an African sun. Nothing of interest occurred until we reached Modder River, distant about fifteen miles from Kimberley.

The river was nearly full in flood, and we experienced some difficulty in crossing; one of our horses dropping nearly out of sight into a large hole. The cart of course followed suit, and very nearly sent its occupants into the river. However, we succeeded at last in gaining the opposite side, a little wet, but on the whole none the worse for our adventure in the middle of the stream.

Farm-houses were called at on the way, and with very few exceptions a Bible was sold in each; tracts were also distributed and a few words spoken to the farmers. In this way we reached Hope Town on Saturday, 13th.

Sunday morning was spent in going from house to house distributing tracts, and inviting the people to come to an

open-air meeting to be held on the "Market Square" some hours later. The afternoon found us at the place appointed, but not a solitary individual had come to listen to us. We began to sing a hymn—"Whosoever will," and the children of the place came running to see what sort of people we were. "There is a fountain filled with blood" was then sung, and by the time we had finished it we had a congregation of all sorts and conditions of men and women. We told them "the old, old story;" the people were interested and listened with great attention.

Monday morning found us going from house to house with our Bibles, selling one in nearly every house. On Monday evening another Gospel meeting was held in the open air, and the people came in crowds to hear the glad tidings of salvation.

The following day we again went round with our Bibles and met with fair success; the evening brought our stay in Hope Town to a close with another splendid open-air meeting.

When leaving the town in our cart we were met by several of the inhabitants, who desired us to prolong our stay. On being informed that we could not at present see our way clear to do so, we were met with the question: "Could you not send some one to us to preach to us the simple Gospel of Jesus Christ? Remember that souls are perishing here as well as elsewhere."

De Aar was the next place to be visited. There are not many farms in this district, no vegetation to be seen, nothing as far as the eye could reach except barren plains and waterless rivers.

De Aar was reached after two days' weary travel across the plain. It can scarcely be called a town, just a few houses and some railway works—De Aar being a junction station about 150 miles from Kimberley in the midst of a vast wilderness. Soon after our arrival we set to work with our Bibles, going from house to house, selling the Word and giving away tracts; we did not sell many Bibles here, but the Religious Tract Society's books were eagerly bought.

Britstown was next visited, a small place about twelve miles from De Aar. A few Bibles were sold here, the Gospel was again proclaimed, and the following morning found us on our way to Victoria West.

Farm-houses were now more plentiful; each one was called at and, with very few exceptions, Bibles were eagerly purchased.

The next day—it was Christmas—found us still travelling over the burning plains. We sat down to rest about twelve miles from Victoria, our Christmas dinner consisting of dry bread, tea, and three roasted potatoes each, eaten in the open air.

On the evening of Christmas Day we arrived at Victoria. I shall never forget the scenes I beheld in this place. "Bacchus" indeed rules supreme here: men and women were rolling about the streets under the influence of strong drink. Words fail to convey to the mind the scenes of degradation and misery which I beheld, on visiting the "*Crook*,"—the location of Hottentots and Bushmen. It seems to be the highest ambition of these poor people to get drunk—one poor fellow going so far as to say: "If you take away my drink you can also take away my life, for life would not be worth living without drink."

We remained here three weeks selling Bibles, distributing tracts and proclaiming the glad tidings of salvation to white and coloured people.

Beaufort West was the next place to be visited, two days' journey from Victoria. Nothing of interest occurred on the way—Farms were at times seen and regularly visited, Bibles offered for sale and a word spoken for the truth.

Before Beaufort was reached we had a severe thunderstorm, and those who know what an African thunderstorm means will guess that we were very soon wet through. We arrived at Beaufort, and experienced great difficulty in getting stabling for our horses. At last a place was obtained, and we were congratulating ourselves upon having got out of the difficulty, when to our surprise the landlord of the hotel came and informed us that he would not keep us upon his premises! Another place was at last obtained, and then we began to think of changing our clothes, which by this time were about as heavy and as wet as they possibly could be.

The following day being fine, we set to work with our Bibles, selling a good many copies, mostly Dutch. Prince Albert was the next place to be visited. We had now to travel through what is known as the "Great Karroo." Two days' journey through the forest brought us to Prince Albert, a small Dutch town lying at the foot of a huge mountain. A good many Bibles were sold here; the people treated us with great kindness, two meetings were

held, and on the whole our visit to this little place was quite a success.

Ladismith was the next place to be visited. Lovely scenery is to be seen in this district, long ranges of mountains to be climbed, a beautiful mountain pass to travel through—Mallistein Pass, troops of baboons escorting us through the Pass, keeping, however, at a safe distance from us; every now and then breaking the death-like stillness by their loud barking, which made the mountains ring again with the noise.

Ladismith was at last reached. It is a small Dutch village. A good many Bibles were sold here during the day, a meeting was held in the evening, and the following morning we were again on our way, making for Berrysdale.

We wanted to reach this place on the Saturday in order to hold Gospel meetings on the Sunday, but were compelled to stop on the banks of a river. No fording was possible, as the waters were coming down with great force.

These rivers break into flood very suddenly, at times carrying everything before them. We were now in a serious fix. Our stock of provisions was exhausted, we had no food for the horses, and not a blade of grass was to be seen. We were in this state for about twenty-four hours. There was not a house for miles behind us, but just over the river were two farm settlements, the inhabitants enjoying themselves in the land of plenty, while we unhappy wanderers were without a morsel to satisfy the cravings of hunger. Suddenly, however, the stream subsided, and we were able to cross and soon found welcome and rest.

Berrysdale was reached on the evening too late to do much, so we pushed on to Montagu, at which place we arrived on the Monday.

From Montagu we went to Robertson, and here we had decided to rest ourselves and our horses before continuing our journey to Cape Town, where we were to report our work, obtain new supplies, and start again in the good work.

## HINDRANCES TO THE SPREAD OF THE GOSPEL IN AFRICA.

THE progress of the Gospel in Africa is retarded by several causes, some peculiar to the country, some common to the whole field of the Church's work.

1. The first of these, and the most difficult to overcome, is the *stolid indifference of the African race*. Life moves on with the native from year to year with little change or excitement, and when these do come to him, his own fortune and that of his fellows is usually the same. A dull, dead monotony runs through his whole career, from the day that his mother gives birth to him in the outskirts of the forest, to the day that his friends wrap up his dead body in his sleeping-mat, and carry him out to his last long sleep in the same forest ground. He has no end to live for, nothing to aim at. His round hut is soon built with a few poles, a load or two of bamboos, and a few sheaves of grass. His garden does not exact much labour, and produces its crop with but little exertion on the part of its owner. His wardrobe is not extensive; the bark of a tree satisfies his immediate wants in this direction. The African has therefore little incentive to do aught else than live out aimlessly the life God has given him. His

religious feelings are limited to a reverence for his dead ancestors, whose shades he occasionally tries to propitiate by an offering at their graves of a little flour or a small potful of native beer. Of religion as we understand it he has none.

To rouse the African out of this sleep, to make him feel that there is a higher power to influence life than either the coldness of his skin or the emptiness of his stomach, to give the native a motive to exertion, a craving for something higher than his present almost animal existence—this is the aim of the African missionary.

2. A second obstacle to the progress of God's Kingdom is the native *fear of supernatural powers of evil working him ill*. These in fact seem to be the only powers which at present suffice to rouse him from his natural lethargy. They arise from ignorance in the first place. The African is surrounded with the dread facts of life—misfortune, disease, death. None of these he can explain on any natural grounds. Of the simplest physical laws he is utterly ignorant. So he seeks for a cause in the unseen powers of charms, witchcrafts, and medicines. By the aid

of these agents he explains the phenomena of life which are beyond the limited range of his knowledge. His life is full of the terrors of such hidden forces. To give up any of his ceremonial dances, to allow a relative's death to pass without finding out the cause—and the cause is usually a person—to start on a long journey without his bundle of charms, to go hunting without the medicine that will guide the bullet to its prey—to do any of those would be to open the gates for a hundred misfortunes to overtake him.

It is the Church's task to explain life to the African, to show him how its ills may be avoided and its diseases cured by natural means and human skill and to bring him to feel a higher power than witchcraft or the "evil eye" ruling over all.

3. The *climate* of Africa has kept the African in the rear of the races of the world. Civilisation and Christianity for centuries failed to cross that unhealthy belt of coast line; and the graves of explorers, traders, and missionaries, that line like milestones the great highways into the heart of the continent, tell of the great revenge that Africa is exacting for all its wrongs in the past. It is only within the past decade that this barrier has been broken through. The solitary explorer of ten years ago, toiling on foot

at the head of his native following, the missionary living alone hundreds of miles from the remotest outskirts of civilisation, with his books and the graves of his dead comrades as his companions, have given place to the well-organised caravan, to the steamboat and the railway, or to the well-manned, well-built mission-station, replete with every necessity for work in Africa. Yet even with all these advances Africa still calls for the sacrifice of a Parker, a Mackay, or a Bain.

Till this problem of the climate has been solved as far as it is solvable, till the European can be taught to *live* and not to die in Africa, we shall see but slow progress in the coming of God's Kingdom there.

To overcome these obstacles is the work of every mission and of every missionary. The problem of Africa must be faced in all its phases. The needs of the African must be considered—his needs as a man, and a man with a body as well as a soul. The missionary must use every lawful means which God has given him for this purpose. Anything to awaken the African out of his indifference and alumber! Mission work should therefore be carried on on such lines as to render it possible to overcome the most if not all of these obstacles which Africa places in the missionary's way.—*London Missionary Chronicle*.

## JERUSALEM.

THE Rev. A. Ben-Oliel writes from the Presbyterian Alliance Mission and Church in Jerusalem as follows:—

"For many years, while labouring in the Mission-fields of Rome, Jaffa, &c., it has been my privilege to record the observance of the Week of Prayer,—a happy institution of our beloved Alliance. I am glad to say it is observed in the Holy City also—the City of the Great King; and I have had the happiness of attending it both last year and this. It is conducted by the missionaries of the London Jews' (Episcopal) Society, in unison with our Lutheran brethren and the native Arab congregation of the Church Missionary Society. It was delightful this year to hear the Word, addresses, and earnest prayers alternately in English, German, and Arabic. There is an annual Day of Prayer for Missions also, when Judeo-Spanish and Hebrew are heard likewise, and the last time the privilege of offering

prayer in the sacred tongue was conferred on me.

"An allied Association (the Young Women's Christian Association) has taken deep root in the Holy City. It was originated during a visit of Mr. and Mrs. Hind Smith over a year ago, when seven members joined at a meeting in this Mission house. At the celebration of the first anniversary by a social gathering, in this house also, there were seventy-seven members enrolled; now there are over eighty, embracing almost all the English-speaking Christian ladies in Jerusalem of all ages, with a good admixture of Germans, Natives, &c. Mrs. and the Misses Ben-Oliel, and many others, have thrown their hearts into it, and the Young Women's Christian Association is now a power for good in the City of Redemption.

"Out of the Young Women's Christian Association another beneficent association—a Blue Ribbon League—has sprung up,

born also in this house, and singularly, starting with seven members likewise. May it grow and flourish; for, alas, drunkenness is spreading here.

"When my friends of the Alliance last heard of me, in April 1889, I was labouring in Jaffa. Shortly after, the British Jews' Society got into financial straits and relinquished that mission station, and I felt strongly a Divine call to the Holy City; and we came up, trusting wholly on the Lord and His unfailing promises. And He is graciously raising up for us helpers and co-workers in different lands.

My earnest aim is to bring about the union of all here, where the Son of God offered that Divine prayer for the unity of His Church (John xvii. 21); and I rejoice and thank the Lord for the success He is giving to my humble efforts, and the wonderful way in which He is bringing to me the higher class of Jews, generally so difficult of access. I solicit the prayers of all members of the Alliance for God's blessing on labours in a field consecrated for ever in the heart of all believers. Brethren, 'Pray for the peace of Jerusalem: they shall prosper that love Thee.'"

### CONGO MISSION.

We extract from the *Missionary Herald* of the Baptist Missionary Society the following interesting account of evangelistic itinerating work by the Rev. Percy E. Comber, of Wathen Station:—

"You will remember that we have divided the country around us into four districts, the boundaries being, roughly, lines drawn north, east, south, and west from this station. My district lies between the eastern and southern lines, and embraces a country swarming with villages and hamlets, and including some fine large towns. Hitherto, in my itinerations, I had confined myself to working those towns which could be reached in twelve hours' actual marching from this station, and although spending ten days at a time in going from village to village preaching and teaching, I was never more than two days' journey distant from the station, and in this way I have visited altogether some sixty villages, and on each journey I have discovered some new cluster of villages not known before, so that our map of the surrounding country is being rapidly filled in. You may think, perhaps, that I ought to be satisfied with having such a field for work without going further; but having given the people in these nearer towns a chance of hearing the Gospel, I felt constrained to go still further. Starting, then, one morning, with half-a-dozen of our school-boys, to carry such things as chair, medicine case, lunch basket, &c., and to help in the singing, we marched till about 4.30 p.m., when we reached the town of Matadi, having stopped twice on the way to preach in a couple of villages en route.

"Matadi consists of a cluster of four villages, presided over by four petty chiefs.

This town, being but four hours' march from here, has often been visited, but the people are so given to palm wine drinking that it is difficult to get an intelligent hearing. The chief of one of the villages, however, always seems ready to listen to our message; he also does his best to keep the people together for a service, and on this occasion he came and sat beside me as I took my supper and talked about the country customs, the white man's influence upon them, and the difference between Bula Matadi's white men and God's white men. As an instance of the influence of the Government on the natives here, he said that before Bula Matadi came into the country, two men would be walking on the plain, and if angry words arose, one would kill the other without fear, and then boast of his deed. A man never dared to sleep alone in his hut at night, for fear of being killed; but now, the people dare not commit such lawless acts because of Bula Matadi. Whereas many of the actions of certain Government officials are high-handed and destructive of peace, yet it is interesting to see that the general influence of a governing body in the country is doing much to put down the savage lawlessness which is so natural to these African races.

"After talking for some time a man came to call the chief away. I asked where he was going; he looked abashed and said that the other chiefs had sent for him to drink palm wine. I knew what that meant, so I had a big pot of tea brewed, and invited them all to come and drink with me. They came, and we had a long talk; but, alas! as the shadows darkened, the noise of their drunken revelry made me sad with the thought that my words had been lost on them.

"Leaving Kisanu, we returned a round-about way, visiting many towns during a march of five days, which brought us to the town of Tungwa. There is a Tungwa in Mr. Bentley's district; this is not the same. This town is within four hours' march from our station, and is a very convenient centre for short itinerations. I have therefore visited this town more often than any other; and although I cannot affirm that we have any converts there, yet I can safely say that nowhere in all my district do the people show such a desire to be taught as at Tungwa. At their own suggestion, and altogether at their own cost, they are building a house for me—a good large building with two rooms, one for me to sleep in when I visit their town, and the other, a much larger one, in which to hold services and to conduct a school; and they want us to find them a teacher from among our bigger boys to teach them during the intervals of my visiting them. The house is not an ordinary native grass house; the walls are eight feet high, and are made of bamboos, the four windows and two doors all being made by themselves. They bring fowls to

us to pay for the nails which they buy from us. There is one man who is the leader in this good work who, I feel sure, is not far from the Kingdom. He has been a great help to me in my work among those towns. He has sent his son to our school, and this lad has this last week professed to love the Saviour, and I have great hopes of him. He is supported by the young people at Hampstead, and his name is Ntinani. I stayed two days in this town of Tungwa. The house is only now in course of building, so I lent them a hand at it. From Tungwa I returned to the station here, where I found all the brethren well.

"I must not make this letter longer. I should like to have written about my boys, two of whom are shortly to be baptised here; and three others have professed their faith in the Saviour. I cannot tell you how glad my heart has been at these blessed encouragements. How much of this blessing is due to the loving and gentle influence of her whom God has recently taken from me I know not, but this I know, they all loved her."

---

## Missionary Notes.

---

LUCKNOW. — Taking a few essentials and my lantern, I drove out to Mow, a village about fifteen miles away. Our usual programme was this, *chota hazri* [little breakfast] at six o'clock. At seven the two catechists came, and after prayer for a blessing on the message about to be delivered, we walked to a village sometimes a mile away, sometimes two, three, four, or even five. On arrival at the village we would proceed to the headman's house. Here a bed would be brought out for us, and we sat down. After singing some one or more of the curious hymns, which are nearly all choruses, the catechists would read and preach. On one or two occasions I spoke by interpretation. Some fifteen or twenty men would usually gather round us. As a rule, a few questions were asked, and, once or twice, something of the nature of opposition was offered. On the whole it was very quiet work. They would often say, "We like your words," "How beautiful your words are, but we cannot act

upon them now," or, "Your words are beautiful, but we do not care to believe them." An increase of 30,000,000 souls in India in ten years! Has Christian effort correspondingly increased? The thought of the magnitude of the work and the littleness of our results almost overpowers one. Oh, what are we among so many? What has hindered the Lord from using us in the North-West Provinces? I know the people are ignorant—the Mohammedans are bigoted, and this one of the strongholds of Satan—but God's hand is not shortened that He cannot save. Oh, do let us be earnest in our prayers, and fervent too! And may God show us what is wrong in us, or in our way of working, that we do not have showers of blessing. The magic-lantern proved a great attraction in the villages. Mr. Birkett visited this station afterwards, and baptised an inquirer with his son. This is the first baptism that has taken place in the village. I was talking a little while ago to an educated Hindu; I have often talked with

him about Christ. He says, "Let us talk about rupees." I always ask him, "What are rupees in comparison with Eternal life?" "But I have great fear," he says, "that you will convert me." [By the way he attributes all conversions to Christianity to one of two causes: 1, money; 2, magic.] Though this man was educated in a Christian school and has learnt and forgotten much about Christianity, yet I have faith to believe that God is stirring his heart, and that in due time he will know Christ if not Christianity. Pray for him, and for others to whom as occasion offers I tell the good news of the Gospel of Jesus Christ.—Rev. J. N. Carpenter in the *Church Missionary Intelligencer*.

**BUENOS AYRES.**—A Spanish and Italian Mission has been carried on for the last year by Messrs. C. W. K. Torre and T. McCarthy in Buenos Ayres. The meetings are now held in a private house, with a full room and attentive audiences. In answer to earnest prayer, three young men were led to stand up before the others as witnesses to the power of the Gospel. Others have since decided for Christ, filling the missionaries with joy and gratitude for these souls. A spirit of inquiry and desire for further teaching in the Word has sprung up amongst these new converts. It is now necessary to rent a suitable hall for the work, which is much cramped at present. A Sunday-school has also been started, but difficulties have arisen through the Romanists opening a free school with food and clothing for those who will have nothing to do with the "Protestants." The needy ones could be supplied if the Christians in England would take to heart the need and condition of the poor souls here. A Christian lady having offered her services gratis, a day free school has been added to the work. The following incident will encourage tract distributors. A tract was given to a woman who lived in a large conventillo or poor tenement. Her husband lay very ill. She could not read; but her daughter, who visited them that day, read it to her dying father. It was news for the poor man, who drank it in. Over and over again she had to read it, especially the Scripture (Heb. iv.), "Seeing we have a great High Priest, who has passed into the heavens, let us come boldly to the throne of grace." Death was drawing near, the man lost his speech, the neighbours, alarmed, wanted to send for the "cura"; but the poor man forbade it, pointing to the tract and then up to

Heaven, and soon in peace passed away. His wife said she knew her husband had gone to heaven, adding "This tract is the best present I have ever had. I shall always keep it." Those who know of this large and densely-dark population will rejoice that such efforts are being made to spread the knowledge of full and free salvation. Any aid for the work will be thankfully received and forwarded to Buenos Ayres, by Mr. W. Barnett, Oakridge, Redhill.

**FIRST BAPTISM AT TAVETA, EAST AFRICA.**—St. Paul's Day, January 25th, when we are reminded of the work of him who may, I think, rightly be regarded as the travelling Apostle, falling as it did on a Sunday in 1891, seemed very suitable for the gathering of the first fruits in Taveta, and so it was chosen for it, and a day of joy and gladness it was. The candidate was Nene, of the clan of the Wandigirri of Taveta. From the beginning of September 1889, but more systematically from January 1890, he had been under instruction. At the outset he knew nothing, but he quickly learned to read, and always was a most enthusiastic scholar. I cannot say there was a day when he turned round from serving Satan and began to serve the Saviour. He never seemed to doubt the Word of God, that man is sinful, that the Son of God came down from heaven to save him. As soon as he heard the voice of Jesus saying "Come," he came. On August 27th last, as we were walking on the road from Taveta to Mochi he told me I might write and tell the elders who had sent me "that there is a boy here beginning to love Jesus." And in November, when we had discussed and chosen what should be his new name (Yohana—John), I caught him writing for himself the prayer, "I beseech thee much, Lord Jesus, bless me in this name that I shall receive, that I may love Thee more, even as John loved Thee, that I also may love Thee." When January came I had no doubt at all that he was ready. The day was beautiful, and after early prayer in a nook by the wayside together we called our little congregation, and when we were assembled we went down to a little grassy island in the river at Taveta. Besides the candidate, there were his mother Yeyo and two other women (one of them the mother of Kadeghe, now a catechumen), a married brother of Nene's, and another man who always is an eager listener, three small children whose names

I do not know, and seven boys who were being taught as opportunity occurred. The service was in Kataveta—i.e., the language of Taveta—very slightly shortened from our own. There were no godparents, for there were no Christians there to act as such. When all the questions had been put and answered, I took his hand, and we stepped down together into the water, which just reached our knees. Then he knelt down, and, as I told him, bowed so as to let the water pass completely over him, *dead unto sin*—and then rose up, *alive unto God*, to receive the token of his enlistment in the army of the Lord. Yohana from the beginning has been more than my right hand to me. He is an excellent interpreter, and has now begun to print on his own account. I ask your prayers that others may follow in his footsteps, and that before long there may be a missionary resident in Taveta to reap the harvest that is surely awaiting only the labourer to come.—Rev. Albert R. Steggall, in *Church Missionary Gleaner*.

UGANDA.—The political outlook is by no means free from anxiety. Mwanga's adhesion to the Roman Catholic party gives it a certain measure of popularity, and some of the chiefs who were appointed to their office and the lands attaching to the office by the Protestants on the recovery of the country in October 1889, have subsequently declared them-

selves Roman Catholics. Hitherto when this has occurred, or when a Roman Catholic holding office has become a Protestant, the office and lands have been given up by such chief, and the party which he has left have appointed his successor; this was considered to be involved in the agreement mutually arrived at before Mwanga was restored. Now, however, the Roman Catholics are making a determined effort, on the plea of "religious liberty," to secure for chiefs changing their adherence the retention of their privileges. The Protestants, on the other hand, manifest apparently no invincible objection to the other party's proposals if only they can satisfy themselves that religious toleration and other rights of free subjects will be secured to them when their political influence has been surrendered. It is reassuring to learn from the Imperial British East Africa Company that Captain Lugard is not likely to allow the terms of the concordat between the two parties to be broken, at all events for the present. Meantime the open doors are multiplying. Mr. Pilkington sends a rough map showing the divisions of the country the chiefs of which are asking for teachers. Thirty-six chiefs have offered each to build a house and to maintain a European missionary if men will go and reside at their places. Two such stations, besides the capital, are occupied at present.—*Church Missionary Intelligencer*.

## FOURTEENTH GENERAL UNION FOR PRAYER FOR THE ENTIRE SANCTIFICATION OF THE LORD'S-DAY.

APRIL 3—10.

THE Rev. A. Campbell, of Montrose, sends us the following:—

The "Invitation to Prayer" in April 1891 was published in twelve languages and dialects. The number of copies circulated in a separate form was 279,000, bringing the number up to 2,401,500 since the Society was formed in 1878, besides a wide circulation by periodicals. Various movements to secure the Sanctification of the Lord's-day call for redoubled efforts and increasingly fervent petitions that they may be successful. It is, therefore, earnestly hoped that Christians everywhere will unite in this renewed call to universal prayer for the objects specified.

Ex. xx. 8—"Remember the Sabbath day, to keep it holy." REV. i. 10—"I was in the Spirit on the Lord's-day." MATT. xxviii. 19—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Subjects suggested for prayer and praise:—

1. That the forthcoming Exhibition in the United States may be wholly closed on the Lord's-day.

Great efforts are being made by the opponents of Sabbath Observance to open the Exhibition of 1893, in Chicago, on the Lord's-day, contrary to the universal practice which has hitherto existed at the



Exhibitions of English-speaking nations. Were such a movement to succeed, it would be a great blow to Sabbath Sanctification both in the United States and throughout the world. It therefore concerns every part of Christendom to seek that such a calamity may be prevented. Among other means, it is urged that unceasing supplications be made that the friends of the Sabbath cause who are engaged in promoting the Exhibition may be successful in securing its closure every Lord's-day. (Read Isaiah lviii.; Jeremiah xvii. 19—27; Exodus xxiii. 12, 13; Nehemiah xiii. 15—22.)

2. *That the efforts now made to secure the shutting of Post Offices on the Lord's-day may soon be successful.*

This is an important subject both in itself and in its bearing on the advancement of Sabbath Sanctification in other departments. The amount of Sabbath labour in Post Offices is enormous, and cannot be justified on the ground of necessity. The example of London, containing more than 5,000,000 inhabitants, not receiving a letter or parcel during the whole of the Day of Rest, is a standing testimony to the world of the non-necessity of a postal delivery anywhere on the Lord's-day. The great multiplicity and acceleration of the mails during the week render Sabbath postal labour still less excusable. May wrestling in prayer not cease till the object is gained. (Read Deut. v. 12—15; Romans xiii. 1—8; Jeremiah xxxi. 31—34; Hebrews x. 15—25.)

3. *That Concerts, Secular Studies and Amusements, and the Publishing of Newspapers, and other business on the Lord's-day may cease; and that the use of conveyances in attendance at Divine Worship may be everywhere discountenanced.*

The pursuit of pleasure on the Lord's-day is sadly prevalent. Many places for

business also are open, in which not a little traffic is carried on; among others, those for the sale of intoxicating liquors, which are a source of special temptation on the Lord's-day in every country where such exist. The practice, likewise, of hiring conveyances in attending public worship is one which encourages Sabbath-travelling for other purposes. This might be avoided by the people in towns selecting, as far as practicable, places of worship so near to their own dwellings as to enable them to walk to church. Were church-going people universally to adopt this practice, it would have a great effect on the non-church-going portion of the community in checking Sabbath travelling. (Read Isaiah lvii. 1—8; Psalm lxxxiv.; Acts xvi. 9—15; Luke viii. 11—15.)

4. *That among the unsaved, many may be turned to the Lord, through the Divine blessing on the services of the Lord's-day. That thanksgiving be rendered to God for whatever progress the Sabbath cause has made during the past year.*

The great object of the institution of the Sabbath is not only to afford time for due rest of body, but also to benefit the soul for eternity. Hence it has come to pass that by far the greater number of conversions to God have taken place on that day, while the edification of believers has been in like manner promoted. Thanksgiving for progress during the past year is manifestly called for. Perhaps in every part of Christendom there has been some gain in this respect; all who have the knowledge of such progress are warmly invited to unite in thanksgiving for what has been done. May the spirit of prayer and of praise, therefore, be poured out on Christians in every part of the world. (Read Psalm lxxii.; Isaiah lv.; Luke iv. 16—20; Rev. i. 10—20; Psalm ciii.)

Copies of the paper to be had of Messrs. James Nisbet & Co., 21 Berners Street, W.

## THE LATE M. EMILE DE LAVELEYE.

(Abridged from *Le Chrétien Belge*.)

BORN at home and abroad the newspapers have paid homage to the memory of the illustrious man whom God called to Himself on the evening of January 2nd, suddenly, gently, as if to spare his tender heart the trials of separation; and *Le*

*Chrétien Belge* will not be the last to lay upon his tomb, already closed, the respectful expression of the grief so profoundly felt by our churches. We have also a duty to fulfil—to refer to the religious aspect of the life of M. de Laveleye, and

to tell what God gave us and what He has taken away.

M. de Laveleye was unwilling to speak of his religious sentiments, of that which passed between God and himself in the privacy of secret communion. It was too sacred, too deep, to allow a stranger to intermeddle with it. It is by his writings and by his acts, by the public testimony he gave in accordance with his convictions, and by the character of his work and thought that we are able to retrace in some degree his inward development. That which was most striking in him, even if one had not often listened to him, was his tenderness of conscience, his clear grasp of moral questions, the definite way in which life, thought, and will were regulated by the sense of duty.

In the midst of all his eminent qualities as artist, writer, historian, and *savant*, when one might think that being occupied by so many subjects might distract the mind, it was not difficult to see that the throne of his soul was reserved for what was good and righteous and true; that the voice of conscience regulated everything, directed all; also he understood that morality must come from above—not from the civil power, but from God—that it might be unchangeable and supreme. Read again, for example, the luminous pages of the pamphlet entitled "*De l'Avenir religieux des peuples Civilisés*" (1876), and it will be easy to see the way in which M. de Laveleye walked. No human life without morality, no morality without God, no religion without worship, in which religion causes to be heard "her affirmations precise and clear."

This need of a religion, at once precise in its affirmations, moral in its effects, and spiritual in character, necessarily led M. de Laveleye out of the Roman Catholic Church and towards Protestantism. He was far enough, indeed, from a religion where forms and ceremonies suffice. "Religion," he remarked, "must penetrate the whole existence and regulate every act." "A worship," he wrote later, in an article on "l'Avenir de la papauté" (*Revue Chrétienne* du 1 Avril 1890)—"a worship so surcharged with practices and superstitions opposed to the Gospel, is as distant from the teachings of Christ as darkness from light."

But though we may understand his being driven out of the Roman Catholic Church, what courage it must have required on his part to break openly with

that religion by becoming a member of an Evangelical community! In our country there are many enlightened minds that attack Clericalism and Ultramontaniam; these the Roman Catholics fear very little; they know well, and say it openly, that in the hour of death the priest will be sent for, and masses will be said—and paid for. How rare, on the contrary, are those who, continuing to be thoroughly religious, Christians in heart, leave the Romish Church! Now, M de Laveleye made no noise; he was not fond of putting himself forward, he loved peace above everything. Whence came then the decision, long in preparation, which led him to break with Rome definitely and openly, by inscribing himself, on November 14th 1878, as a member of the Evangelical Church of Liège?

It was that, above all else, he loved the truth, a clear position, and that if he never, from complaisance, professed an opinion, which he did not consider right, neither did he ever, from fear, betray the truth when he had recognised it. He loved the truth up to the point of obeying it. Without asking himself whether the course he took would be approved of or not, or if he would lose affection and honour, he followed the light that presented itself to him in Jesus Christ—in the authentic, not in the falsified, Gospel. He had seen the light—he marched straight towards it. He joined one of the communities of the Christian Missionary Church of Belgium, because he sought a church having a precise definition of truth, and with services maintained not by the pay of the State but by the voluntary gifts of those who belong to it. His follow-worshippers rejoiced to have him among them, and will ever be grateful to God and to him. Many and touching were the proofs which he gave of his interest in the work of the Church, and of his sympathy for the poor and suffering. "I have but one regret," he said at the last Synod of the Church which he attended, "and that is that I have not given my strength more thoroughly to the work; and I have but one wish—that as long as God may spare me I may consecrate myself more earnestly to it."

One fact may seem surprising, that so little was said in the leading Belgian newspapers of the influence which the Gospel had on the life of M. de Laveleye; indeed, they often carefully concealed it. It was not he who hid it, though he made

no parade of it. We remember the words which he spoke in Edinburgh on the occasion of the Jubilee of the University in that city. Addressing himself to the students, he said: "Study the social question. Take in one hand the books of the economists and in the other the Gospel. If they seem to disagree, hold fast to the Gospel, for it is impossible that there should not be full harmony between the good and the useful. Take as your motto the words of Jesus Christ—'Seek ye first the Kingdom of God and His righteousness, and all other things shall be added unto you.'"

We remember also the position he took in the Anti-slavery Meeting at Liège, when Cardinal Lavigerie sought to arouse Europe in favour of the semi-religious, semi-military crusade which was to free Africa from the trade in negroes. In the very sitting in which the Bishop of Treves exclaimed: "We will go forward

with the sword in one hand and the Cross in the other," M. de Laveleye's letter was read in which he declined the presidency saying, "I belong to a League of Peace which takes the Word of Christ literally—'He that takes the sword shall perish with the sword.'" Here we find M. de Laveleye with his courageous loyalty, openly professing the Gospel of Christ without formality and without circumlocution.

The mortal remains of this eminent man were laid to rest in the Cemetery of Robermont on January 5th, in the midst of a large gathering—on one side the élite of the country, and on the other the working men and women who will never forget him, most of them members of the Evangelical Church of Liège, who left their labour to show their respect for him, and to sing around his grave his favourite hymn—"Dieu fort et grand, tu vois toute ma vie."

---

## Evangelical Alliance.

---

### ANNUAL CONFERENCE.

DUNDEE, SEPTEMBER 26—29, 1892.

THE Council have received and accepted the following invitation from the Dundee Branch of the Evangelical Alliance; and it is arranged that the Conference commence (p.v.) on Monday evening, September 26, and conclude on Thursday the 29th. This Conference of the Alliance will take the place this year of the Christian Convention held in Dundee annually, towards the end of September. It is earnestly hoped that a large number of members and friends of the Alliance from all parts of the kingdom will make their arrangements so as to visit Dundee at the time.

Dundee, December 29, 1891.

#### *To the Council of the Evangelical Alliance.*

The Dundee Branch of the Evangelical Alliance, at a meeting held on the 7th inst., resolved to invite the Council of the Evangelical Alliance to have their Annual Conference next year (say in September) in Dundee.

This Branch was begun in 1868, and has been actively at work ever since. The chief feature of that work has been Christian Conferences, which have been held every year since, in the month of September, and which have elicited much interest, drawn large attendances, and been the means of much blessing from the Lord.

The Alliance has never visited Dundee, but it is hoped the Council will agree to do this next year, when they are assured of a cordial welcome, and the hearty and prayerful co-operation of many.

By authority of the Branch,

ANDREW INGLIS, Chairman and Secretary.  
ROBERT ANDERSON, Joint Secretary.

We, the undersigned, endorse this invitation :—

Kinnaird.  
A. Mathewson, Lord Provost.  
John Macpherson, Minister of Hilltown Free Church.  
Charles M. Grant, B.D., Minister of St. Mark's Established Church.  
James Aitken, M.A., Minister of Ryehill U.P. Church.  
Jonathan Roebuck, Minister of Russell Chapel (Congregational).  
James A. Simpson, Minister of Bonnet Hill Free Church.  
Archibald Black, Minister of Ogilvy Free Church.  
William Potts, Minister of Ward Road Wesleyan Church.  
Gavin Anderson, M.A., Minister of Free High Church.  
Robert A. Watson, D.D., Minister of Bullerburn U.P. Church.  
Alexander Adamson, B.D., Minister of Chapelshade Free Church.  
John Jenkins, M.A., Minister of St. Peter's Free Church.  
David Clark, Minister of Long Wynd Baptist Church.

Robert H. Layan, M.A., Minister of Chalmers' Free Church.  
Robert Lawrie, Minister of James' U.P. Church.  
Alex. Alexander, M.A., Minister of McCheyne Memorial Free Church.  
Charles Shaw, Minister of St. Andrew's Free Church.  
James Wilson, Minister of Dudhope Crescent Road U.P. Church.  
John Taylor, Chaplain West Poorhouse.  
J. G. Walton, B.D.  
John Wylie, B.D., Minister of Bell Street U.P. Church.  
George Smart, Minister of George's U.P. Church.  
Alexander S. Inch, M.A., Minister of Willison Free Church.  
John Reid, M.A., Minister of Tay Square U.P. Church.  
Alexander C. Denholm, Minister of Morison Evangelical Union Church.  
Donald Cook, B.Sc., Minister of Wellgate Free Church.  
J. Campbell, Minister of Lochee Baptist Church.  
James E. Hanston, B.D., Minister of St. Clement's Established Church.  
T. W. Lister, Minister of Rattray Street Baptist Church.

## PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, February 18, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Bishop Taylor.

### NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Major-General G. B. Hutchinson, C.B., C.S.I., Ealing.  
Miss Lance, Ramsgate.  
Miss Garrick, Ramsgate.  
Miss Haynes, Ramsgate.  
Mrs. Ward, Dover.  
The Misses Kemble, Dover.  
Mrs. Pratt, Dover.  
Rev. G. J. Cooke, Dover.  
Mr. F. Eveleigh, Dover.  
Mrs. Georgina Jell, Dover.  
Miss E. Clabon, Dover.  
Miss M. J. Clabon, Dover.  
Miss H. O. Horsnail, Dover.  
Miss M. B. Cornwall, Dover.  
Rev. C. A. Slack, Faversham.  
Mrs. Kalley, Edinburgh.  
Miss E. M. Fox, Stoke, Devonport.  
Miss Stewart, Aberdeen.

### DEPUTATION WORK.

General Field gave a report of his visit to Ramsgate and Dover. Mr. Arnold stated that he had—by special invitation—given an address on the principles and work of the Alliance to the students in the Presbyterian College of London.

### OBITUARY.

Reported the death of the Rev. C. H. Spurgeon; and the Secretary stated that the following gentleman had represented this Council at the funeral service: Revs. Dr. Clemance, W. F. Gooch, Dr. Gritton, and Mr. Arnold (Secretary).

The following resolution, proposed by Sir Wm. Willis and seconded by Rev. H. E. Brooke, was unanimously adopted: "The Council have heard with profound sorrow of the loss sustained not only by this Alliance, but by the whole Church of Christ, in the death of the Rev. C. H. Spurgeon. Although his exceedingly busy life, and, in late years his frequent illness, prevented him being present at ordinary meetings, either of the Council or of the Alliance members generally, yet he was ever ready and willing on special occasions to show his sympathy with the principles and work of the Alliance, and to give it the advantage of his powerful help. How marvellously God used His servant in the preaching of the Gospel, and in a multitude of other Christian activities—the Church of Christ throughout the world is witness. In the Evangelical Alliance, Mr. Spurgeon's death is felt as the loss of one of the stoutest upholders of the fundamental truths of the Gospel, and his memory will long be cherished as that of one who held firmly to the old paths, and

at the same time had a warm place in his great heart for all those who love the Lord Jesus Christ in sincerity. To Mrs. Spurgeon and the bereaved family, the Council would offer the expression of their sincere sympathy. They pray that in this time of severe trial the presence and sustaining power of the Divine Comforter may be abundantly realised by the widow of their departed friend."

Also reported the death, after a very brief illness, of the Rev. Dr. Donald Fraser, one of the Hon. Secs. The following resolution was unanimously adopted on the motion of the Hon. and Rev. E. V. Bligh, and seconded by Mr. Hodder: "The Council of the Evangelical Alliance desire to express their deep sorrow on account of the sudden removal from among them of the Rev. Dr. Donald Fraser, one of their Honorary Secretaries, and their profound sense of the loss they have sustained in one so beloved. In our Council meetings his genial spirit, quick perception, and sound judgment were invaluable in the consideration of the important matters brought before them from time to time. In our Annual Conferences, when he spoke, he was always edifying, brilliant, and highly appreciated. On the occasion of his visit to Italy in 1877 as one of a deputation from the Alliance to bring about improved relations between the different missions in that country, he performed the delicate duty with tact and ability; and finally, his interesting address at the General Conference in Florence last year, will always be read with profit and remembered with pleasure. He leaves behind him a fragrant memory in having carried out to the utmost, and in the happiest way, the principles of the Evangelical Alliance. The Council further express their heartfelt sympathy with Mrs. Fraser and the bereaved family, praying that they may realise the presence and comfort of the Holy Spirit in this hour of trial."

It was further reported that Dr. F. J. and Mrs. Wood, who had been long associated with the South London Branch of the Alliance, had both died recently. The following resolution, prepared by the Dr. MacEwan, who regretted his inability to be present to move it, was then unanimously adopted: "The Council record their deep regret at the lamented death of John Frederick

Wood, Esq., LL.D., of Clapham Common, and his beloved wife, and who, after a brief illness, and within a very few days of each other, have both passed away. A man of high-toned piety, cultured intellect, great catholicity of spirit and large-hearted charity, he took a deep and sympathetic interest in the Evangelical Alliance and its work. He was also well known for his eminent services in connexion with the British & Foreign Bible Society, and always ready to help forward, so far as it might be in his power, every Christian and philanthropic object. Dr. Wood lived in the heartfelt esteem and affection of all who knew him. Mrs. Wood and he 'were lovely and pleasant in their lives, and in their deaths they were not divided.'"

#### THE SECRETARIAT.

The subject of the vacancy in the secretariat caused by the resignation of Sir John Field was then considered, and the decision of the Council, at a special meeting on the 29th ult., to appoint two deputation secretaries was read, together with a report of the Committee of selection. Two gentlemen—a Church of England clergyman and a Nonconformist minister—who were considered very suitable were recommended, and the Council after due deliberation agreed to offer them the appointments.

#### RELIGIOUS LIBERTY IN TURKEY.

Important communications from the Constantinople Branch of the Alliance were read and fully considered, but it is not possible to announce at present the action proposed to be taken.

#### PERSECUTION OF CHRISTIANS IN RUSSIA.

This subject was again considered by the Council and was referred to a Special Committee.

#### IRISH BRANCH.

Reported correspondence with the Council of the Irish Branch on the subject of the approaching Secretarial visit to Ireland. The Secretary in Dublin writes that "it will afford the Council of the Irish Branch much pleasure to receive a deputation from England, and they feel sure it will strengthen the cause of Christian union."

The Council unanimously decided to ask their secretary, Mr. Arnold, to undertake this mission.

## SECRETARIAL DEPUTATION WORK.

GENERAL SIR JOHN FIELD reported that on Feb. 15 he proceeded to Ramsgate to address a drawing-room meeting, which Mrs. Shee had most kindly convened for the Evangelical Alliance. A strong north-east gale with snow blew furiously the whole afternoon, making it impossible for friends who had accepted invitations, and resided at some distance, to attend; a few members (neighbours) were present with three other friends, who, at the close of the meeting, also became members. An address was given reporting progress, and recent cases of persecuted Christians in whose behalf the Alliance had successfully interposed; an account of the late International Conference held last April at Florence was also given and greatly interested the company.

On the following day, Feb. 16, the Deputation attended an afternoon meeting at Dover in the Young Women's Christian Association rooms. General Heath had arranged the same and exerted himself greatly to obtain a good attendance; the day, although intensely cold, was fine, and it was gratifying to find, at 3 p.m., a goodly number of the Lord's people present. After a hymn had been sung, and prayer offered by the Rev. Mr. Edwards, the Chairman, in his introductory address, expressed his own and the regret of members of the Local Branch of the Alliance, that it was the last time, owing to the approaching resignation of Sir John Field, that they would be permitted to welcome him as Secretary on a Deputation visit; he referred in kind words to the many years the General had given to the work of the Alliance, and then spoke of his own unabated interest in its principles and operations; he also read out the Basis, and pointed out how (in these days when such grievous departures from sound doctrine occurred) invaluable the Alliance was as a faithful witness for God, by standing forth nobly in defence of the fundamental truths of the Gospel. Sir John Field commenced his address by dwelling upon the blessed reality of the oneness of all believers in Christ Jesus our Lord, the true bond of union; and of the absolute necessity of this unity being manifested in accordance with the prayer of Christ, that the world might believe that the Father had sent Him. The Evangelical Alliance in all its operations and especially in its general Inter-

national Conferences, manifested the unity of the Church of Christ in a remarkable degree, and very blessed results in the cause of vital religion and to the furtherance of the Gospel had followed these great conferences. The Universal Week of Prayer which had been extended into all countries was shown to be also a beautiful manifestation of the same kind, and great benefits had resulted to the cause of missions from its observance. Other work of the Alliance was brought forward, and the company appeared surprised to learn that branches of the Evangelical Alliance were actively working in the United States, Canada, Australia, and in almost every other country. Recent cases of persecuted Christians in Turkey and Syria were mentioned in behalf of whom successful efforts had been made, but the speaker felt obliged to cease speaking further regarding the Alliance interposition in the cause of religious liberty, in order that he might give an account of the late General Conference at Florence. The condition of religious thought in Italy since (twenty years ago) religious liberty was proclaimed and the rise of Evangelistic agencies and Protestant Churches was first explained, and then a graphic account given of the assembly of delegates from all countries, and of the proceedings of the Conference during the eight days it lasted. The Conference telegram of salutation to the King of Italy, and his Majesty's reply were read out and the interesting circumstance was mentioned that the Salvini Theatre in which the Conference was carried on, was in sight of the Bargello where the Medici were imprisoned for reading the Bible, and whom the Evangelical Alliance forty years ago was the means of delivering out of prison; it was also told how Professor Geymonat, the President of the Conference, had likewise been sentenced to imprisonment for reading the Scriptures; the narrative was listened to with rapt attention, and the account of the Gospel Services that took place in the Theatre during all April and May, for the benefit of the Roman Catholics of the city, who crowded to hear the glad tidings, excited deep interest. Sir John Field was warmly thanked, and eleven friends at the close of the meeting gave their names for membership in the Alliance. A collection was also made at the door.

## THE LATE MR. SPURGEON.

REFERENCE is made in our Monthly Notes to the death of the Rev. C. H. Spurgeon. A great loss has been sustained by the Evangelical Alliance as well as by many other Religious Societies, no less than by the whole Church of Christ. A remarkable proof of the great and unique influence exercised by the late Minister of the Metropolitan Tabernacle may be found in the fact that the newspapers, secular and religious, have vied with each other in giving copious details regarding the life of the great preacher. It is unnecessary for us here to travel over this wide field, but we cannot allow the event to pass without some reference to Mr. Spurgeon's connexion with the Evangelical Alliance. If space permitted we might speak of our personal experience of Mr. Spurgeon's kindness of heart, his humility and self-abnegation. These characteristics were perhaps most evident to those who were privileged to see him in his home. The writer of this sketch has occasionally visited Westwood unexpectedly with the hope of being allowed to introduce some brother from abroad who was anxious to see the great preacher, and in every case the desire was gratified. Mr. Spurgeon's wish seemed to be to make his guests feel quite at their ease, and then to assure them of the fact that he appreciated their visit. On more than one occasion the writer has been invited to remain for the family worship which Mr. Spurgeon always conducted when able to do so. These were times long to be remembered. The simple child-like faith and the evident heart-communion between this man of God and his Father in Heaven were most touching to witness. It was an indescribable privilege to take part in such spiritual exercises and to mingle with such company.

Soon after the commencement of his ministry in London, and when he had attained to great popularity, he became a member of the Alliance. At that time he was still very young, and sometimes in his preaching gave offence by his speaking strongly, not only against what he believed to be erroneous systems, but also against persons who were identified with those systems. His sermon on "Baptismal Regeneration" led to his withdrawal (for a time only) from the Alliance. Several newspapers commenting upon this fact did not mention that Mr. Spurgeon subse-

quently returned to its membership. It has, therefore, become necessary to correct the misapprehension, and the following extract from a letter addressed by the Secretaries of the Evangelical Alliance to the Editor of the *Record*, and which appeared in a recent issue of that journal, explains the circumstances:—

Speaking of the sermon on "Baptismal Regeneration" you say, "the Secretary of the Alliance took exception to certain reflections in it on the teaching of the Church of England, and demanded recantation or resignation. Mr. Spurgeon chose the latter, refusing to reconsider his determination." It is true that this sermon led to his withdrawal (for a time only) from the Evangelical Alliance, but it was not the Secretary who "took exception" and demanded "recantation or resignation." It was the Hon. and Rev. Baptist Noel (an active member of the Council of the Alliance) who wrote an expostulatory letter to Mr. Spurgeon pointing out that his charging the Evangelical clergy with doing violence to their consciences in using the language of the Baptismal Service was not in accordance with one of the rules of the Alliance, which states, "That when required by conscience to assert or defend any views or principles wherein they differ from the Christian brethren who agree with them, in vital truths, the members of this Alliance will aim earnestly by the aid of the Holy Spirit to avoid all rash and groundless insinuations, personal imputations, or irritating allusions, by speaking the truth only in love." Mr. Spurgeon's reply to this was that if he had transgressed the rules of the Alliance the best course was for him to withdraw. It is well known that as time rolled on Mr. Spurgeon became much more mellowed and tender in his dealings with brethren who differed from him, and your own article, Mr. Editor, truly states that "In later years, however, the friction caused by this sermon passed away, and Churchmen of all shades of opinion, High as well as Low, united in their respect for Mr. Spurgeon." We are specially anxious to add that it is now many years since Mr. Spurgeon (at his own suggestion) returned to the membership of the Alliance, and he has been heartily in accord with it ever since, as a member of our Council, and taking part in various Meetings.

Owing to the great pressure of Mr. Spurgeon's public engagements, it was not possible for him to be very frequently at meetings of the Alliance, but on many occasions he has given addresses upon its platform during the observance of the Week of Universal Prayer. At other times, also, he has taken part in meetings when his services have not only been most valuable but greatly appreciated. The most important of these services were those in connexion with the united testimony in regard to fundamental truth.

Four years ago, when the Evangelical Alliance arranged for a series of meetings for this purpose, Mr. Spurgeon took a prominent part in the first gathering which was held in Exeter Hall, the subject being "The Inspiration, Authority, and Sufficiency of Scripture." Canon Girdlestone gave the first address, and was followed by Mr. Spurgeon, who spoke most powerfully on "the unchangeable Gospel." Those who were present at that great gathering will not easily forget the ovation which Mr. Spurgeon received on the occasion. The time was felt to be specially suitable for giving such united testimony as had been arranged by the Council of the Alliance, and Mr. Spurgeon took great interest in the movement, and none the less because of the "down-grade" controversy which was just then arising. He also delivered a second address in connexion with this series of meetings, at Mildmay Conference Hall a week later, when he spoke to a vast audience on the "Revelation of God in its relation to Christian experience." There is no doubt that he rendered valuable service to the cause of fundamental truth by these two addresses.

It was hoped that Mr. Spurgeon might be able to be present at the great International Conference of the Alliance held at Florence last spring, but this being impossible he wrote a characteristic letter which is well worth reproducing here:—

Westwood, Upper Norwood,  
April 4, 1891.

Dear Mr. Arnold,—After having been absent so long in the winter, I could not again leave home even to attend the meeting of the Evangelical Alliance; I would, however, send my brotherly love to the assembled friends. Happy are they who can share in the feast of fellowship! May the Lord Himself be among you by the power of His Holy Spirit! I rejoice greatly that so many believers from so many countries are united in the faith of the eternal verities, in these days of doubt and departure. It is delightful to think of these men of many tongues and of one faith meeting in Italy to hold a Council. Thank God for the freedom which allows this, and for the Christian zeal which carries it out. God bless Italy! May it have not only an united State but an united Church. If we cannot become one Church visibly, let us be one spiritually. The times are such that all who believe the inspired Scripture must rally for the defence of the faith once for all delivered to the saints. May every hour of your Conference be warm with prayer and bright with praise! May every meeting be instinct with life Divine! God bless all the assembled ones, as only He can do!—Yours very heartily,

C. H. SPURGEON.

Shortly after this the illness which proved fatal developed itself and Mr. Spurgeon hovered between life and death for some time. At the Annual Conference of the Alliance held in Bath last autumn one of the first resolutions adopted was that a message of sympathy be sent to Mr. Spurgeon. In reply to this he wrote as follows:—

Westwood, Upper Norwood,  
October 20, 1891.

To the Evangelical Alliance.

Dear Friends,—As I love you in the Lord I the more sincerely value your brotherly sympathy. I thank you for that vote which contains the two precious spices of sympathy and prayer, and is enclosed in the vase of sincere affection. May each one of you be blessed, as I have been, with the tender thoughts of Godly men and women, turned to highest account by being presented on the altar of intercession on your behalf in any hour of peril and sorrow that may occur to you. The love of my Lord to me I see in the showers of love which I have received from my fellow-men, from whom I have neither sought, nor bought, nor thought to receive such honourable notice. May your Alliance, may *our* Alliance, be a power in all lands for the defence of the truth, and the promotion of brotherly love. More and more may the Holy Spirit attend the testimonies of our members, and thereby win back those who have been inclined to wander from the simplicity of our holy faith. May there be a great reaction in the Churches, and may Evangelical doctrine, Puritanical practice, and the spirit of mutual love prevail. My prayers join with yours to this end. I wish all good to you all, and especially that the preachers of the Word may be greatly refreshed. I am much improved, and hope now to go to a warmer climate and gather a measure of strength, for just now I am extremely weak. —Yours very heartily.

C. H. SPURGEON.

We have specially given these two letters, as they completely remove the misapprehension that Mr. Spurgeon's connexion with the Alliance had been severed once for all.

It is only necessary to add that the Council have, by resolution, given expression to their sense of the loss sustained by the Alliance, and also to their deep sympathy with Mrs. Spurgeon in her bereavement. A deputation from the Alliance was present at the memorial service held in the Metropolitan Tabernacle on the 11th Feb. Those who were appointed to represent the Council were the Rev. Dr. Clement Clarke, Rev. Dr. Donald Fraser (who, however, was prevented by illness which proved so speedily fatal), Rev. W. Fuller Gooch, Rev. Dr. John Gritton, and Mr. A. J. Arnold (Secretary). A. J. A.



### THE UNIVERSAL WEEK OF PRAYER ABROAD.

**ANTIGUA, WEST INDIES.**—Meetings were held at St. John's, in which the Moravian and Wesleyan ministers united, and there were also present at the meetings laymen of the Church of England who took part in the proceedings. Our friends in the island had the advantage of the presence of Admiral Grant, C.B., a member of the British Council, who preached on the Sunday in the Moravian Church to a crowded congregation, and presided at the opening meeting on the Monday evening. The meetings were held alternately in the Moravian and Wesleyan Churches, with attendances of 300 to 400. The prayers were marked by singular fervour. Our correspondent adds: "Our coloured brethren took me by complete surprise. They have made enormous advances in recent years. Their prayers were quiet in spirit and devoid entirely of excitement and extravagant expressions. At times I could not help looking to see if it was really a coloured man who was praying."

**RIO DE JANEIRO.**—Pastor dos Santos writes as follows: "Your packet of programmes were sent by myself to the evangelical papers to be translated into the Portuguese language and published. In our church we had prayer meetings every night with good attendances. May our God and Father give us more abundantly than we have asked, and that in this New Year we may be full of Him and ready to meet our Lord Jesus Christ at His coming."

**VIENNA.**—Our correspondent says: "You will be glad to hear that the Week of Prayer has been observed in Vienna and some other places in Austria. We have lost many dear friends who used to cheer our hearts by their warm addresses, yet we were permitted to have a meeting every day of the week. The attendances, however, suffered by prevailing illness and other causes. We hope that the earnest prayers will be followed by God's rich blessing."

**POONA.**—Mr. A. H. Bryson, secretary of the Poona Branch of the Alliance, writes as follows: "I have much pleasure in reporting that the Week of United Prayer in Poona has been extremely interesting and blessed. The different Churches and Christian organizations, such as the Young Men's and Young Women's Associations, have co-operated most heartily in bringing about the above

result. For the first time the Native Church connected with the Church of Scotland, had a gathering in its own church during the week, whilst morning prayer meetings were held especially for the Native Christians in different parts of the camp. This is a wonderful advance, and we give glory to God for the progress in the Native Church. It is to be regretted that the ministers of the Established Churches of England and Scotland have not united with us during the Week of Prayer. We have much cause to thank and praise God for the spirit of love and unity which has been shown by the brethren towards one another at the meetings. No doubt the year will be much blessed, and God, even our own God, will own His people and prosper them."

**TEHERAN, PERSIA.**—Our correspondent writes: "The excited state of affairs which doubtless you were reading in the London papers last week interfered considerably with our observance of the Week of Prayer. Still a little company met every day in the Mission Chapel and mingled their prayers with those of our fellow-Christians throughout the world."

**EVIAN - LES - BAINS, HAUTE SAVOIE, FRANCE.**—For the first time the Week of Prayer has been observed at this place, Pasteur Hebmann invited all Christians who desired to unite in prayer to meet in the small Protestant Chapel on the 6th January, at 3 p.m.; twelve of the Lord's people came. The subjects prepared by the Evangelical Alliance were read out, and an hour was passed in earnest prayer with thanksgiving. On Saturday, the 9th, at the Pasteur's house, we again united and spent a second hour at the Throne of Grace, feeling strengthened in heart as we realised that we were uniting with fellow-Christians in all parts of the world.

**FINLAND.**—The Rev. Bishop Alopæus writes to us from Borga, stating that the Universal Week of Prayer was celebrated daily in that city, and the various meetings were well attended. In other parts of the diocese also meetings were held, but no particulars are yet to hand.

**GREECE.**—The meetings in Athens and at the Piræus, for we held one of our united meetings in the Greek Evangelical Church there, were all good. The Baptist brethren and our own people joined in these meetings, which were held on alternate evenings in our chapel and at

the house of Mr. Sakellarias. A good many Greeks of the Orthodox Church were always present, and some Christians from other lands sojourning in Athens came in, and thus we rejoiced in feeling ourselves more closely united with the great universal Church of Christ in the world. The Evangelistic work during the past year was encouraging. Bibles and tracts were

circulated in goodly numbers, and the attendance at the various services most encouraging all the year. Only at the Piraeus the students of the gymnasium, instigated it is reported by the clergy, continued to disturb the services, and it was finally thought best to appeal to the authorities to have the matter stopped.

## DAY OF SPECIAL AND UNITED PRAYER FOR IRELAND.

THURSDAY, MARCH 17, 1892.

WE gladly give insertion to the following invitation issued by the Council of the Irish Branch of the Evangelical Alliance:—

*To the Christian People of these and other Lands.*

Dear Brethren,—We again invite you to unite with us in setting apart Thursday, 17th day of March next (St. Patrick's Day), as a day of Special and United Prayer for Ireland.

We desire to return our grateful thanks to Almighty God for the many and undeserved mercies which as a nation we have received at His hands during the past year. We would make acknowledgment of His goodness in having preserved us from the calamities which have visited other lands, in the continuance of peace, the increased prosperity, and the comparative quiet which has succeeded the agitation and turmoil of previous years. We are thankful also for the activity which exists in all our Evangelical Churches, the sympathy for the poor and the suffering, and for the very special interest which is being manifested in missions at home and abroad. In all this we gratefully recognise the hand of a prayer-hearing God.

There is still, alas! much in the condition of our country to call for anxious solicitude and earnest prayer at the Throne of Grace. As Christians and as Churches we still fall far short of our privileges and responsibilities. We need greater unity, greater holiness, greater earnestness in our Master's service, and for this we need a

greater endowment of power from on high. The power of the Church of Rome, while seriously shaken by the growing spirit of independence among its adherents, as well as by the patient and persevering efforts of the friends of Bible truth and spiritual liberty, is still unceasingly directed to the maintenance of priestly domination. Political problems which contain within them the seeds of future difficulty and conflict remain unsolved. Intemperance continues its ravages among our people. And in many walks of life we notice and deeply deplore the absence of that righteousness which alone can exalt a nation.

Under these circumstances we again invite you to unite with us on this Day of Prayer for Ireland in offering up common supplication at the Throne of Grace that it may please God to put forth His Almighty power to dispel the clouds of error, superstition and evil which have so long rested upon this land, and to restore to it the love and veneration for the Holy Scriptures, the liberty in the Gospel, and the missionary zeal which were once its glory and its crown.

Signed on behalf of the Council,

BANGOR (President). EDWARD J. SAUNDERSON, M.P.; THOMAS M'CLURE, Bart.; ROBERT J. HANDCOCK; (Vice-Presidents). J. DUNCAN CRAIG, D.D.; R. M'CHEYNE EDGAR, A.M.; JAMES S. FLETCHER, D.D.; THOMAS A. M'KEE, D.D.; CHARLES H. H. WRIGHT, D.D.; (Honorary Secretaries). JOHN R. FOWLER; J. LAMBERT JONES; (Honorary Treasurers). DAVID MULLAN (Secretary).

## THE CHICAGO WORLD'S FAIR AND LORD'S-DAY OBSERVANCE.

THE following is the text of the Memorial sent by the Evangelical Alliance (British Organization) to the Council of Management of the Chicago Exhibition and World's

Fair, through the United States Branch, who also memorialized the Council of Management:—

"The Council have heard with great

interest of the approaching Exposition at Chicago in 1893 of all that science, art, literature, and commerce in the nineteenth century have produced; the wonder and admiration of the civilised world will be excited, and it may reasonably be expected that mighty results to the benefit of the people of many countries will follow.

"The Council of the Alliance have also heard with deep regret that in some quarters a desire has been expressed for the opening of the Exhibition Buildings and surrounding grounds on the Lord's-day, and they therefore most respectfully and earnestly urge upon the Council of Management not to permit of a proceeding which would be to the public dishonour of God, and bring discredit upon the Exposition in the eyes of all who fear Him.

At the various International Expositions which have previously taken place at Paris, Vienna, Amsterdam, Antwerp, and Brussels, exhibitors from the United States have been among the foremost in maintaining that sacred regard to the religious character of the weekly Day of Rest, which has distinguished the people of the United States since the foundation of the Republic. At Paris, in 1889, under instructions from Mr. Secretary Blaine, the United States exhibitors, consistently

abstained from business, and did not exhibit their goods, notwithstanding that the Continental sections were in full activity on the Sabbath days. By thus acting they not only obtained for themselves and the churches the advantages which result from obedience to the Sabbath law of God, but greatly helped forward legislative and social movements for observance of the weekly Rest Day in France, Switzerland, Belgium, Holland, Denmark, Germany, Austria, Italy, and Spain, and secured for hundreds of thousands of toilers this much-needed cessation from labour, to the invigorating of both mind and body.

A great example will be afforded to the Christian nations by the closing of the Exhibition and grounds on Sunday, and the Council feel confident that the financial success will not suffer, while God, the Giver of all, will be openly acknowledged by the promoters of the Great International Exhibition and World's Fair.

Signed on behalf of the British Evangelical Alliance—

POLWARTH, President.

DOND. MATHESON, Treasurer.

J. FIELD, Genl. K.C.B., } Secs.

A. J. ARNOLD, }

Alliance House, Adelphi, London,  
Nov. 1891.

#### CONTRIBUTIONS RECEIVED FROM JAN. 19, TO FEB. 17, 1892.

	s.	d.		s.	d.		s.	d.
Faversham Free Churches, per			Mrs. Chalk . . . . .	2	4	Glasgow Branch (addl), per A.		
Rev. C. A. Black . . . . .	0	10	Rev. G. Vance . . . . .	0	10	A. Cutbert, Esq. . . . .	1	0
Rev. J. Tait . . . . .	0	10	Mrs. K. E. Evans . . . . .	1	1	Mrses Subscriptions, per Jno.		
Miss Longmore . . . . .	1	1	The Misses Dixon . . . . .	0	10	Broad, Esq. . . . .	5	18
Miss E. Longmore . . . . .	0	10	Colonel Bell, R.N. . . . .	1	1	Forces Subscriptions, per Miss		
Mrs. Jobson . . . . .	0	10	Miss Kerahaw . . . . .	1	1	Black . . . . .	1	5
Sir Theodore Ford . . . . .	2	2	Captain & Mrs. Sweny (3 years)	2	2	Uffacombe Subscriptions, per		
Major Seton Churchill . . . . .	1	1	Mrs. and Miss Lewis . . . . .	0	10	Rev. A. W. Evans . . . . .	3	10
Rev. T. Murray . . . . .	0	10	Miss Lacy . . . . .	0	10	Weston-super-Mare Subscrip-		
H. Gibson, Esq. . . . .	2	8	Miss M. Garnett . . . . .	0	10	tions (incl), per Surgeon-		
Surgeon-Major J. Stevenson . . . . .	1	1	Mrs. Springmann . . . . .	1	1	General Theobalds . . . . .	2	7
Dr. E. B. Underhill . . . . .	1	1	E. Springmann, Esq., and the			Sums under 10s. . . . .	9	12
E. G. Cubitt, Esq. (2 years)	1	1	Misses and Mrs. von Ziegler	1	8			
Rev. A. Howell Smith . . . . .	0	10	J. Taylor, Esq. . . . .	1	1	WEEK OF PRAYER FUND.		
Mrs. Murray Miller . . . . .	1	0	Rev. J. Parry . . . . .	1	0	Geo. Williams, Esq. . . . .	10	10
Miss Collins . . . . .	0	10	W. H. Wybrow, Esq. . . . .	0	10	Balance of Collections at		
Rev. G. B. Kirwood . . . . .	1	1	Rev. Frebendary Graham . . . . .	0	10	United Prayer Meetings at—		
Rev. J. W. Crawford . . . . .	0	10	C. F. Wormald, Esq. . . . .	1	1	Aldershot, per Rev. E.		
Mrs. Stanley . . . . .	1	1	Mrs. Armytage . . . . .	0	10	Hewitt . . . . .	0	19
Rev. C. L. and Mrs. Burrows . . . . .	1	5	Rev. W. A. P. Johnman			Southampton, per Rev.		
Admiral Sullivan . . . . .	1	1	(3 years) . . . . .	0	10	T. W. H. Jacob . . . . .	0	2
E. Millard, Esq. . . . .	0	10	G. C. Main, Esq. . . . .	0	10	Ventnor, per Col. Stewart	2	5
General Aymer . . . . .	1	0	W. Maxwell, Esq. . . . .	0	10	Gibraltar, per Rev. T.		
Hon. and Rev. E. V. Bligh . . . . .	1	0	Mrs. Newton . . . . .	1	1	Murray . . . . .	0	10
Colonel Sparks . . . . .	0	10	Mrs. Rawson . . . . .	1	1	Montrose, per Rev. A.		
The Hon. C. G. Legge . . . . .	1	1	Mrs. Campbell (of Colgrain) . . . . .	1	1	Campbell . . . . .	0	7
Major-General Swinburne . . . . .	0	10	Mrs. Kennedy . . . . .	1	1	Norwood, per Major-Gen.		
Rev. W. C. de Boynville . . . . .	0	10	Rev. Crewdson, Esq. . . . .	1	1	Graydon . . . . .	0	2
Miss Rawson . . . . .	1	1	Mrs. F. J. Hughes . . . . .	1	1	Uffacombe, per Rev. A.		
B. A. Wilcox, Esq. . . . .	1	1	Mrs. Appleton . . . . .	1	1	W. Evans . . . . .	0	14
H. R. Boswell, Esq. . . . .	1	1	A. Townsend, Esq. . . . .	1	1	Eastbourne, per Dr. Robin-		
Mrs. A. Dugdale . . . . .	1	1	Croydon Branch, per Colonel			son . . . . .	1	6
Miss Groom . . . . .	1	1	Wild . . . . .	9	11	FLORENCE VOLUME FUND.		
Major Liebenrood . . . . .	1	0	Tunbridge Wells Branch, per			Colonel Duncan . . . . .	0	10
Mrs. MacGregor . . . . .	1	0	W. Brackett, Esq. . . . .	12	16	COEPEL WORK IN SPAIN.		
Mrs. and Miss Fox . . . . .	1	5	Bath Branch, per Rev. G. E.			Mrs. Murray Miller . . . . .	2	0
F. C. Wood, Esq. . . . .	0	10	Thomas . . . . .	25	0	COEPEL WORK IN ITALY.		
F. Pratt, Esq. . . . .	1	0						

Alliance House, 7 Adam Street, Strand, London, W.C.

\*\* Remittances may be made payable to the order of either of the secretaries (General Sir J. Field, K.C.B., or Mr. A. J. Arnold), or to the Treasurer.

April 1, 1892.]

# Evangelical Christendom.

APRIL 1892.

CONTENTS:	
	PAGE
MONTHLY NOTES .. .. .	93
THE LAW OF THE KINGDOM .. .. .	98
QUALIFICATIONS FOR SERVICE .. .. .	99
FOREIGN INTELLIGENCE:—	
France .. .. .	100
Germany .. .. .	102
Italy .. .. .	103
Turkey .. .. .	105
Greece .. .. .	106
Finland .. .. .	108
China .. .. .	108
Natal .. .. .	109
Notes from the Continent .. .. .	109
MISSIONARY NOTES .. .. .	113
BRIEF NOTICES OF BOOKS .. .. .	114
EVANGELICAL ALLIANCE:—	
Ma. Conversations .. .. .	115
Proceedings of Council .. .. .	115
Deputation Work .. .. .	116
The Week of Prayer Abroad .. .. .	117
South London Branch .. .. .	119
Spanish Branch .. .. .	121
Religious Intolerance in Turkey .. .. .	122
Contributions .. .. .	124

## MONTHLY NOTES.

THE Romeward tendency of much that takes place within the National Church is a matter for anxious concern to all true Christians, whether they be members of the Church of England or Nonconformists. Hence matters of apparently trifling importance may acquire significance when viewed as straws which show in which direction the wind is blowing. We cannot, therefore, wonder that the action of the Bishop of Ely and of some other Bishops in publishing dispensations from fasting during Lent, on account of the prevalence of influenza, should have called forth from the Protestant press of the country protests against so novel an imitation of the ways of Rome. If fasting be a matter of conscience between the soul and God—and our Lord's teaching in the Sermon on the Mount distinctly recognises it as such—then no man, be he the highest ecclesiastical functionary on earth, has any business to obtrude between the soul and God, either in requiring it or giving dispensation from it. Rome at least is consistent, for the Pope considers himself to be the Vicar of God on earth; but for Protestant Bishops to imitate such dispensing power as the Pope consistently with this blasphemous assumption may exercise, is strange indeed and much to be lamented.

A very striking sermon was preached on Sunday afternoon, February 28, in St. Paul's Cathedral, by the Archdeacon of London, who so lately in the same place alluded in so appreciative a way to the loss the Church at large had sustained in the death of Mr. Spurgeon. Archdeacon Sinclair spoke out boldly and faithfully against the evil of "the policy of exasperation, or persecution, or unfriendliness," pursued by many Church people with regard to Dissenters. "If we want to make our fellow-Christians more our allies and less our opponents, can anything be conceived more senseless, more ridiculous, or more disastrous than holding them at arm's length and saying: 'I can have nothing to do with you'?" That was the fatal, calamitous policy in the past, which has been just

the very thing that has made those that disagree from us increase in numbers and strength and in dislike of the National Church. I can imagine nothing more exquisitely calculated to confirm them in their bad opinion of ourselves than treatment so ignorant, so cruel, so un-Christian."

"It is impossible (says Archdeacon Sinclair) to put into words how small are the differences which divide us from the great bodies of the Orthodox Nonconforming Christians of England, compared with our bonds of union in one faith, one Lord, one baptism: in the face of the gathering clouds of infidelity, secularism, atheism, ignorance, sin, and vice. What are questions of Church government, however important in themselves, at their own place, at their own time, compared to the evidences of a holy life, and the indwelling of the Spirit of God?" This is a most gratifying testimony to the great principle of Christian union which the Evangelical Alliance seeks to promote, and especially so as coming from so unexpected a quarter. Well may the *Record*, which gives a brief report of the sermon from which we have made these extracts, say that it "must have seemed little short of heresy to the other members of the Chapter." It adds, however, and with considerable truth, "It is a pleasure to have doctrine of this character declared in the pulpit of St. Paul's; but we are not quite sure that Archdeacon Sinclair fully understands the feeling of Nonconformity. So long as they suppose the dominant influence in the Church to be the influence mainly in power at St. Paul's, they will never admit that the differences between the Church and themselves are purely social and external."

To this, the Archdeacon replies in a letter which appeared in the next *Record*: "So long as our formularies remain unaltered, no passing fashionable wave of feeling such as that which has been the legacy of Cardinal Newman to the English Church, can justly be taken as characteristic of the Church itself." It were much to be wished that the Romeward wave which Cardinal Newman has left as a legacy might prove to be but a "passing wave of feeling," but there are indications, not a few, that it has taken hold of the minds of too many to allow us to regard it as but a temporary fashion which will soon give way to something else. The Archdeacon has but to look round the Cathedral, of which he is a Canon, to see whereunto the Oxford movement has grown. It is in vain that the Homily on the peril of idolatry warns us of the danger of images in churches so long as the image of the Virgin Mary stands where the Dean and Chapter of St. Paul's have placed it. Here is a case where "the formularies remain unaltered," but we wait in vain for their words to be attended to. Are not deeds rather than words what may justly be regarded as characteristic of a Church? But we are nevertheless very thankful that Archdeacon Sinclair is a Canon of St. Paul's.

The great preacher, who has been so lately taken from us, in a brief address delivered at his hotel at Mentone on the last evening of the old year, spoke some words of much significance in their bearing on Christian unity. His words were, as reported in the *Sword & Trowel* for February: "If any one had prophesied twenty years ago that a dissenting minister, and a very outspoken one, too, would be prayed for in many parish churches, and in Westminster Abbey and St. Paul's Cathedral, it would not have been believed; but it was so. There is more love in the hearts of Christian people than they know of themselves. We mistake our divergencies of judgment for differences of heart; but they are far from being the same thing. In these days of infidel criticism, believers of all sorts will be driven

into sincere unity. For my part I believe that all spiritual persons are already one. When our Lord prayed that His Church might be one, His prayer was answered, and His true people are even now, in spirit and in truth, one in Him."

This last sentence sets forth the great truth to which the Evangelical Alliance seeks to witness, but which is still much misunderstood. The popular explanation of our Lord's words in His prayer (John xvii.) to the Father for His disciples, "that they all may be one," is that they point to something not yet fulfilled, an outward and formal unity, visible and palpable, such as Rome exhibits outwardly to the world in her well-drilled and disciplined army under its Papal Commander-in-Chief. Too many Protestants are already craving for this sort of unity on an Episcopal basis, others on a Presbyterian one, and others on broader issues still, whilst some even include Rome in their aspirations for unity, and look for and pray for a union of Christendom, as it is, on any terms that will permit of outward ecclesiastical union. It cannot be too distinctly asserted that if any of these dreams could be realised, they would not any one of them be the fulfilment of our Lord's prayer, which had to do with what is far higher and holier than any merely ecclesiastical union. His words are "that they all may be one, as thou Father art in me and I in Thee, that they also may be one *in us*," but these latter words are hardly ever quoted along with the former ones, though they really explain them.

The real answer to our Lord's prayer was granted at Pentecost when "by One Spirit" were all Christ's disciples "baptized into one body," and this baptism of the Spirit continues, and has continued to this day, as souls individually are brought to Christ and united to Him by faith. This is far more than outward ecclesiastical union. It is union in God, as our Lord prayed "that they may be also one in us," and the result He prayed for "that the world may believe that Thou hast sent me" has been ever most attained when this union in God has been realised. Hence St. Paul addresses the Church of the Thessalonians as "in God the Father and in the Lord Jesus Christ," and the result upon the world appears a few verses on—"for from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place," &c. Formal ecclesiastical union may exist, and has existed, without the world being in the least influenced thereby; but union in God—"fellowship with the Father and with His Son Jesus Christ," and that by the operation of the Holy Spirit, produces results which our Lord sums up in the words "that the world may believe that Thou has sent me."

Attention is called in the pages of *Word & Work* to a very gross instance of "down-grade" development as shown in the case of a Baptist minister in Liverpool who occupies a pulpit formerly connected with the honoured name of Charles Birrell. The present minister lately thought it not inconsistent with his position to exchange pulpits with a Unitarian minister, and while preaching in the Unitarian pulpit "he laid his hand on the Bible and solemnly declared that the Church no longer regarded it as the Word of God in a literal sense, or even in a literal sense as containing the Word of God." In addition to this public insult to Holy Scripture "he has started, in conjunction with his Unitarian friend and others, a monthly publication entitled *The Liverpool Pulpit*, in which he attacks the doctrine of the miraculous conception of our Saviour. But the ignorant shallowness of his attack may be gauged by the fact that whilst he admits that Matthew and Luke assert it, he quietly assumes that those writers of

the New Testament who do not expressly mention it, ignore it! John, it is implied, did not know of it. "You do not expect to be a better theologian than John; yet he was the man he was without the story of the miraculous conception." Did Mr. Aked ever read John i. 14: "The Word was made flesh and dwelt among us"?

---

The bearing of this case upon the orthodoxy of the Baptist denomination is a very serious one, and the editor of *Word & Work*—himself a Baptist minister—urges it with no little force. "Mr. Aked has challenged the denomination, and if his statements are allowed to pass without condemnation or rebuke, he is triumphant. He has asserted his position, and has claimed the right for any professed unbeliever in the Bible to remain not only as a member, but even as an acknowledged minister of the Baptist denomination." He adds (and we would earnestly re-echo his words): "If the Union will only lift a clear and manly protest against false teaching we shall abundantly rejoice. We have no desire for them to lay a finger on the false teachers; let them only deal with the evil, and we shall be quite content that they leave its propagators alone. We know that there is both faith and zeal in the denomination, and all that is wanted is that the leaders will in all godly sincerity give it voice."

---

There are some ominous signs of increased activity on the part of the Sultan and his advisers, in opposing the work of the missionaries, both of England and America, who have been labouring in the Ottoman Empire under the protection hitherto afforded by the *Hatti Humayoun*. Measures of repression have lately been taken by the authorities at Constantinople, which are regarded as violations of the religious liberty hitherto regarded as guaranteed to the missionaries by treaty. The Foreign Office has been appealed to, and its answer gives good hope that the matter will be closely watched, and that England and America will together resist firmly any withdrawal of the religious liberty so long accorded by treaty. We commend the matter to the prayers of Christian people; for it would be no small calamity if "the great door and effectual," so long open in both European and Asiatic Turkey for Christian work, should now be closed, or even the work hindered by vexatious restrictions which hitherto have not been imposed.

---

Letters are constantly received at our office from all parts of the world, speaking of the interest with which the pages of *Evangelical Christendom* are read; and while frequent reference is made to the articles it contains in general, there is special appreciation shown for the letters from various countries regarding Christian work. Amongst these communications from our own correspondents none are more valued than those from France. Our correspondent in Paris has now for more than twenty-one years supplied us with vivid and graphic accounts of the religious state of the French nation, with which from birth, position and residence no one can be more completely in touch; whilst, at the same time, thoroughly imbued with the principles of the Evangelical Alliance, and full of loving sympathy with all earnest work for the extension of Christ's Kingdom. The Council of the Evangelical Alliance have lately given expression to their feeling of thankfulness for the spirit in which this labour of love has been carried on for so many years.

---

The Annual Conversazione of the Evangelical Alliance will be held (p.v.), on the afternoon of Tuesday, May 17, at the College, Regent's Park, by kind permission of the Principal, Dr. Angus. These re-unions have so often afforded

seasons of spiritual profit to those who have been able to attend them, that we trust our friends who value prayer will seek that this year's meeting may be a time of blessing. As on former occasions special prominence will be given to deputations from the Continent, as tidings of God's work in foreign lands are, at such times, specially welcomed.

The *Times* has published a review of Professor Driver's "Introduction to the Literature of the Old Testament," in which, while giving its readers a clear insight into the matter and method of the book under review, it manifests considerable sympathy with the results at which the writer arrives; which are those commonly associated with the term "Higher Criticism." It is as well, therefore, to mention that one of the best reviews of the book that has hitherto appeared is that contained in the January number of the *Church Quarterly Review*, in which Dr. Driver's "conjectural reconstructions of the Bible" are dealt with in a way that is both extremely able and interesting, and the thoroughly unsatisfactory nature of his guess-work criticism fully exposed. It is shown very conclusively that "the so-called Higher Criticism must be regarded as matter of opinion and conjecture, not of scientific demonstration." And many forcible reasons are given for rejecting the conclusions of Higher Criticism altogether. Would that all who read the review in the *Times* could read that in the *Church Quarterly*; but, alas! the one costs threepence, the other six shillings—or, at least, four and sixpence! We wish it could be published in a cheaper form.

We announced, in our last issue, the new arrangement regarding the Secretariat of the Evangelical Alliance, caused by the retirement of Sir John Field as joint secretary. The Council, after much prayerful consideration, have appointed the Rev. James Consterdine, M.A., Incumbent of Little Heath, Herts, and the Rev. Philip Colborne, Congregational Minister, late of Birmingham, as Deputation Secretaries. They will act in conjunction with Mr. Arnold as General Secretary; and the Council earnestly hope that the good work accomplished by the joint secretaries during the past thirteen years, may be carried on with even increasing interest and usefulness in the future.

The Evangelical Alliance, in common with the whole Church of Christ, has sustained another serious loss in the death of the Rev. Principal Cairns, D.D., of Edinburgh. He had been in failing health for a year or two past, and had recently resigned the Principalship of the United Presbyterian College. His death seems to have been quite sudden and unexpected, for his health was greatly improved by some months of rest and quiet. Dr. Cairns was a very prominent figure at many of the International and other Conferences of the Evangelical Alliance, where his powerful addresses were always greatly appreciated. He also rendered valuable service to the cause of Christian Union in many other ways, as a large-hearted and warmly attached member of the Evangelical Alliance.

We have been requested to give publicity to the following: "With reference to a proposal that has been made to form a Bible Defence League, the Committee of the Christian Evidence Society, after careful consideration have unanimously passed the following resolution: 'That this Committee deem it unnecessary to form a new Bible Defence League, as they consider that its proposed objects are promoted by the lectures and literature of this and other Christian agencies.' The Committee also express their readiness to give lectures on the Divine Inspiration and Authority of the Holy Scriptures, and they strongly recommend Miss March Phillip's 'Lectures on the Cumulative Evidences of Divine Revelation,' which they are selling at cost price."



## THE LAW OF THE KINGDOM.

"THOU shalt love the Lord thy God with all thy heart, soul, mind and strength." The code of the Kingdom of Heaven consists of a single law. He who loves God with all his heart, soul, mind and strength cannot but do the will of God in all particulars. When we pray "Thy Kingdom come, Thy will be done on earth as in Heaven," we pray that we may love God according to this requirement. To be in the Kingdom of God is to be controlled by this love.

This command is to every moral and intelligent creature. There is no man who is not under a continual obligation to have this love for God. While God is God, this obligation rests upon every man. This obligation could only cease, by God's ceasing to be the Being that He is. Men are giving their attention to a great many different laws, and are estimating themselves by their success in keeping these laws, and do not consider that God is always pressing upon them the obligation to love Him supremely. Though a man were to keep a thousand laws it would profit him nothing if he refused to do the one thing that God is urging.

The obligation to love God is as the character of God. God is supreme and incomparable in excellence; all excellence in creatures of whatsoever kind is simply a coruscation or scintillation from His perfections. He is infinitely loving and should therefore be loved ever and with all the capacity. We pronounce our own condemnation in not loving God; we thus declare that we prefer something else to God, and would like to have Him dismissed from the throne of the universe. If we prefer our own will to that of God that means that we are desirous of usurping the throne of God.

It is in love that God has given this command to all creatures. It is a condition of all true happiness and of all true growth and of all true usefulness, that we should love that which is best. That which we most love is that which has most power over us. We are brought under the power of the character of the one we love. If we love the best, then we are brought under the power of the best. If we attach ourselves supremely to that which is finite and transitory, we make ourselves dependent for happiness and usefulness on that which may fail us any moment and then leave us supremely

wretched. John Stuart Mill gave the entire love that his being was capable of to a woman with whom he lived a few years and who was then taken from him; and it was then with him as though God had died; he was made exceedingly unhappy; all the charm was taken out of life. Thus also it was with Comte. He gave to a woman the love and devotion that were due to God, and when she died he could do nothing but divinise her memory and worship it. He had surrendered his being to one who was a poor weak mortal like himself, and when she was gone from him, the universe became a blank to him. A great deal of our modern fiction proceeds upon the implication that our highest love must be given to some sinful and perishing creature like ourselves, and God is made to appear harsh and unkind because He does not accept of this arrangement and content Himself with the transfer to a creature of that love which He demands for Himself, and because He does not smile upon this kind of idolatry, and so often lays low our idol.

If we love God with all the heart, soul, mind and strength, we shall in the nature of things be possessed of God's love for our fellow-creatures, and shall joyfully serve them. How much misery fills the world because every man is his neighbour's rival, favouring his own and dis-favouring his neighbour's interest. But when a man finds out that God loves him and will look after his interests, he finds himself free to employ his powers in seeking the profit of his neighbour. But men dislike all law, except the law of their own will; anything that has the form of obligation is distasteful to them. You are visiting at a house where the parents are very cordial, and are very desirous that their children should also be cordial to you; they find fault with the children for not being more gracious to you, and are much distressed because the more they find fault the more shy and repelling the child is. It is simply because of the natural distaste of obligation. When you go to the house the child no sooner sees you than the thought of obligation, fault-finding, punishment arises. But love must be spontaneous; when effort is needed the case is hopeless. Neither men nor children can be chidden into love.

Hence, in the wisdom of God, the

Gospel takes the place of the law. It is such a revelation of the love of God to man as is fitted to take captive his heart and lead him to do spontaneously what the law in vain sought to bring about. God does not in the Gospel cancel the requirement that we should love Him supremely; but He secures compliance by the manifes-

tation made of His own mighty love. As a rule the debtor sees nothing to admire in the creditor; the sight of him suggests a painful obligation, and he welcomes anything sooner than the sound of his step. But let him come with a full discharge from all the debt, the case will be very different.  
G. B.

### QUALIFICATIONS FOR SERVICE.

(By the Rev. H. C. G. MOULE.)

WOULD the worker be what the Master would have him be as a worker? Then let him be a consistent man all round. Would he serve in testimony? Then let him serve in everything. Would he be influential for his Master's sake, far and wide, if a broad field of influence is, as a fact, open to him? Then let his wife and children, and his servants, and his work-people, and his customers, and his employers, find him out as a servant of Jesus Christ in all ways that practically touch them. I was very much impressed by an account given me a few days ago by a respected brother clergyman of what he had observed recently on a visit to Germany of the principles and practice of that venerable church, the *Unitas Fratrum*, commonly called the Moravians. Their history, their liturgy, and their hymns have long been a special interest of mine, and some of my dearest friends in Christ are of their English connexion. But my informant of the other day was able to speak from observation of their life in one of its central German homes; and what specially struck me was his report of a Moravian brother's remark to him on the differences between our and their religious life. "Your preachings," said the Moravian, "are often wonderful, admirable, far beyond what we commonly say or hear. Your statements of doctrine, your testimonies to Christ, and to His grace and power, are full and beautiful. But we see, as a rule, a great gulf between your preachings and your lives. We, perhaps, have a humbler aim in the pulpit, but we seek to live all that we preach." And my friend spoke with loving admiration of what the consistency of Moravian life was; above all, in its being pervaded everywhere and in all things to an extent deeply impressive, and strongly attractive with humility of heart, and with peace and joy in the Lord.

Let our inference from such a com-

parison be, for ourselves, not in favour of a lower doctrine of a more misgiving testimony, but of a closer walk with God, a calmer and more heavenly frame in the path of common life. Let us settle it in our inmost convictions that the life of the disciple is intended to be one, and of a piece; and that his work in detail stands related, certainly from his Lord's point of view in a profound and vital connexion, to his habits, to his temper, to his manner of life in general. Consistency is indissolubly bound up with "meetness for the Master's use."

#### SELF-FORGETFULNESS.

To turn to another point, which is, after all, but one point of special brightness in the bright circle of consistency. I refer to that great qualification for Christian service, an honest and unaffected self-forgetfulness, let me call it selfishness, in the worker's soul, with reference to the work. Deep in our nature, in the Fall lies the sin of which this is the blessed contrary; and alas for the manifestations of that sin in the circles of Christian service! It appears all too often in just the most energetic, the most versatile, the most clever, of the servants of Christ; those perhaps gifted with most capacity to originate and direct. Their capacities are the Master's golden talents, and are certainly meant to be used. But, then, the solemn associations of the misused word *talent* should of themselves remind us they are never, no, not for an hour, to be used for self, but for Him. The eager thought that the work, the enterprise, the organisation, the connexion is *mine*, is to be kept in jealous check. The first symptoms of religious envy are to be by the Lord's servant as promptly and thoroughly dealt with as would be those of a formidable bodily disease; or rather, what is far better, the servant is to remember beforehand the danger of infection, and to live therefore in that germ-killing air, the

presence and the peace of God. It is a sorrowful sight, but not a very rare one, to see some otherwise admirable Christian ill of this disease already, and not taking the least action against it; to see a man manifestly equipped with powers and tact in many ways, but with whom one fellow-worker after another "finds it very hard to work." For the Christian in question is not content with being *qualified* to be first, to lead, to be prominent; he cannot be happy, nor kindly, nor zealous in any second place. And it is scarcely needful to point out that the exciting causes of this malady can arise not only from the individual but from the individual's circle, whether it be the circle of personal connexion or of special line of Christian enterprise, or of ecclesiastical organisation.

#### NOT I, BUT CHRIST.

I have read, somewhere, of a servant of Christ of other days—a man singularly rich in the gift of spiritual influence with individuals. He was asked to disclose something of his secret. His reply, in essence, was that it lay, as far as he knew, in a sense of profound contentment with his blessed Master, in which his soul was kept through grace. Jesus Christ irradiated him within and for Himself. He was, at the very centre of his soul's consciousness,

deeply happy to belong to "his King who had saved him," and to be used by that great and wonderful possessor as should seem best to Him. And this took fiction and anxiety out of his life in a very wonderful way, while it kept that life, so to speak, always directed, peacefully and unwearily, towards the thought of service, towards the idea of being used. And the service was all the happier because it was not the source and *sine quâ non* of the man's happiness. The source and secret was Jesus Christ; and that secret acted equally whether marked success attended action and speech, or apparently no success at all; whether the servant was put by the Master into the front rank of action, reapers in the harvest field, or told to sit down in a corner and sharpen the sickles of others; whether he was called to speak to a multitude in spiritual power, or to lie still on a sick bed. That divine spirit, in its blessed paradox, was the source at once of workfulness and of repose. And in a very marked degree it preserved the worker from the infection of the sin of envy, of jealousy, of selfishness. Ah! in the air of a life so hid with Christ in God, do we not feel instinctively that such sin could not breathe? "The fruit of righteousness is sown in peace;" in the peace of God, in the God of peace.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, March 16, 1892.

THE blessed character of the Evangelical Alliance was correctly described above twenty years before it arose by Pastor Chevalier, an eminent minister of the French Reformed Church in Amsterdam, 1821, who "suggested the desirability of a more cordial union and correspondence between Christians of all countries and of all persuasions who agree in the leading points of faith and practice." Truly it is full time now for all to understand that however true, however vital the doctrines so ardently contended for among religious parties, "light without love has no place in God and heaven." Surely there is enough to expand and use all our faculties in saving the poor perishing world, mani-

festing by effectual salvation that God is with us, and proving thereby the truth of the Divine Word, without disputing about ways and means. Such elementary facts as instantaneous salvation and immediate sanctification are doubted by some of the best of men among us who have not passed through such phases, and they look to biology and hypnotism for the explanation of the phenomena. The fact is that unless the new birth is experienced, the Kingdom of God cannot even be perceived! The Methodist organ in the hands of its present editor (Pastor Matt. Lelièvre) bids fair to outstrip its contemporaries in its sensible articles on these vital questions, and to arouse Christians, especially Methodists, urging them to take up the golden thread of the past, long lying in the dust,

and to live the apostolic lives of their fathers.

The fervent and successful mission leader, Sainton, who has lately left the agency of the Mission Intérieure, in all good faith and love on both sides, in order to carry on an independent aggressive work in the West, connected with adult baptism, writes to his late companions a somewhat original and startling epistle, which the Mission Intérieure good people (!) print in their bulletin:—

I found that you lagged behind, and without any intention of forsaking you I have passed to the front, for who but he who cried "Forward!" should step out the first? I felt that it was positively useless to plod behind, whip in hand, urging you to take the leap. Like wayward sheep you scampered each your own way! Then I took the leap myself to induce you to do the same. It may have more success; the while, your two new leaders (pastors) will spur you on in the rear, and you will at length spring forward.

One queries whether the leap to be taken be into the thick of the fight of faith for the saving of souls, or into—the baptistry? Perhaps both. The Mission Intérieure is good temperedly plodding on, forming groups of united active Christians belonging to all the churches, and doing its best to "spur them on" to victory. Its general meeting is to be this year in the town of Castres.

The new departure in the McAll Mission is the canal boat, which was inaugurated at the beginning of March, in Paris, on the Seine; Commander, Capt. Pym. Its hall seats 180. The Rev. R. W. MacAll was present; the boat was well filled; the service was conducted by Pastor Theod. Monod. The name of the *péniche* is "Le bon Messenger"; it is constructed to pass easily through every canal and lock in France. Besides the very interesting and little known canal population who live in their boats and are generally eager for books and visits, the "Good Messenger" will reach towns hitherto untouched, and, if blessing attends the visit, it will lead to the opening of permanent halls on *terra firma*. It is said that by canal route one can visit Europe from one end to the other without disembarking—a quiet deliberate way of carrying the tidings of Grace and the Book of God to regions innumerable.

There has been an effort made among the English Church people in Paris, as well as on the rest of the Continent, to raise a fund of £30,000 sterling to endow the Continental Episcopate. A bishop, coadjutor to the Bishop of London, has

already since 1884 had the oversight of the eighty-five permanent chaplaincies in Northern and Central Europe, containing an area of about 800,000 square miles, lying between Archangel and the Pyrenees, the Channel, and Siberia. It is no small undertaking to visit such a diocese. (The Bishop of Gibraltar has the supervision of the chaplaincies south of the Alps and Pyrenees.) Bishop Wilkinson is appointed for the office. Until the Endowment Fund is raised, it is expected that the chaplaincies shall contribute £300 a year to this Episcopate.

The Sunday Rest popular league held its meeting in Paris under the auspices of principally Roman Catholic dignitaries, although men of all parties were present. Only one Protestant minister (a Methodist) was noticed. The question has decidedly made progress, although the stagnation of habit and the derision of fools are terrible clogs to the wheels. It is, perhaps, well to add that Protestants have a society of their own; but it would have been grand had they come forward in strength.

Can it be true that the decrease in numbers, of Protestants in France, is estimated at equal to a parish a year? and that in Nîmes the Protestant burials during 1891 are returned at 443 as against 307 births? Have Protestants fallen into the fatal snare now depopulating France? A decisive effort seems being made in Paris by the Law Courts and Judges to bring the laws vigorously to bear upon the abominations in print and picture exhibited in shop windows and upon walls, and otherwise thrust upon the public. The enormous increase of juvenile crime of all descriptions has terrified people.

A room has been opened in the Students' quarter, 52 rue S. Jacques, for Students, by the Pastors Monnier (senior) and Couve. The opening meeting was attended by Students of the Faculties and the Mission house. Lectures, Bible readings, books, healthy papers, will be the basis, it is hoped, of much good.

An interesting effort is being made in the Gallican Chapel of Pere Hyacinthe with him, together with Pastors Mettetal and Th. Monod, to "manifest the unity of believers, and bear witness to Jesus Christ." Every Wednesday these meetings will be held in the hope of attracting to Christ wandering souls who hunger they know not for what. The first meeting was satisfactory and "applauded."

In Strasbourg God is greatly blessing the revival meetings of Pastor Schrenk; people throng to hear him, and souls are saved. They compare his meetings to those of the Evangelist Moody.

Among the 14,592 foreigners naturalized in France during 1891, are six families descended from Huguenots, who had fled to other countries after the Revocation of the Edict of Nantes.

\* \* We remark with pleasure that the French journal *L'Eclair*, an absolutely in-

dependent daily paper, has published, in its issue of Feb. 16, a letter from Mrs. C. Booth-Clibborn, describing what she calls "A Crusade in America." Mrs. Booth-Clibborn does not confine herself to observations upon America, however, but she takes the opportunity of saying more about the work of the Salvation Army in France, and she is able to report well of a native agency raised up and equipped amongst the French themselves. This is gratifying, for no religious work can take root and grow while it remains a mere foreign element.

### GERMANY.

[From our own Correspondent.]

Berlin, March 15, 1892.

THE public interest is almost exclusively taken up by the School Bill, and will probably remain so for some time. The German Parliament will close before Easter, and the Bill against the abuse of intoxicating liquors will no more be discussed. The latter is much to be regretted, but I am afraid that the Bill is too good to have much chance of a majority. In Parliamentary bodies there are always too many persons who are reluctant to curtail the liberty of the flesh. Another Bill of some importance has just now been proposed by the Government on account of the moral state of things revealed by some of the past criminal cases. The Bill intends to repress as far as possible the social evil, and the intention certainly is good, but it contains one dangerous paragraph. The reception of bad women into the house is to be free of fine, if the proprietors will submit to the necessary police regulations. This looks very much like a sanction of the vice, and we must hope that this paragraph will not be accepted.

Your readers are aware that we have for several days had disturbances in our city. The Social Democrats not only deny that they have instigated these riots, they even publicly warned their adherents from taking part. It may be that this declaration is sincere—they intend first to prepare the way better and generally to increase the number of their adherents. Nevertheless, the discontent fostered by them has undoubtedly a share in these events. The disturbances leave no serious consequences for the present, but it would be short-

sighted not to recognise them as very eloquent signs of the times.

It is not only the Social Democrats who work at the destruction of religious feeling, the Progressists are not much better. A Berlin schoolmaster, Mr. Ahlwardt, was recently sentenced to four months imprisonment for his violent attacks on the Jews and the town administration of Berlin. The sentence cannot be considered otherwise than just. Nevertheless, the trial revealed astonishing facts. One of the members of the school deputation openly said that he asked the masters whether they believed in the "fairy tale" of Christ.

What will it be when all this hostility against Christianity breaks forth? For the present we still live in a time of grace, and room for Christian work is given. We can even see progress everywhere. On the 29th of last month, the "Marienheim" was opened. On a plot given by a Christian friend a lodging-house for respectable young women of the working classes was erected. The home contains eighty beds, a hall where meetings can be held, and, besides, six rooms where the young women, and others not living in the house, can spend their evenings. It is the first attempt of that kind made on a larger scale, and we must wait and see what the result will be. At all events, all the visitors were struck by the homely little rooms. The house is to be, in some respect, for young women what the young men have at their Association Rooms.

The deaconesses stationed in different parts of Berlin, at the desire of the Empress, are very often called for. The plan proves a decided success. The sisters hardly suffice to do all the work, and it is

now planned to form a ladies' association in connexion with every station. The duty of these ladies will not only be to assist in gathering the necessary funds, but also to help in visiting the sick people among the poor.

The "Evangelical Social Congress" will hold its third meeting in Easter week this year.

The evangelization meetings in our city have been discontinued for the present, as they were too often interrupted. It was deemed advisable to let the excitement cool down a little; we trust it is only a short interruption. Count Zieten-Schwerin, a member of the Jerusalem Association, has travelled to the Holy Land now, in order to get personal information about the building of the German churches at Jerusalem and Bethlehem, and to help to overcome some of the remaining difficulties.

It has now definitively been decided upon to remove the Johanneum, the institution for training evangelists, founded by the late Professor Christlieb, from Bonn to Barmen. After the death of the founder and of Professor Fabri, the institution had

few friends at Bonn. The pastors of the small Protestant congregation there have rather clerical tendencies, and wish to do the work alone. The population is chiefly Roman Catholic. There was little room for introducing the young men into practical work. In Barmen they are in the midst of a living evangelical congregation, and the working classes of the great manufacturing city offer ample opportunity for practical efforts.

The West German Branch of the Evangelical Alliance, which successively in very short time lost its two first presidents, Professors Christlieb and Fabri, has now chosen as successor Pastor Dammann, of Essen. He is a very well-known preacher, thoroughly evangelical, a man of great activity. As vice-president, Mr. de Neufville, who is at the head of a great evangelistic agency at Francfort-on-the-Maine, has been appointed. This shows the tendency of the Branch to extend its territory. Also some men of Stuttgart have joined the branch, which is very satisfactory, as it lately seemed somewhat hopeless to regain Würthtemberg for the Alliance.

### ITALY.

THE visit of General Booth to Rome has aroused much interest in his work of aiding the unhappy classes. His arrival in the Eternal City was the signal for journalists to interview him and forthwith to print the result with note and comment. During his very brief stay he addressed an audience of English and Americans in a large room of a hotel, and subsequently spoke to an immense assembly, consisting of all classes in the Sala Dante, when over a thousand persons were present. Whatever may have been the impression produced on the public mind of the capital with regard to the methods used by the Salvationists for evangelizing the masses, the object which Mr. Booth laid before his Roman audience appeared to produce a favourable impression. Several of the Roman newspapers noticed with approval the meeting and the project.

At Genoa, the "Bethel," which has been in its day and generation a blessing to thousands of our sailors who touched at that port, has been superseded by the building called the "Sailors' Rest," and which may be found in the Via Milano over against the port itself. The chapel

which will hold 200 persons, was opened in January last, when the Rev. Donald Miller presided. There was a large attendance of English sailors. On the following evening a social gathering was held, the sailors mustering again in goodly numbers; many who were either residents or visitors in the city came forward with great goodwill to do honour to the occasion. Mr. Young, who presided this time, gave an interesting account of the founding of the new premises, and bore testimony to the indefatigable zeal of Mr. Miller, whose collection of funds and supervision of the necessary arrangements, such as purchase of the premises, &c., cannot be too highly appreciated. Besides the chapel there is a reading-room, a recreation-room, rooms for the captains and deck officers, and likewise accommodation for the missionary. All will wish hearty success to so excellent an undertaking.

The work under the care of Count Campello continues. The preparation of a liturgy for the use of the Church is progressing very favourably, and appears to give general satisfaction. The organ of the movement, *Il Labaro*, for March, has

an able article on the state of matters within the Romish Communion, with regard to the position of the laity therein. Taking the view that the clergy and the people go to make up the Church, and not admitting that the hierarchy alone have more power, the writer says: "The almost universal opinion is that the Church in Italy enjoys the most ample liberty. A greater mistake could not be made." A Church cannot be said to enjoy a just freedom when the Jesuits—a section, the Pope, and the bishops—claim the mastery in matters of faith, changing them at pleasure, and corrupting the conscience of the people as they do at the present moment. The working clergy, those upon whose shoulders fall the duty of daily administering to the needs, spiritual and temporal, of the people, have no voice, and have no legal means of resisting the power of the Curia. They are not free, that is clear. Much less are the laity, who ought to be free to choose, according to the dictates of their conscience, that form of worship which it approves. Were the Church in the enjoyment of that liberty which is so much vaunted, those groups of Italians—who are determined, or have already done so, to cast off the yoke of bondage of those who endeavour to enslave their souls, and who are accepting the Gospel in spirit and in truth, these our countrymen and fellow-citizens—should at least have the right to make use of the churches, and have celebrated therein that kind of worship which is in harmony with their own conscientious convictions. This view of matters must inevitably, sooner or later, impress itself upon a liberal legislature such as ours holds itself to be. It is not a question of numbers, a question of majority. It is a question of justice, equity, and charity, and one which touches a minority, as well as the multitude.

The writer then continues, after expressing his great regret at the action of the Government during the reconstruction of the kingdom, that the effort to build up a National Church, on a basis more consonant with true Christian liberty, did not receive that support which it should have done, goes on to show how, under the late Pope, the powers and right to elect their own clergy was asserted and practised in certain localities. "To speak of liberty of for the Church is simply irony. In the name of justice, in the name of the Italian conscience, sacrificed to the interests of the Curia, we demand of the public autho-

rities, and demand it *usque ad finem*, a law which shall treat of religious communities, and shall open up the way for ecclesiastical legislation—a legislation which shall not assure uniquely, as it does at present, liberty to the Pontiff and to the Jesuits, but to the Church and people of Italy—which is at one and the same time Christian and anti-clerical, the needed and desired liberty to exercise its incontestably legitimate right."

It is interesting to observe some of the matters about which Count Campello and his party are agitating. It has been reported that the Count refuses the Cup to the laity at the Lord's Supper. It is perfectly untrue. The visit which Lord Radstock made some short time since was much appreciated.

The charge laid at the door of the Evangelicals of Italy that their churches are cold and bare, their form of worship, so to say, meagre and but little attractive, has been met in an article in *Italia Evangelica* of February 13, in the following way. After enumerating the objections, the writer states that, at the last Synod of the Waldensian Church, the matter came under consideration. The article says: "A pastor evangelist residing in Rome regards our worship as too exclusively spiritual, and would like to see introduced into our churches certain symbolical representations such as are found in the catacombs, and that the walls should be decorated with well-chosen texts of Scripture. He would also like to have the churches open all day; and that, if there were a choir, it should be a well-trained one. Others would like the liturgical part of the service modified. And the president of the Committee of Evangelization admitted the necessity of adopting certain innovations more in keeping with the genius of our people."

In the *Testimonio* we read—Signor N. G. writes: "In the space of eight months I have been able to distribute in Avellino and its neighbourhood 3,500 tracts, 1,200 almanacs, 60 New Testaments, 5 Bibles, and 400 leaflets, illustrated or otherwise. . . Up to this time the great difficulty in evangelizing has been among the students at Technical Schools, &c., there is such abounding corruption and infidelity among the young frequenting them. Lately I have visited the country places around Avellino, and have been much

encouraged by the reception I have met with. One day when in company with a Colporteur the children were coming out of the communal school, and in a few minutes I was surrounded by a hundred or so, all clamouring for the tracts. I endeavoured to distribute them in an orderly way, but this was impossible; the anxiety, the persistency and confusion of the children was too great. The noise attracted the attention of the neighbours, who eagerly looked out of their windows and from their balconies to see what was taking place. We took refuge in a chemist's shop belonging to a man who is an adherent of our cause. We thought

that we had satisfied all. But no, a posse of women, young and old, with infants in arms and little children pattering at their side, came in and said they, too, must have a book. 'Do you know how to read?' I asked. 'No, we do not, but then we want some for our children who go to school and know how to read.' At this moment a fine, handsome young priest came up and took a tract from one of the children, and stepped into a doorway and read it attentively, returning it afterwards airily to the child. The title was 'The Fear of Death.'

Who knows what the last great day will reveal with regard to this seed sown broadcast!

D.

### TURKEY.

[From our own Correspondent.]

Constantinople, March 4, 1892.

A REMARKABLE correspondence has been carried on lately in the local Armenian newspapers. Upon the publication of appreciative obituary notices of the Rev. C. H. Spurgeon, some one inquired in the Armenian daily, *Hairenik*, why there are not great preachers in the Armenian Church? The writer drew a painful picture of the state of the Armenian clergy, and offers as answer to his question, the statement that the Church is regarded as a shop, its altar and ornaments implements of trade; and that the clergy are too absorbed in money-getting to give time to feeding the flock. To prove this statement he describes the Church services on Christmas-day, and on an ordinary Sunday. He went to church hungering for some spiritual food suited to the time. He heard a Christmas sermon of fifteen minutes, the same identical homily which the preacher had repeated from memory every year since his ordination. This was followed by an impassioned appeal, occupying half-an-hour, for generous contributions for the priests. The deacons, while Mass was being said, commenced to carry the plates for the offertory among the audience, priests left the altar, and throwing something over their vestments seized plates and joined in the collection. Discussions over changing money, over light coins, over amounts given, mingled with the chanting—and such eagerness was thrown into this work that the plate-bearing priests did not notice the words "take eat, this is my body," and had to be

entreated by the congregation to be quiet until after Communion. But the interest of the article in question is not in the violent criticism of the priests but in the appeal for the Patriarch to cause the people to be fed with Gospel sermons, which should come straight from the heart to the hearts of the hearers, and foster a more spiritual religion. This cry for preaching was sincere and came from a hungry heart.

An "Ecclesiastic" answered this letter by a letter to the *Arevelk*, another Armenian daily, in which he blames the writer in the *Hairenik* for laying so much stress on preaching, while the real need of the Church is more attention to religious education of the children and better attention to fasting, confession, and other rites and ceremonies of the Church.

Upon this the *Hairenik* in an editorial, attacks the "Ecclesiastic" as one who knows only the outer shell of religion; and lays down the law that fasting and the observance of other rites and ceremonies cannot make a man a Christian, nor can they develop children into good and pure men. What is needed is less ceremony and more Gospel in the Armenian Church, and what is looked for among its clergy is higher, more spiritual, more Christian views.

The interest of this correspondence is in its offering another point of evidence that the ancient Armenian Church has elements of life in it. When influential newspapers can urge the introduction of evangelical preaching by evangelical arguments, there is ground for hope that an awakening may come to the Church. God grant this



result from the broadcast scattering of the Scriptures among the people which has been going on for sixty or seventy years past.

A short time ago a Turkish newspaper of this city announced that a certain young Christian boy, "following the dictates of his conscience," had left the school where he was studying, and had become a Mohammedan. The father of the boy was refused all access to him, the high Turkish official to whom he applied saying "By becoming a Mohammedan he ceases to be

your son. You cannot see him." There was something astonishing in the anxiety to keep the father from seeing a son who had "followed the dictates of his conscience, in becoming a Mohammedan." Then one day the boy appeared in his father's lodgings in a state of terror, asking to be hidden. He had been held in close confinement by certain Turkish bigots who thought it a virtue to force him to be a Mohammedan, notwithstanding his entreaties to be allowed to return to his father.

### GREECE.

[From our own Correspondent.]

Athens, March 2, 1892.

THE fact of the attack upon the Greek Evangelical Church at the Piræus, its being bombarded with stones while fifteen people were shut up in it unable to escape without being exposed to these missiles and to the crowd who made the attack, the final pillage of the building, and the burning of Scriptures and other books,—all this has already been made known to the world through the despatches; but the statement added that Dr. Kalopothakes and others were rescued by the intervention of the military was untrue. The military did not appear on the scene till the work of destruction was complete, and long after all had escaped through the signal protecting care of God, manifested first in preserving them from being injured by the hundreds of stones thrown into the building, and afterwards by inclining hearts in the crowd to favour their escape when the doors were forced and the ringleaders gave themselves up to plunder. There were rooms in the rear of the Church occupied by the Evangelist and a few young men, and their small possessions tempted the cupidity of those who led the attack, and thus a diversion was made. The stoning also ceased then, so that the danger of egress on one side was not so great; and the ringleaders being occupied within, the temper of the crowd outside was less hostile.

It is not necessary to dwell upon the details now, but to understand at all the possibility of a thing like this occurring in a country that claims to be one of the most liberty-loving of Europe, it is necessary to consider the real and persistent attitude of the Greek Church towards any departure from it on the part of those born to its membership.

The Greek Constitution secures tolerance of all recognised religions. Foreign Protestants, Roman Catholics, even Turks, enjoy full liberty to follow their respective forms of worship, but when a Greek seeing errors in the Church of his fathers, comes out from it and seeks to worship God according to the dictates of his own conscience, he is stigmatised as a traitor, subjected to contempt and frequently to injury. When people are reminded that the Constitution declares all citizens free and equal, and tolerates all recognised religions, it is answered that the Greek Evangelical Church is not a recognised religion, hence cannot claim even toleration.

Proselytism is forbidden, but the law does not define in what proselytism consists. Every citizen is free to express his opinions in a suitable way on any subject; if he expresses them with such clearness and force as to produce conviction in another mind it could hardly be called a crime. The people and the clergy who reiterate the charge of proselytism must know well that it could not be sustained in court, or they would long ago have taken this direct and simple method of silencing the preachers and putting a stop to the Evangelical movement. They prefer not to bring it to an issue so that the accusation may remain and work odium. Failing to secure their object otherwise there has been through all the years a resort to calumnies to excite the prejudices of people.

The wildest stories about Evangelicals blaspheming the Virgin, trampling on the sacred pictures, &c., are circulated tales which are worthy only of the credulity of the dark ages.

Naturally this attitude of the clergy encouraged the baser people to indulge

themselves in acts of persecution exceedingly annoying, but hardly worth appealing to the law about with the little hope of redress which existed.

Recently the growth of the Evangelical movement, though small enough, seems to have awakened an increased hostility. The Synod last spring issued an encyclical which was published in all the papers and read in all the churches of the kingdom, urgently warning the faithful against "the dangerous teachings" of the Evangelicals, and there have been frequent articles in the papers calling upon the Government to interpose and close the churches, particularly the one at the Piraeus.

At the Piraeus there was a club organised last year for sustaining preaching with the avowed object of putting down the Evangelical movement. At these services there was always an attack upon Evangelicals, often by name. Not only this, but an ecclesiastic, who teaches the sacred lessons in the higher schools there, was accustomed to do the same thing in his classes.

It is not strange that the boys come to think that they might with impunity not only treat Evangelicals with contempt but also resort to more serious methods of annoyance. In November numbers of youths began to attend the services to make disturbance. The trouble gradually increased. Dr. Kalopothakes went to the director of the gymnasium about it, and the latter reproved the boys. But the trouble continued and it was at length thought best to appeal to the authorities. A few arrests were made and they were condemned to two months' imprisonment; but they appealed to a higher court, so they were still at liberty and as bent on mischief as before. The following Sunday several Evangelicals were maltreated in the streets and so serious a demonstration made that it was judged necessary to appeal to the authorities for protection on the next Sabbath. A memorial was addressed to the chief of the police at Athens, stating the circumstances and asking for protection. An order was given from the central office here to the police department at the Piraeus to send a sufficient number of men to protect the services and authorising them to call

out the military to preserve quiet in the streets if necessary.

A similar communication was addressed to the Minister of the Interior, but the Secretary, with whom it was left, would give no assurance that it would receive attention.

Sunday morning Dr. Kalopothakes sent again to the police department to remind them of the matter.

But no adequate measures were taken, and the result was such as to shock all Europe and bring disgrace upon the nation.

The attack was deliberately planned, evidently with the object to put a stop to the preaching by destroying the place of worship. A few baser fellows were doubtless encouraged to lead it by the promise of plunder. The lives of all Evangelicals were threatened, and all the men were more or less maltreated, but none seriously, though they were all completely in the power of the crowd, which numbered several thousand, and there was no way of escaping from the building except directly through the crowd, so it was evident that the majority had no desire to proceed to extremities, and some were found to be most friendly.

There have been several arrests and the examination is still going on. None of the arrests have been made at the instigation of Evangelicals, and only a few faces have been recognised by them. All the leading papers of Athens have given strong expression to their views against the perpetrators of the outrage; but place is also given to false statements as to our breaking sacred pictures, &c.

Last Sabbath the service in Athens was well attended and perfect quiet prevailed. A detachment of soldiers was ordered to be in the vicinity, for there had been rumours that there was an attempt in progress to stir up the same kind of demonstration here.

The Evangelicals have borne themselves well under these trying circumstances. The trial is evidently working spiritual good in them all. May the Great Head of the Church overrule all for good, and enable all here to act with wisdom and grace so that the truth may be honoured before the world.



## FINLAND.

[From an occasional Correspondent.]

It is said that the Lutherans, and especially the Lutheran pastors, in Finland, are trying to get a law passed to prevent all free religious services. If such a law were passed, scores (if not hundreds), of the best Christians of Finland, would be thrown into prison. It is to be hoped that the report is not true, though as far as we can judge we fear that it is. Yet it seems almost incredible to think that those who call themselves Protestants should, at the end of this nineteenth century, be urging the Government of their country to fine and imprison those who dare to meet together to pray and to study God's Word. If the report referred to be true, and if it be successful, then it will have been left for the Lutheran Church to banish religious liberty from the last spot in the Russian Empire where it now exists.

One of the lay preachers who will be affected by the new law if it passes—speaks of prospective fines and imprisonments as follows: "But if they put us in prison they cannot take Christ from us. We are prepared for everything except to renounce Him. If they imprison us we will make the prison walls sound with the Songs of Zion. They may take away our good name, but we have 'a new name' they cannot take away. They cannot confiscate Heaven. We shall one day pass through the Golden Gates, and no one will there hinder us telling the wonderful story of Jesus and His love. But

we long to tell of that love here below, that the travellers on the world's highway may catch the hope that shines through centuries from the crucified King on Calvary."

We quote the following from the *Vossische Zeitung*: "The most important of pastoral lawsuits in the Baltic Provinces, that against Pastor W. G. Eisenschmidt, of Dorpat, was brought forward anew, in the second instance, on February 12, before the Court of Justice at Petersburg, and obtained, in short, a confirmation of its original sentence passed by the Circuit Court of Riga, on May 11, 1891, which was forfeiture of all rights and transportation of the accused to Siberia. Two points form the alleged charge against the pastor—illegal ministrations to persons of the Greek orthodox faith, and falsification of the Church register for self-interested purposes, which latter act the pastor decidedly denies to have been committed by him. He desires now that the matter should reach the highest Court of Appeal, the Court of Cassation of the Senate; he may, however, only be at large on bail, to the amount of 500 roubles.—Pastor Mickwitz, at Pillistfer, charged with having performed the act of marriage for two couples, of whom respectively one of the parties had been christened according to the rites of the Greek Orthodox Church, has been sentenced to seven months suspension from office."

## CHINA.

[From our own Correspondent.]

Shanghai, Jan. 22.

I HAVE much pleasure in reporting the gratifying character of our annual services this year on account of the Evangelical Alliance. They were particularly interesting from the numbers present, the earnest spirit that seemed to prevail, the prayers that were offered, and the addresses delivered. We followed the programme given in your paper, and endeavoured to act on the advice contained in one of the papers as to the manner of conducting the service. The president, Dr. Edkins, gave us at the outset an important statement about the different missions in the neighbourhood, which is being published, and

a copy will in due time be forwarded to you.

Another point of interest is in regard to the riots that have taken place in the interior. These seem largely to have been grounded on the inflammatory publications issued in and about the Hunan province, and the rioters have assumed that they were fully warranted in acting as they did on the authority of the Sacred Edict. This document was first issued in 1722, and was the work of the celebrated K'ang-hi, the second Emperor of the present dynasty. It was ordered to be read twice a month in all the cities of the Empire which is faithfully attended to. Its purport is to exhort the people to the practice

of virtue and industry. The Seventh Chapter forms a denunciation of Buddhism and Taoism, with a few remarks condemnatory of Christianity, which is spoken of under the name borne by Roman Catholicism, the only aspect of Christianity then known in China and very generally applied to Protestantism now. The Sacred Edict was amplified not long after its publication, and the views originally given are enlarged upon in still more offensive terms, and the authors of the infamous Hunan papers say they are justified accordingly.

The idea we are acting on as representative of the Evangelical Alliance and all the missionaries in China, is to appeal to the foreign ministers in Peking that they may request the Emperor to rescind the offensive statements in future editions of the Edict; and, as the late Imperial Edict

is wholly in favour of our work, we feel fully warranted in making the request. Were it acceded to it would be of high consequence throughout all China. It would at once be taken notice of by the authorities and the scholars, and could not fail to produce a very beneficial impression. We trust that this will be the case, and we are sure that the members of the Alliance at home will appreciate their authority being used by the Committee here on account of such an important object.

I beg to enclose £2 10s. as a contribution from the missionaries here to the funds of the Alliance, and to express our best wishes for all its operations at home and abroad.

Your letters and magazines are highly valued.

### NATAL.

We have received a very interesting communication from Mr. Joseph Meek regarding his mission work near Rorkes Drift, Natal. He sends a detailed account of the way he spent the Week of Prayer, January 4—9, and of which we give a summary in another column.

He also gives an account of his previous work among the Zulus. From the Oct. 26, 1889, to Jan. 1892, Mr. Meek has held 1,077 meetings with the Natives. He tells how he began his work by inviting twelve Zulu neighbours to meet him when he was in the glow of his own first love for Christ. He kept constantly reasoning with and appealing to these, and on June 24, 1891, seven out of the twelve were baptized. The eighth was a sorceress; she was baptized in July and peacefully passed away, in faith the following month. The ninth was longer in coming to decision, and October arrived before the memorable season of his baptism was reached; it was

memorable, for by this time a great spirit of inquiry had arisen among the people, and twenty came forward at that time for baptism. The tenth was the most remarkable man of all; he was old and superstitious, and had been footman to two Zulu chiefs, but after long conflicts he at last came to a meeting at which some forty natives were present—rose and, coming to the front, said in a clear firm voice: "I do believe that Jesus the Lord is my Saviour and that He died for me, and that He rose from the dead and is my Saviour—why cannot I be baptized?" This man did not come alone, but father, son, and three grandchildren confessed Christ to be their Saviour and King at the same time. Mr. Meek has great hopes that the remaining two of the twelve he first gathered will yet find Christ to be their Saviour. From the day he commenced his work (Oct. 26) up to Jan. 1892, he had baptized forty-five Zulus.

### NOTES FROM THE CONTINENT.

*(From a paper recently issued by the Evangelical Continental Society—Abbreviated.)*

SPAIN.—I started for the Province of Huesca, and, after a toilsome journey across the Pyrenees in the direction of Campafranc, I reached Lalueza. I was well received, and on the two following days held meetings, the first attended by nearly 100 persons, and the second by twice that number. The attention shown

was great, and all spoke in favour of the Gospel. After a hurried visit to Poliniño, I left Lalueza at four o'clock in the morning for Sarinella. I had hardly entered the place when I was recognised, and the news quickly circulated that the Protestant "priest" from France had arrived. So in a very short time the house where I was

staying was full of people. Women left their domestic duties, men suspended for a while their harvesting, and even children anticipated their holidays, and all in order to listen to our hymns and the preaching of the Gospel. Everybody offered his house, wishing that for a short season, at least, it might be converted into a place of worship. The theatre also was placed at my disposal. In one word, the reception given me surpassed even that of last summer. So I am convinced that the seed sown is germinating and bearing fruit, though slowly. At Sarineña I held two or three meetings every day, and the largest rooms would not contain all who wished to come. Such continuous labour being very exhausting, I often went into the fields and up the hills, and, as it was the time of barley-harvest, I frequently met groups of men cutting, or more correctly, pulling up the short and scanty barley. It was amid such surroundings that I gave my countrymen explanations of the Bible, comparing the Lord, now to a Good Shepherd, and now to a Sower; and, as water was so scarce, I talked to them of Jesus seated by Jacob's well, and great was their delight at hearing such truths. Descending from the mountain, I went to Lanaja, arriving at 7.30 in the evening. Three hours after, I held my first and only meeting, and if the principal people of the place were not there it was because they knew nothing about it. All were desirous that I should remain several days; but this I could not do, seeing that I was expected in other places. After three days' absence I returned to Sarineña, and great was my surprise at seeing some women there who had come all the way from Lanaja, a distance of over ten miles, simply to hear the Word of God once more.

The work in *Pau* is of great importance for the evangelisation of Spain, and that to close the Pau Mission would be to close the principal door of entrance for the Gospel into Aragon. On my return to Sarineña, where I was expected, I held several very full meetings, and, on leaving until next summer the happy sphere for evangelistic work, the cry of our friends was: "Don't forget us!" Several friends carried my luggage to the station, nearly three miles from the town, and did not withdraw until the train had disappeared. "At Almudevar are several families who meet every evening and read the Scriptures together. They were very desirous

of seeing a minister, to ask him to explain several passages which they could not understand. Our first meeting took place at half-past ten at night, and I was enabled to understand the benefit arising from reading God's Word. Our second meeting would have been very large but for a terrific tempest that occurred at the same hour.

*Zaragoza*.—In this Church we breathe a truly Christian atmosphere. I had the pleasure of preaching, and of paying several visits. I shall not soon forget one visit. It was ten o'clock in the morning, and I found a number of women gathered together, holding a little service of singing and prayer amongst themselves. They were reading the passage on which I had preached. I prayed with them, and spoke a few words of exhortation, and then took the train for

*Logrono*.—The work is very difficult, and has passed through several phases. The present pastor is a man of experience, and it may be hoped that soon a prosperous church and interesting schools will be gathered. The pastor went with me on my visit to the church, which he had had under his care for eight years.

*Pradejón*.—There is here a nice congregation, and the chapel and schools belong to the Mission. The brethren were summoned to a special gathering, and, in spite of its being the season when they were busy in the fields, a goodly number came. Nothing can be more pleasant than to see the brethren trudging along the badly paved streets, lantern in hand. Their Bible and hymn-book are their inseparable companions, and when they reach the chapel, before the doors are opened, they sing and read by the pale light of their lanterns until the service begins. While I was speaking to them from the 11th chapter of the Hebrews I could perceive that faith really exists among these good people. On leaving next day for Logroño, a goodly number of them went with us for several kilometres. My visit to Pradejón made a deep and pleasant impression on my mind.

On July 31, I reached

*Bilbao*, where a chapel has lately been opened. There has been much persecution, and for a long time no place could be found for chapel and schools. To-day the Mission, thanks be to God, has a building of its own. As the opening of the chapel took place not long since, I cannot judge of its progress; but I could see that the schools are prosperous, there being as

many as 100 children on the books on the day of examination, on August 14.

*Santander.*—This work has had many advantages, but still the Church is not to be compared with the schools, which are in a most flourishing condition, there being 150 children, a goodly number of whom come to the Sunday-school. Schools are the hope for the future, and it may be expected that here in Santander there will, in a few years, be a goodly congregation. I took part in all the services held during my stay there, and they were well attended. My last visit was to

*San Sebastian* and its schools—the centre of the Iberian Evangelical Union. The services in which I took part were good. The Church in San Sebastian itself does not make rapid progress, but through a Guipuzcoan Evangelical Society it is working in the villages around. May other Churches be led to do the same, and then we may see the work making more rapid progress everywhere!

VISIT TO AUSTRIAN SILESIA.—(*By the Secretary.*)—As I happened to be at Breslau, in German Silesia, in June last, I took the opportunity to make my way by Neisse, across the Austrian frontier through Olbersdorf to Kuttelberg, where, as shown in several of our annual reports, a Reformed Church has of late years been formed, in the hope of doing something for the neglected Lutherans of that region—Austrian Silesia. Pastors and churches are to be met with here and there; but the people are in utter darkness, and statistics show that immorality is most rife, the proportion of illegitimate children to the others being very considerable. The village of Kuttelberg lies in a well-wooded valley, and contains 1,200 inhabitants, 700 of whom are nominal Protestants, originally belonging to the neighbouring Lutheran parish of Hillersdorf, where the church will hold 2,000 persons, but where a congregation of forty-five at the one service in the week is considered by the pastor to be a good one. The Moravian Church does a good deal to impart spiritual light to these sheep—who, practically, have no shepherds—by sending travelling preachers among them. It was in this way that a small congregation was gathered in Kuttelberg. As the Moravians are not in a position to form many churches, they rejoiced at the proposal to establish a Reformed Church in the village. Through the liberality of one of the inhabitants, the Government requirements were soon

met, and consent was given for the calling of a pastor. Herr Szalatnay, who was appointed to the post, is a young, able, and devoted minister. After two or three years' labour, he has gathered around him a congregation of 100 souls or more, some of whom live in neighbouring or even distant parishes, but who are glad to come where they can hear the word of truth. I saw an aged man, almost bent double, who comes on foot every week a distance of five hours, or some fifteen miles, starting on Saturday evening. The place of worship, or "Betsaal," as it is called, is on the first floor of a farmhouse, and is approached by a very steep and ill-lighted staircase. The fire insurance company will not allow them to have a stove, and so in winter time the worshippers are nearly frozen—the cold is very intense in that region—and in summer the heat in the low-pitched room is almost unbearable. They have bought a piece of ground slightly elevated above the bottom of the valley, on which they hope some day to build a model church, which would be seen for a considerable distance, especially if surmounted by a small tower. They have some wood and stone at hand; some labour would readily be given, and so, if only they could raise £500, the church might be built. I was present at the Sunday services. In the morning the room was filled by 100 or 150 persons. In the afternoon the service took the form of a Sunday-school, the only one in Austrian Silesia. There were about seventy children, mostly boys, and twenty or thirty adults. The singing on both occasions was remarkably good, and the aspect of things very cheering. I gave short addresses in French, which the pastor interpreted into German; and the amount of handshaking I had to undergo afterwards was gratifying, as all seemed cheered by the sight and presence of the Secretary of the Society which aids to support the cause in the days of its infancy. It was indeed pleasant to find a group of Christian believers in that out-of-the-way district, and to think that through them the light of truth might spread among the benighted Protestants all around.

FRANCE. — Our Agent ("Soc. Ev. de France"), Pastor Cremer, at Brive, in the Corrèze, has at last succeeded in erecting, through the help of friends in England, a modest but suitable chapel. It was opened on October 11. The congregations since have been nearly four times as large as before, when the room where they met

was over a pork-butcher's shop. In the Yonne evangelistic work has begun again, now that the various harvests are over. At the first meeting at Vallan as many as 200 persons assembled, and there is every reason to expect larger gatherings; but there is one difficulty, there is no harmo-

nium to accompany the singing — so important an element in Gospel work. Hitherto the evangelists have tried to carry it on without an instrument, but they say that they *must* have some music. Will any of our friends help to supply this need?

## Missionary Notes.

It must be very interesting to members of the Alliance to note here how since the supplications presented in the Week of United and Universal Prayer last January the tide of foreign missionary enthusiasm has been steadily rising.

THE LONDON MISSIONARY SOCIETY gathered an all-day prayer meeting on the 7th to ask for more men. From morning till night the mission house in Blomfield Street was filled with devout and earnest petitioners beseeching the Lord of the Harvest to bring labourers into the field. An incident occurred in the afternoon of an encouraging kind. The Foreign Secretary rose in the meeting, and said while prayer was being offered a telegram had arrived from a devoted Christian minister, saying: "Here am I, send me!"

THE *Church Missionary Intelligencer* gives, in its March number, a very cheering statement in connexion with the supply of men for foreign service: "In 1885 the Committee received a letter signed by thirty Cambridge men, who expressed their readiness to become foreign missionaries. During the six years past twelve have gone out, one has been accepted to go, two have had to remain at home on medical grounds, and of the remaining fifteen one is known to have died. On Feb. 13, Mr. Wigram received another letter from Cambridge, signed this time by fifty-four members of the University, making a similar offer. We may well hope that the growing spirit of consecration, led by Cambridge men, will soon make itself felt in every school of the prophets in Great Britain.

THE UNITED PRESBYTERIANS are said to be, next to the Moravians, the most missionary church in the world. Their returns show that they raised £41,602 for foreign and £17,725 for home missions during the past year.

### INTERNATIONAL MISSIONARY UNION.

—The next session of the International Missionary Union will be held at Clifton Springs, N.Y., June 8—15. It promises to be a very interesting meeting. A new feature will be the delivery of several set lectures by persons competent to give counsel and knowledge of signal importance to missionaries. The Rev. Dr. Mabir, secretary of the Baptist Board, will tell of his observations in his Round the World Trip among the Missions. Dr. Cyrus Hamlin will lecture on "Bulgaria and the Bulgarians," Dr. A. P. Happer on "Forty-seven Years in China," and some others will probably be added to this list. Dr. Thayer, of Clifton Sanitarium, formerly of the missionary forces of Turkey, will conduct one entire session on medical missions, with the aid of other medical missionaries. Dr. E. P. Dunlap, of Siam, will in one session conduct a symposium, drawing out special information about eight or ten fields from as many missionaries. Dr. James Mudge will organise a whole session on the relation of the missionary to the stimulation of the Home Church.—*The Missionary Review of the World*.

THE *Watchman* gives an account of a very racy address made by a Cuban doctor in the Clarendon Street Baptist Church at Boston, in which he narrates some thrilling incidents in a life of adventure, which resulted in his settling down as Pastor of a Baptist church in his native island. Mr. Diaz found his work not without difficulties, but seems to have had a genius for surmounting them. Here is one example: "Our Cuban people are very jealous in disposition, and, owing to this, it is impossible to select one in preference to another, so I have to be very careful. I wanted to have a choir but could not select the singers, for as soon as I had done so some one would come to me and say—'Mr. Diaz, can't

I sing too? I have a good voice.' So I was obliged to let them all sing, right or wrong. Well when it came to be a necessity to have deacons, the same trouble presented itself; and I was in a quandary how to select seven. One Thursday night I told them that I wished every member to be present the next Sunday as we would then select the deacons, and that I was to preach a sermon on the duties of the deacons. When Sunday came I had a congregation of three or four hundred. I gave the strongest sermon I could, telling them that it was the duty of a deacon, when he heard of a case of small-pox to go right into the midst of it, and to do all that he could to comfort the sick; and the same way in cholera or any epidemic, they must be the first to offer aid and the last to come away; that they must always have their Testaments with them, and preach in the market-place and anywhere a conversion could be made. After presenting the duties in as serious a light as I could, I then asked: 'If any one here feels courageous enough to assume the responsibilities of the position, please to stand up.' The whole congregation stood up; and I did not know what to do, so I said 'Go ahead, you are all deacons!' Now they all carry their Testaments with them, and tell of the religion of Jesus, and thus we have a whole congregation of workers." Hard-working Ministers at home sorely in need of co-operation might very well take a leaf out of the book of the Cuban doctor.—Mr. Diaz has deep pathetic facts to tell as well as those full of humour. A miserable drunkard, touched by the Gospel, becomes wholly changed, and lives a beautiful Christian life; he is a baker by trade, and fastens his New Testament to the wall that he may be able to read it at his work. This good man has a wife who can neither read nor write—how she comes to regard the Bible let Mr. Diaz tell in his own way: "I asked his wife—Mrs. Fernandes, how do you like your husband being a Christian, and having him read the Bible?" She said: 'He is a very good man now; but before, he used to come home at two o'clock in the morning, and beat and abuse me. Now it is all changed; he comes home early, reads his book, and gives me all I need.' Well, do you know brethren what that woman did every day? She did not know how to read or pray, so she would take her husband's New Testament, and look at its pages and then kiss it and say: 'Oh!

since that Book has come into this house I am a happy woman.' " Here is a fact for the Higher Criticism to ponder: a woman tenderly reverently kisses the Bible she cannot read, because it speaks to her through the changed life of a man at her side, renewed by its Divine power, ruled by its Divine authority.—*Missionary Review of the World*.

"CHINA'S MILLIONS" the organ of the China Inland Mission, gives a very interesting account of thirteen converts recently baptised at Han-Chung Fu. Wei Ta-yie is a man between sixty and seventy who has for five or six years been one of the servants at the hospital. Sick recently with influenza he would not go to his sons lest he might die and be buried by them with heathen rites.—Liang Ta yie and Liang Uryie, two brothers between sixty and seventy, direct results of the preaching at a great annual heathen festival fifteen months ago, the old men heard the truth, have cast in their lot with the Christians, removed everything idolatrous from their house, and are whole-hearted in their desire to live the remainder of their days for the Lord.—Chang, a youth of fourteen, has a Christian mother, and her father gives hopeful signs.—Li Chang-seng, a boy of fourteen, heard the Gospel when in the hospital with a broken leg. He learnt by heart quite a number of hymns, and both he and his mother began to show interest in the Truth.—Li, another boy about eighteen, engaged to Ch'en Hwei-hsiang, who is another of these converts, has Christian parents, and all three of these lads have been brought to decision in Mr. Easton's school.—Mrs. Liang, wife of one of the brothers just mentioned, is over sixty years of age, shows great intelligence, and is very zealous in coming to the Sunday services.—Mrs. Hu, aged seventy-eight, was seventy-six years in heathen darkness, seems now very bright and clear in her comprehension of the Gospel. She has been in Mrs. Easton's women's class.—Mrs. Hsieh, sixty years of age, is wife of one who, fifteen months ago, returning from a heathen festival, listened to Mr. Easton preaching in the open air, and, hearing the Gospel for the first time, he was so convinced of its truth he went home resolved to put away idolatry for ever. His wife was then greatly dismayed, and when after his baptism six months after he was in great want she wanted to go and ask help of the missionaries, but her husband forbade her,



saying: "For sixty years I worshipped false gods and never asked help, and now, a follower of the Lord, I will not do it." With such a husband it is no wonder Mrs. Hsieh has been added.—Mrs. Ku, about thirty-five, is the married daughter of a couple who have been connected with the church four or five years. In her heathen state she was regarded as a spiritualistic medium.—Mrs. Li, about thirty-five, daughter of one of the oldest members in the church. Her coming forward rejoices the heart of her aged mother, now "lounging to depart and to be with Christ," but spared to see the baptism on one day of her daughter and granddaughter.—This list of thirteen is made up of very different ages, from the old woman only two years under eighty down to the youngest of the boys about fourteen; three old men, three boys, three old women, three middle-aged women, and a girl. Various agencies have been at work to bring these converts in—the public preaching of Christ to the heathen,

the weekly teaching in women's classes, the daily round of precept and example in both girls' and boys' schools, the hospital and medical work, and lastly, the Christian lives of converts witnessing for the Lord they have learned to love.—[We congratulate our friends at Han-chung-Fu, and thank them for introducing us so fully to such an interesting band of Chinese converts.]

SPAIN.—*La Luz*, of Madrid, says: "We have at last seen the Senate vote the famous law for Sabbath observance—a law which has failed to attract the attention it deserved, owing to the apathy of the Roman Catholic representatives of the Nation; it has excited the interest of all, not excepting the bishops, who have hastened to enforce Sabbath observance now it has become law. Surely they should not have waited for its legal enactment, since it is a religious question—not a political one."

### BRIEF NOTICES OF BOOKS.

*The Nonsuch Professor.* By Rev. WM. TECKER. Religious Tract Society.

THIS is a book setting forth the singular actions of sanctified Christians, and was first published in 1680. It is well worth republishing in 1892 for it contains much valuable teaching on practical piety. It is also rich in Bible truth and Bible illustration. Dr. Cuyler speaks of it as "a wonderful book" and a combination of Benjamin Franklin's and Samuel Rutherford's styles.

*Rights and Wrongs.* By S. S. PUGH. Religious Tract Society.

THIS is a story of village life; a handsome volume of 256 pages, well printed and nicely illustrated. It will be read by large numbers we hope, for such books as these are calculated to be of great use as an antidote to the numerous tales of a trashy and sensational character.

*The Fireside, Hand & Heart, Home Words, The Day of Days.* Home Words Office, Paternoster Square.

THESE several monthlies maintain their usual standard of excellence, and this is saying much, for we know of no serials which we more highly value in their several spheres. The Rev. Chas. Bullock in conducting such monthlies deserves the hearty thanks of Christians generally. *The Fireside* especially is a magazine which may well take its place among the very best of our religious periodicals. A recent number contains, in addition to the serial stories which are always good, Sunday readings. One of these is by the Rev. Prebendary Calthrop on "S. Paul: a Study." There are also obituary notices of the late

Duke of Clarence, and of Bishops Philpott and Crowther. Not the least interesting of the various articles, however, are the notes on present day topics by Mr. Bullock himself.

*Consecration.* S. W. Partridge & Co.

WE warmly commend this little monthly magazine as always containing valuable help to believers whose souls thirst after a more intimate fellowship with God; it breathes an earnest spirit of love to the brethren, and strongly upholds the fundamental truths of the Gospel.

*Theodore Christlieb. Memoir and Sermons.* Hodder & Stoughton.

WE have had this interesting volume upon our library table for some time—hoping to be able in some measure to do it justice; but we will delay no longer in expressing our appreciation of the book, though we almost wish there had been more of the memoir, even if that had entailed less of the sermons. Dr. Christlieb was a prominent figure at several of the great International Conferences of the Evangelical Alliance. His was a striking personality, and he was essentially a strong man, whether we look at him as the popular and able Professor at the Bonn University, as an author of Christian apologetics, or as a writer who had a holy passion for Foreign Missions. In addition to his professorial duties and his writings, he was a thoughtful and impressive preacher. His death was untimely or premature, humanly speaking, but his life was one whose influence will continue to be felt far and wide. His removal was a great loss, not only to the West German Branch of the Alliance, of which he was President, but to the whole Church of Christ.

# Evangelical Alliance.

## MAY CONVERSAZIONE.

As announced in another column, the Annual Conversazione of the Evangelical Alliance will be held (D.V.) on Tuesday afternoon, May 17, at Regent's Park College. The Rev. Principal and Mrs. Angus have again kindly placed the rooms of the College at the disposal of the Council for the purpose. Tea and coffee will be served at four o'clock in the dining-hall, and the meeting will take place in the library at half-past four. Several foreign brethren will, it is hoped, give addresses. Members and friends of the Alliance are requested to take note of the date and to arrange, if possible, to be present at this meeting which is usually one of great interest. Cards of invitation will be sent on application to the Secretaries of the Alliance, 7 Adam Street, Strand, W.C.

## PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, March 10, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Dr. Gritton.

### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mrs. G. Houghton, Upper Norwood.  
Miss Moore, Upper Norwood.  
Mrs. B. Lyon Williams, Upper Norwood.  
Miss E. M. Fitz-Gerald, Upper Norwood.  
Miss Huggins, Upper Norwood.  
Mrs. Green, Upper Norwood.  
Mrs. Rambaut, Godstone.  
Sir H. N. Blaskiston, Bart., Guildford.  
Major and Mrs. Caleb Collins, Guildford.  
Colonel and Mrs. Clarke, Guildford.  
Rev. W. E. Peters, Guildford.  
Dep.-Surgn.-General Dempster, Guildford.  
Miss A. Dempster, Guildford.  
Budgett Meakin, Esq., London.  
Alfred E. Derry, Esq., London.  
Jno. Paton, Esq., and Mrs. Paton (late New York).  
Miss Bayman, Reading.  
Colonel Skipwith, Tunbridge Wells.  
W. F. Browell, Esq., J.P., Tunbridge Wells.  
Walter Langton, Esq., Tunbridge Wells.  
Miss Dawes, Tunbridge Wells.  
Dr. Neild, Tunbridge Wells.  
Dr. Stuart, Tunbridge Wells.  
Miss Huxley, Tunbridge Wells.  
Miss E. G. Beecroft, Tunbridge Wells.  
Mrs. Perkins, Tunbridge Wells.  
The Hon. Mrs. O'Grady, Tunbridge Wells.  
Dr. Pincott, Tunbridge Wells.  
S. Bevan, Esq., Tunbridge Wells.  
Right Rev. Bishop Alford, Tunbridge Wells.  
The Misses Johnston, Tunbridge Wells.  
Rev. J. H. Battersby, Tunbridge Wells.  
Rev. J. O. Jackson, Tunbridge Wells.  
Mr. Coleman Dunnett, Tunbridge Wells.  
Mr. Capell, Tunbridge Wells.  
Miss E. Brown, Tunbridge Wells.  
Mr. S. E. Haward, Tunbridge Wells.  
Miss Shackleton, Tunbridge Wells.

Mr. Arnold reported for General Field his recent Deputation Work.

### RETIREMENT OF SIR JOHN FIELD.

The following resolution was then moved by the Chairman, seconded by Colonel Brooke and carried unanimously:—  
"The retirement of General Sir John Field from the position of Joint-Secretary, in consequence of advancing age, affords to the Council the opportunity of expressing their warm appreciation of his faithful services for the period of thirteen years, and of the way in which he has throughout maintained the principles of the Evangelical Alliance, both personally and in addressing audiences in Deputation Work throughout the country. They trust that Sir John may long be spared to testify by life and work to the privilege of all believers dwelling together in the unity of the Spirit and in brotherly love, and that they may continue to have the benefit of his experience. They cordially invite him to become a member of the Council."

### OBITUARY.

The Secretary reported the death of Sir John Coode, K.C.M.G., who had been for some years a member of this Council and a warm friend of the Alliance.

The Council desired the Secretary to convey to Lady Coode the sincere expression of their sympathy with her in her bereavement.

### THE SECRETARIAT.

A letter was read from the Rev. Philip Colborne accepting his appointment as one of the Deputation Secretaries.

The Chairman then stated that as the Rev. James Consterdine, M.A., Clergyman in charge of Little Heath, Herts, had

already, at the last meeting of the Council, personally intimated his acceptance of the appointment as one of the Deputation Secretaries, the arrangements for the Secretariat were now complete, with Mr. Arnold as General Secretary. Special prayer was offered by the Rev. Fuller Gooch for God's blessing upon the new arrangements.

#### NEW MEMBERS OF COUNCIL.

The Secretary then stated that there are now five vacancies in the list of Council, caused by recent deaths. On the motion of General Noble, seconded by the Rev. H. E. Brooke, it was unanimously resolved to request the following gentlemen kindly to accept the appointment as members of this Council: the Revs. Gilbert Karney, J. A. Spurgeon, and Dr. G. D. Matthews (of the Presbyterian Alliance), Jno. Paton, Esq. (late of New York), and Wm. Henderson, Esq. (of Aberdeen).

#### MAY CONVERSAZIONE.

In regard to the May Conversazione, a letter was read from the Rev. Dr. Angus stating that Tuesday, the 17th of that month, would be quite convenient, and this day was then fixed.

#### DUNDEE CONFERENCE.

In regard to the Dundee Conference it was referred to the Consultation Committee to carry out the necessary arrangements.

#### SECRETARIAL VISIT TO IRELAND.

Letters were read from the Rev. D. Mullan, Secretary of the Irish Branch, stating the arrangements made for the approaching visit of the Secretary (Mr. Arnold), and assuring him of a very hearty welcome from the Council in Dublin.

#### GREECE.

Correspondence was read from the Rev. Dr. Kalopothakes, of Athens, thanking this Council for the expression of their sympathy and giving particulars of the present state of affairs in Greece.

#### CHINA.

An interesting letter was read from the Rev. Wm. Muirhead, President of the Shanghai Branch of the Alliance, enclosing a contribution from the Branch towards the funds of the Parent Society, and also stating the steps that were being taken by the Branches in China on the subject of religious liberty in that country.

### DEPUTATION WORK.

On Feb. 25, General Sir John Field, K.C.B., attended the weekly drawing-room meeting at Stafford House, Upper Norwood, at the kind invitation of Major-General Graydon, to give an address on the principles and work of the Evangelical Alliance at home and in foreign lands during the past few years; many friends of Christian Union were present.—On Feb. 26, he proceeded to Guildford, where a drawing-room meeting, by the kindness of Mrs. Corbet Singleton, was held in the afternoon at her residence; the Rev. F. Paynter presided, and there was a good attendance. Both here and at Norwood attention was first drawn to the Basis, which set forth the fundamental truths of the Gospel. The various departments of Christian enterprise carried out by the Alliance were enlarged upon as time permitted, especially the following: the Universal Week of Prayer, bringing Christians of all nations into united prayer and supplication at the beginning of each new year; the missionary aspect of Alliance work in the formation of societies, such as the Christian Literature Society of India, the Turkish

Mission Aid Society, &c.; the Alliance action in the counteraction of infidelity, Romanism, and desecration of the Lord's-day, and the efforts put forth in behalf of religious liberty—some cases of recent successful interposition in the deliverance of persecuted Christians in Spain, Turkey, and Portugal, being mentioned. An account also of the late International Conference at Florence brought the address to a close. The warm thanks of friends were expressed to Sir John Field, and some came forward and requested to be enrolled in membership with the Alliance.

On March 7, Sir John Field visited Tunbridge Wells. Mr. and Mrs. Arthur Brown, of St. Elmo, had most kindly invited members of the Evangelical Alliance and other Christian friends to meet the Deputation; and at 3.30 p.m. a goodly company had assembled to hear the address. The meeting was fairly representative, and, after a hymn had been sung and prayer offered by the Rev. Dr. Strickland, Mr. Arthur Brown, who presided, gave a brief address; he kindly referred to General Field as an old friend of many, and spoke of the present

Deputation being his last one to Tunbridge Wells, as, after thirteen years' work as Secretary, he was about to resign that post. He read out the Basis, and expressed his continued sympathy with the Alliance in its principles and operations, adding that the Local Branch had been active in efforts to enforce the principles and carry out the objects of the Alliance in meetings for prayer, evangelistic work, &c. The Deputation gave an exhaustive address, sketching rapidly the formation of the Evangelical Alliance in 1846—its aims and objects, its progress and remarkable extension, until branches have become established in almost all countries. Time did not permit of much detail being given while the speaker brought forward the various enterprises in which the Alliance has been engaged, but special mention was made of the International Conferences, which have so greatly

stimulated vital religion and helped forward religious liberty. The Universal Week of Prayer in its missionary aspect was enlarged upon, and great interest was excited while the names of the countries into which it has been introduced were read out. Recent efforts of the Alliance for the deliverance of persecuted Christians in Austria, Spain, Portugal, Turkey and Syria were mentioned. The cruel oppression of the Stundists, and of the Jews in Russia, also of the Lutherans in the Baltic Provinces, was referred to; and it was told how the Council of the Alliance had sought to help the sufferers. The last twenty minutes were occupied in giving an account of the late General Conference at Florence and of the six weeks' Gospel services in the Theatre which followed the Conference. The warmest interest was excited and the Deputation heartily thanked.

### THE WEEK OF PRAYER ABROAD.

**SOUTH AMERICA.**—The Rev. Dr. Drees, of Buenos Ayres, reports that in that city there were two united meetings for prayer held daily; one of these was at six o'clock in the morning, and the other in the evening—both were well attended. It is gratifying to hear that as the result of these meetings no less than twenty or thirty conversions took place. The programme of subjects issued by the Alliance was translated into Spanish and widely circulated. At Montevideo, Mendoza (Andes), San Juan, and many other places where the Methodist Episcopal Mission of South America is established, united prayer meetings were held, and with blessed results.

**NEW YORK.**—The services of the Week of Prayer, under the auspices of the Evangelical Alliance, were begun at the Collegiate Reformed Church, Twenty-ninth Street and Fifth Avenue, on Monday, January 4. The topic for the day was "Confession and Thanksgiving." The floor of the church was filled with a deeply interested audience, and the exercises were conducted by the Rev. Dr. Josiah Strong, secretary of the Evangelical Alliance, and the Rev. F. R. Morse, D.D., who gave an address on the subject for the day. The Rev. Dr. Frank Russell, of the Evangelical Alliance, also spoke briefly on the religious harmony of the Florence Conference. Prayers were offered by the Rev. Dr. B. B. Tyler, Rev. Dr. Peter Stryker,

and others. The meetings were continued through the week in the same church at four o'clock each day. According to the programme of the Alliance, the topics are as follows: Tuesday, "The Church Universal," address by the Rev. Dr. David J. Burrell, Pastor of Marble Collegiate Church; Wednesday, "The Family and the Young," address by the Rev. Dr. Henry Mottet, Rector of the Church of the Holy Communion; Thursday, "Nations and Their Rulers," address by the Rev. Dr. J. E. Price, Pastor of the St. James's Methodist Episcopal Church; Friday, "The Church Abroad," address by the Rev. Dr. Charles L. Thompson, Pastor of the Madison Avenue Presbyterian Church; and Saturday, "The Church at Home," address by the Rev. Dr. Samuel H. Virgin, Pastor of the Pilgrim Congregational Church. On the following Sunday evening a meeting was held in the Marble Reformed Church, when addresses will be delivered by the delegates to the Alliance Conference held last April in Florence, and of these delegates, the Rev. Dr. L. T. Chamberlain, the Rev. Dr. Frank Russell, Bishop Walden, with others, took part.—*New York Observer*.

**BOSTON.**—The observance of the Week of Prayer, while as general as usual, does not seem to have been accompanied by particularly striking features, and few reports have reached us which indicate any great stirring of religious feeling—yet it

should be said that a receptive and expectant spirit prevailed in many places, and the series of continuous services cannot fail to have a salutary effect wherever they have been heartily entered into. It is certain that the prevalence of the grip lessened the attendance all through the week, and the storm of Wednesday in this vicinity was responsible for small assemblages that evening. Union meetings of different Evangelical denominations were the rule in the smaller cities and towns, the gatherings in most cases being at the different edifices in turn, with perhaps each church meeting by itself for a single evening. In addition to the evening meetings, afternoon services were held in a few places. At Berkeley Temple in this city a Methodist pastor (Dr. W. N. Broadbeck), a Congregational divine (Dr. S. E. Herrick), and an Episcopal rector (the Rev. Percy Brown), preached on successive afternoons, while in Fall River special attention was called to union afternoon meetings at the Central Church by the scattering of leaflets announcing them. In one of the New Haven churches the Christian Endeavour Society had the oversight of the meetings, and in another a special service for men only was held with good results. Wherever the Week was planned for carefully, and special effort was put forth to advertise the gatherings and to secure attendance, the best results were registered. We judge that the topics prepared by the committee of the Boston Ministers' Meeting were more generally used than those of the Evangelical Alliance, though in some cases for both lists there was substituted a third prepared on the local field.—*The Congregationalist*.

THE Pastor of the Iglesia Evangelica Chilena, Concepcion, writes: "We were most happy in joining with our Christian brethren of other lands to give praise and request more blessings on all believers. Our congregation is small and few convinced of the need of united prayer. However, the meetings were held, and the Lord's servants earnestly prayed for the Gospel to enter every home. On Sunday, Jan. 10, the sermon was preached from Matt. xxviii. 20. We do not know if other churches in Chili observed the Week of Prayer. The work in this field is exceedingly hard, religious indifference on one side and blind faith in the Roman Catholic priest on the other. We should like very much to join the Evangelical Alliance. If you are able to help us with religious

papers, and Westminster lessons for the Sunday-school, we will be very thankful."

OBSERVANCE OF WEEK OF PRAYER, 1892, AMONG THE ZULUS.—The suggested topics for Prayer and Praise contained in the Invitation from the Evangelical Alliance were carefully observed. Meetings were held twice daily, and the attendance was very good, averaging one hundred. The Christian Zulus evinced the liveliest interest, and prayed with simplicity and earnestness. On Thursday, Jan. 7, the meetings were held at a chief's kraal, some five miles distant from the mission station. The chief, at the close of the meeting, expressed his thankfulness, and said he hoped before next year a building would be erected to meet in, and also a school-room for the children to be taught in; he added he was too old to learn, but he had believed in his Saviour and he trusted to hold fast his faith; he greatly desired all his children to know the truth and to follow it.—On Friday, at 8 a.m., the first meeting was held, and forty of the Lord's people were present. At noon, after climbing over mountains, a meeting was held at another chief's kraal, and many gathered together with the good old white-headed chief; the heat being very great we sat under the shade of trees—all was eager attention, and the Spirit of God moved mightily in the hearts of those present—hymns were sung, with prayers, and it was a joyful season. At the close, two men came and said: "We have accepted Christ, and surrendered ourselves and all we have to Him; we are now His sheep." Another, an aged Zulu, also came and said: "I believe Jesus is the only door to God, I want to be one of His sheep; all I have is only for the day, but His salvation is everlasting." A young Zulu woman came and sat by me, and on my asking her need, she replied "Jesus is the only King, and I want to belong to Him, and not to walk in the road to ruin." On my return to the mission station that evening, I called a special meeting for praise and thanksgivings.—On Saturday, Jan. 9, four meetings were held, the first at a European's house; at the close of it he and his wife both professed their faith in Christ. About a mile distant two meetings were held at kraals with good attendance, and, in the evening, the last gathering was at the mission station.—At the various meetings from 27 to 40, and from 100 to 200, and even 300 persons

have been present, with few exceptions, all Zulus.

A RESULT OF THE WEEK OF PRAYER AT HOME.—*A United Foreign Missionary Meeting.*—At a fraternal gathering of Basingstoke Nonconformist ministers to make arrangements for the usual Week of Prayer in January, some conversation having arisen as to the importance of unity, in view of the encroachments of Ritualism, it was suggested that a United Foreign Missionary Meeting should be held on February 25. This was heartily agreed to, and the matter was left in the hands of the Congregational and Wesleyan ministers to secure Deputation, &c. Week by week the coming event was referred to, and thus a spirit of expectancy was aroused. — On Sunday, February 21, a United Prayer Meeting was held in the Wesleyan Chapel, at the close of the evening service. There was a splendid attendance, the various Nonconformist Churches being well represented. The prayers were hearty, fervent, brief, and powerful, and augured well for a good meeting on the following Thursday. On that day, at three o'clock, the first meeting was held in the Countess of Huntingdon's Church, presided over by the pastor, the Rev. J. R. Bennett. In addition to the Deputation, the Revs. John Walton, M.A. (Wesleyan Missionary Society), and W.

Pierce (London Missionary Society), there were present the Revs. H. Yeates and G. Hunter (Primitive Methodist), A. C. Tarbolton (Congregational), and S. Oliver (Wesleyan). The time was devoted to a conversation, the main topics of which were—arousing the interest of the people by the dissemination and more careful reading of Missionary literature; the systematic giving and gathering of contributions, &c. The meeting was helpful and practical, and the remarks of the Deputation were listened to with close attention.—A large and enthusiastic congregation assembled in the evening at the Congregational Church. The Mayor (Mr. T. J. Edney) presided. The united choir was under the leadership of Mr. Carpenter. After the opening hymn and prayer, offered by the Rev. S. Oliver, the chairman called upon the Rev. John Walton, M.A., to address the meeting. Mr. Walton delivered a masterly description of the origin, growth, and success of Missions in South Africa. The Rev. W. Pierce, who followed, urged the opportunities and responsibilities of England with regard to the spread of Gospel light. A collection was made at the close, and after the expenses incurred have been defrayed the balance will be divided between the respective Missionary Societies of the four denominations taking part in the meeting. —*Methodist Recorder.*

### SOUTH LONDON BRANCH.

THE last three monthly meetings of this Branch have been of even more than usual interest. The first of them was held at the residence of Mr. and Mrs. J. Benham, Lyminster Road, Clapham Park. There were about sixty present, including the Committee and friends. It was felt that a great blessing accompanied the addresses given—the *objects* of the Evangelical Alliance being so earnestly set forth by the speakers.—The Rev. John Fordyce, late of Simla, first spoke in warm terms of the truly spiritual feeling clearly shown at the Florence Conference last year, and further remarked that the greatest of all things was Christian unity. He enjoined on Christians the necessity of more fellowship one with another, having not only love to God but love to the brethren.—The Rev. Philip Colborne, speaking of the recent Conference of the Alliance at Bath, said that there was a

great power of thought expressed at that gathering, evidencing in a striking manner how that God by His Spirit worked at that Conference. Mr. Colborne also urged individual Christians to stand together, and act vigorously as members of Christ.

The next monthly social gathering was held at the residence of Mrs. Fletcher Bennett, Upper Tulse Hill; the Rev. Mr. Hurst presided. This meeting was largely attended not only by members of the Committee and their families, but by a considerable number of other friends who had been specially invited. Before the addresses of the evening were given, Mr. Benham referred to the great loss sustained by the South London Branch of the Alliance in the death of Dr. F. J. and Mrs. Wood. A resolution of sympathy with the bereaved family was unanimously adopted.—Mr. Payne referred to the removal by death of the Rev. C. H. Spurgeon, who

although unable to attend the meetings of the South London Branch, was known to be in hearty sympathy with it. The Hon. Secretary was requested to write to Mrs. Spurgeon a letter of sympathy in the name of the Committee. Reference was also made to the death of the Rev. F. J. Sharr.—The Rev. Philip Colborne then gave a brief address upon one aspect of the work of the Alliance—namely, that of promoting united prayer, and he referred to the great blessing which had followed in many countries the observance of the Universal Week of Prayer at the invitation of the Alliance.—Mr. Lethaby, from Moab, gave an interesting account of his mission in Kerak, and asked for the prayers and sympathy of the members of the Alliance in this lonely field of labour.

The most recent of these meetings took place at the residence of Mr. and Mrs. Aggs, "Hollywood," Clapham Common. There was a full attendance of the Committee, and about forty other friends. The chair was taken by the Rev. Dr. MacEwan in the regrettable absence of Mr. Aggs through indisposition. The Rev. Jas. Johnston, secretary of the Christian Literature Society for India, referred to the origin of his Society, under its old name the "Christian Vernacular Education Society for India," as being intimately connected with the Evangelical Alliance, of which it might be regarded as a child. It was not only that members of the Alliance started it, but it had been born and brought up in the Alliance House. It was also in its spirit and work an evangelical alliance, formed of Christian men of all churches, and freely devoting its labours to promoting the work of all missionary societies. Mr. Johnston read the following document, which had been signed by the chairmen or secretaries of all the great Missions of our British Churches:—

"TESTIMONY.

"We gratefully acknowledge the important services rendered by the above Society to the missions of our societies labouring in India, especially by the preparation of Christian schoolbooks and Christian literature, a work which could not have been done by societies separately, except by the wasteful expenditure of much money, and the sacrifice of the time and strength of our missionaries. We welcome the prospect of the extension of this department of the Society's work, and anticipate the best results to all our Missions from its more earnest prosecution,

as indicated in the change of name, and commend the Society to the support of our subscribers as the valued auxiliary of all missions in India."

Though still continuing the work of education by supporting a training institution for teachers, and upwards of 8,000 children in primary vernacular schools, the great work of the Society now is to provide and sell, at a very low price, Christian literature in all its departments. First of all, Christian schoolbooks for mission schools all over India, and for Native and Government institutions where they could get them introduced. Second, general literature in all its departments written in a Christian spirit and pervaded with Scripture truth. The need for this work was shown to be great and urgent. There are now 12,000,000 natives of India who have passed through Government and mission schools, and there are 1,000,000 added to the number every year.

Mr. Johnston showed the terrible responsibility our Government had incurred by giving this secular education at so low a cost, while no steps had been taken either to supply religious instruction or to provide suitable books for the educated to read. They had created a new faculty and a new appetite, and nothing to meet the craving of the awakened intellect, far less to satisfy the new moral and spiritual desires which our western culture had aroused. This was a work which Government could not carry out, as it felt itself precluded from imparting religious truth; and here it was that our Society came in, not only to make up for the shortcomings of Government education, but to save the youth of India from the infidelity which was the general result of our western culture; and from the many immoral books with which the young were so grievously tempted. The Christian Literature Society also provides special books for teaching and reading in the Zenanas of India. Mr. Johnston depicted the state of mind of the educated youth of India, coming out of Government schools with no confidence in their old religions, and the old landmarks of social and political morality rudely removed, with little reverence for any authority, human or divine, and no faith in God or hope for the future—a state of mind dangerous to society and ruinous to their own souls. He showed what his Society had done, and was now doing for these men and women—our own fellow-subjects who, in the midst

of intellectual enlightenment, are in moral darkness and perishing for lack of knowledge. In conclusion, he sought the prayerful sympathy and support of all who longed for the salvation of India, and loved to spread abroad the knowledge of God and of His Christ.

The Rev. Chas. Dwight, from Constanti-

nople; then gave an account of the increasing opposition of the Turkish Government to Christian efforts in Turkey, and for the furtherance of religious and moral teaching. The statements were confirmed by Mr. A. J. Arnold, who said that the Council of the Alliance were taking steps in regard to this matter.

### SPANISH BRANCH.

WE extract the following from *La Luz*, of Madrid, and we feel sure it will be read with interest as an evidence of the activity of our Spanish members:—

The Committee of the Spanish Branch of the Evangelical Alliance cordially invite the evangelical brethren of Spain to continue this year the custom hitherto observed of devoting the Thursdays of every month to the solemn duty of united prayer. In order that the meetings may be unanimous, and have certain topics in common, the following subjects have been decided upon for intercession:—

**FEBRUARY.**—*For the Evangelical Church in Spain.*

(1) For the pastors and evangelists and schoolmasters: that God would greatly sanctify and bless them, watch over them, and endow them with much wisdom to fulfil their duties in their respective callings. (2) For the members of the churches: that they may be faithful to their profession, faithful in their attendance on the means of grace, and faithful in contributing to their maintenance. (3) Pray for the Lord's blessing on the respective churches, committees, and all who individually aid in the work of Spanish Evangelisation.

**MARCH.**—*For the Spanish Nation—those who are not yet Evangelicals.*

(1) For Roman Catholics; for such as confess Christ with their mouth, but whose heart is far from Him. (2) For the indifferent and careless; those who think all religions to be good alike, and live a life of carelessness and irreligion. (3) For infidels and unbelievers: those who deny Christ, and who will be denied by Him.

**APRIL.**—*For the National Prosperity of Spain.*

(1) For the Government, the Parliament, and men in authority: that just laws may enforce morality, and punish the evil-doers. (2) To pray that God would frus-

trate all the machinations of anarchists, and incline the hearts of all to follow in the ways of truth and justice. (3) That the Lord will grant us to enjoy full religious liberty, the foundation and ground of all true liberty.

**MAY.**—*For the Sanctification of the Sabbath.*

(1) That all, whether believers or not, may enjoy the Day of Rest. (2) That on the Sabbath-day, all mundane amusements may cease, and that it may truly be a holy day, not one given to dissipation and sin. (3) That the State, by means of its legislation and example, as also the Church through the pulpit and its influence, may promote to the utmost the observation and safeguarding of the Sabbath-day.

**JUNE.**—*Prayer for the Outpouring of the Holy Spirit.*

(1) That the Church may continue in the Apostles doctrine, being of one mind, and entreating the Lord to pour out on Spain a Pentecostal blessing. (2) That the Holy Spirit may purify, quicken and sanctify our Church. (3) That each member of the Church, according to the grace given, may testify for Christ and His Gospel.

**JULY.**—*Regarding Public and General Calamities.*

(1) That the Lord will cause war to cease, and that peace and concord may prevail among the nations. (2) That we may be delivered from epidemic, inundations, famine, &c. (3) That peace may prevail among the classes, and in our political circles.

**AUGUST.**—*For the Press and our Public Writers.*

(1) That the Lord would withhold from us those writings which lead to infidelity, impiety, and immorality. (2) That the Government, whilst according to us true liberty, will at the same time restrain licence. (3) That the Lord will bless our



workers in the circulation of evangelical tracts and evangelical periodicals, and especially the circulation of the Scriptures.

SEPTEMBER.—*For the Wants of the Church.*

(1) Pray that the Lord will provide suitable places of worship, and holy and zealous workers. (2) That He will enable us to provide a Christian literature, which will hold its own against that emanating from the Church of Rome, and from Free-thinkers, and the daily press; and which may penetrate into the centres of education, and into families. (3) That in hospitals and benevolent institutions, the evangelical faith may be respected, and that no molestation or hindrance may be put in the way of the decent and fitting interment of the members adhering to the evangelical churches.

OCTOBER.—*For the Propagation of the Gospel in Spain.*

(1) That the children of light may be more wise, and more zealous in the spread of the Gospel, than the children of darkness in carrying out their evil work among

men. (2) To thank God for the Bible and Tract Societies, and pray that He will bless them abundantly. (3) For evangelists and colporteurs, and for the faithful poor who live isolated, as it were, in the lanes and alleys of our cities.

NOVEMBER.—*Against Fanaticism and Superstition.*

(1) Pray the Lord to destroy the foul superstitions of Purgatory, prayers for the dead, indulgences, Papal Bulls, &c. (2) That Papal idolatry may cease from off the face of the earth, and that no one shall be worshipped and adored save our Lord and Saviour Jesus Christ. (3) That the full and free salvation for all may be offered to all, and that "only by faith and not works can any man living be justified," may be fully and clearly proclaimed.

DECEMBER.—*For the Young.*

(1) For the prosperity and multiplication of Evangelical schools. (2) For Sabbath-schools, and Young Men's and Young Women's Christian Associations. (3) For students at the universities and institutes, that the Lord would save them from the perils of immorality and unbelief.

## RELIGIOUS INTOLERANCE IN TURKEY.

THE *Times*, of March 10, published the following telegram from its correspondent in the Austrian Capital:—

Vienna, March 9.

I hear from Constantinople that the Turkish Government has entered upon an unfortunate campaign against foreign missionary work in the Ottoman Empire. The Bible missionary societies have done too much good in Turkey for this to be a matter of indifference, particularly as the anti-missionary crusade of the Porte seems to be directed against the Christian schools. The principal measures hitherto enforced are—(1) that no school shall be held without a special permit from the Ottoman authorities; (2) that all schools shall be under Turkish inspection; (3) that no mission school shall admit Mohammedan pupils. A Bill now under consideration tends to give legal sanction to the restrictions from which the missionary societies are suffering, and will prevent them and the Bible societies from selling even authorised books in all parts of Turkey. A vexatious decree was issued last year forbidding missionaries to use their houses

as churches or schools without a special Imperial firman.

The right of the missionaries to carry on their work in Turkey is established by different international conventions, and amongst others by the French Capitulations of 1740, the British Capitulation of 1809, the Treaty of Berlin, and by private agreements with the United States. Moreover, until lately the attitude of the Porte towards foreign missions had given no ground for complaint. Evidently the present intolerance is prompted from abroad. There is ample room for a little plain speaking on the part of the English Foreign Office. As a rule the Government shows a disinclination to espouse the cause of the foreign missions, and possibly it may have its reasons for it; but in this instance it is plainly the duty of the authorities at home to remind the Turks of their obligations, and to appeal to the Sultan's sense of right and justice on behalf of the missionary work.

It is not only towards the foreign missions that the Porte shows itself intolerant just now; it is strongly opposed

to the immigration of Russian Jews into Palestine, which, according to certain authorities of that race, was to be the solution of the Jewish question in Russia. The Turkish Government seems to fear a political invasion which at no distant date might become a source of danger to the Sultan's sovereignty. This is all the more severely felt by the Russian Jewish emigrants as, in consequence of the outbreak of typhoid fever in Russia, the United States Government will not allow large numbers of them to land in America so long as the epidemic lasts.

—*Our Own Correspondent.*

THE following letter appeared in the *Times* of March 14:—

TO THE EDITOR OF THE "TIMES."

Sir, — The telegram on "Religious Intolerance in Turkey," from Vienna, which appears in the *Times* of yesterday, is of great importance as bringing into public notice the retrograde action of the Turkish Government directed against foreign missionary work and the rights of Native Christians. We request the favour of your inserting this communication which will add to the information supplied by your Vienna correspondent, and place in a clearer light the present action of the Porte in violation of its own decrees and of international treaties. By various edicts of the Sultan of Turkey freedom of religion was long ago proclaimed to all the inhabitants of the Empire, and this freedom was confirmed by the Hatti Humayoun of 1856, and by the Treaty of Berlin of 1878. The following are extracts from these documents:—

*From the HATTI HUMAYOUN.*

(After reciting the right of Christians to study in the Government schools.) "Moreover, each community is authorised (Turkish, *me' zun—i.e., at liberty to*) to establish its own schools of science, of professional instruction, and of industry, only the method of instruction, and the choice of teachers in this class of public schools being under the supervision and inspec-

tion of a mixed council of instruction, whose members shall be appointed by Ourselves."

*From the TREATY OF BERLIN.*

"Art. 62.—The freedom and outward exercise of all forms of worship are assured to all, and no hindrance shall be offered either to the hierarchical organization of the various communions, or to their relation to their spiritual chiefs."

The foreign missionaries, with the Bible societies and the Native Christians, only desire and ask that the freedom of worship and education thus guaranteed to them, and so long enjoyed, should not be interfered with. They appeal against the late edicts and the restrictions which have been decreed, and they look to the Great Powers to see that the rights granted by the treaties are secured to them.

A translation of the recent "General Order" relating to Christian places of worship and schools in Turkey is as follows:—

"The prohibition against founding or opening in the Ottoman Empire schools or places of worship without obtaining official permission is reiterated. Moreover, peremptory orders must be given to all concerned that in respect to schools and places of worship which have been opened without obtaining official permission, it will be necessary for them, within a period fixed according to the locality, to obtain, by the usual method, permits for these also; and, further, that those schools and places of worship which do not obtain permits will be closed at the expiration of the specified time. It must be made known to them also that those who found schools or places of worship without permission will be treated according to the provisions of Art. 129 of the School Law, and to the present edict."

The Council of the Evangelical Alliance for a considerable time past have had the matter before them, and they are in communication with her Majesty's Government on the subject.—We remain, Sir, yours faithfully,

(Signed) J. FIELD, Gen., K.C.B., } Secs.  
A. J. ARNOLD, }

Evangelical Alliance, 7 Adam Street, W.C.,  
March 11.

CONTRIBUTIONS RECEIVED FROM FEB. 18 TO MARCH 17, 1892.

	s.	d.		s.	d.		s.	d.
Mrs. Colin Mackenzie	1	0	Rev. Dr. Hole	0	10	Rev. D. Simpson	0	0
Mrs. Shaw	5	0	Rev. F. H. Currie	1	0	Mrs. von Fischer	0	10
W. Gall, Esq.	1	1	Mrs. Handley	1	0	Captain Cobham, J.P.	1	1
Major-General G. Hutchinson,			Messrs. Unwin Bros.	1	0	Rev. Canon Allan Smith	0	10
C.R., C.S.I.	1	1	H. Carr, Esq.	1	0	Mrs. Skrine (2 yrs)	1	0
Mrs. J. C. Lyon	1	0	R. J. Sutton, Esq.	1	0	S. How, Esq.	1	1
Duncan Forbes, Esq.	1	0	Rev. C. D. Snell	0	10	Shanghai Branch, per Rev.		
Major-General Poulton	1	0	Mrs. Sherrin	1	0	Wm. Murchad	2	10
Mrs. Foster	1	0	Rev. H. G. Guinness	1	0	Athena Branch, per Dr. Kale-		
Major-General J. G. Touch	1	0	H. Oyens, Esq., and Mrs. Oyens	1	0	pothakes	1	10
Major-General Holland	0	10	Rev. A. Robertson	0	10	Katbourne Subscriptions, per		
Rev. W. H. Lloyd	0	10	T. Wigfield, Esq.	0	10	Dr. Robinson	2	0
A. Page, Esq., and Mrs. Page	1	1	Rev. Mr. Ormsby	0	10	Liverpool Subscriptions (1891)		
Rev. A. Mackenzie	0	10	J. Sterry, Esq.	0	10	per Rev. S. Hawkes	5	1
Major and Mrs. Gibney	0	10	A. Sutton, Esq., and Miss			Liverpool Subscriptions (1892)		
T. E. Kelly, Esq.	0	10	T. E. Kelly	1	0	per Rev. S. Hawkes	2	12
T. Penny, Esq.	0	10	Budget Meakin, Esq.	1	0	Hraconbe Subscriptions (addl.)		
G. Barry, Esq.	1	0	H. Thompson, Esq.	1	0	per Rev. A. W. Evans	0	10
W. Barnett, Esq.	0	10	Mrs. Cunningham	1	0	Bromley Cross Subscriptions,		
D. J. Kay, Esq., and Mrs. Kay	2	1	Mrs. Bazett	1	0	per Mrs. Allen	1	0
Jno. Paton, Esq.	5	0	Rev. J. A. Spurgeon (2 yrs)	1	0	Dover Subscriptions (part), per		
Alfred E. Derry, Esq.	1	0	W. Neall, Esq.	0	10	General Heath	1	0
Mrs. C. Derry	1	0	Colmd. Eyles	0	10	Collections at Drawing-room		
Miss Harris	0	10	Arthur W. Sutton, Esq.	0	10	Meetings at		
Colonel and Mrs. Robinson	0	10	Rev. L. C. de Moore	1	0	Dover, per Secretary	1	10
Rev. C. Johnson	0	10	G. E. Morgan, Esq.	0	10	Ramsgate, per Mrs. Snee	0	4
Miss Hahn	0	10	Rev. Dr. Matthews	0	10	Guildford, per Mrs. Corbet		
Mrs. B. Lyon Williams	0	10	W. J. Barron, Esq.	1	0	Singleton	0	17
Mrs. B. Rambaut	1	0	W. Blackford Smith, Esq., M.P.	1	0	Tunbridge Wells, per Sec-		
J. H. Bell, Esq.	2	0	A. Lamb, Esq. (2 yrs)	2	0	retary	4	11
Major-General and Mrs. Strens	2	0	W. H. Tarrant, Esq.	0	10	Sums under 10s.	11	1
Mrs. Clapham	1	0	Lieut. Brooks	1	0			
Lady S. Archibald	1	0	G. E. Sloper, Esq.	1	0			
Colonel and Mrs. Clarke	1	0	W. R. St. B. Baker, Esq.	0	10			
Mrs. Jackson	1	0	J. E. G. Bagshawe, Esq. (2 yrs)	2	0			
Miss Lowe	1	0	The Misses Morrison					
Miss Hill (the late), per J. H.			T. Gibson, Esq., and Mrs.	0	15			
Hill	1	0	Gibson	0	10			
Rev. Walker King	0	10	Mrs. Culling Hanbury	5	0			
W. T. Paton, Esq.	0	10	C. W. Dixon, Esq.	0	10			

**Alliance House, 7 Adam Street, Strand, London, W.C.**

\* \* Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.



May 2, 1892.]

# Evangelical Christendom.

MAY 1892.

CONTENTS:	
	PAGE
MONTHLY NOTES .. .. .	125
SKETCHES .. .. .	129
FOREIGN INTELLIGENCE:—	
France .. .. .	130
Germany .. .. .	132
Italy .. .. .	134
India .. .. .	136
China .. .. .	137
Japan .. .. .	138
Notes from the Continent .. .. .	139
The Age of Missions .. .. .	141
The Opium Question .. .. .	142
MISSIONARY NOTES .. .. .	144
EVANGELICAL ALLIANCE:—	
May Conventions .. .. .	148
Proceedings of Council .. .. .	148
Deputation Work .. .. .	148
The Universal Week of Prayer .. .. .	150
The Late Rev. Principal Cairns .. .. .	151
Devonport Branch .. .. .	152
Irish Branch .. .. .	152
Religious Liberty in Madeira .. .. .	155
Quarterly Conference for Spiritual Edification .. .. .	156
Contributions .. .. .	156

## MONTHLY NOTES.

The outspoken language of Archdeacon Sinclair at St. Paul's, in his courageous protest against the High Church attitude towards Nonconformity, is applauded and re-echoed by his brother Archdeacon of Westminster, who in writing in the *Review of the Churches*, expresses himself thus: "All honour to the Archdeacon of London for speaking out on this subject. He has won the warm recognition of the Nonconformists, and of many truly Christian and large-hearted Churchmen, who can never forget the immense debt which England and her liberties owe to men who were true saints, though they were Puritans and Dissenters. Nor is it less honourable to him to have earned the abuse of 'those unknown voices which bellow in the shade, and swell the language of falsehood and hate' in the virulent columns of some professedly religious papers. That is the tribute paid to all who, fearing men little because they fear God much, speak out the truth that is in them, and strike out against the most dangerous currents of popular 'orthodoxy.'"

Archdeacon Farrar goes on forcibly to expose the lengths to which the Ritualist party have of late gone as contrasted with their leaders of the last generation. "Our Ritualist brethren have left not only Hooker and Andrewes and Jeremy Taylor, but even Laud, Pusey, and Keble far behind them. If the Anglican Church be truly represented by the doctrines preached and the ritual adopted at scores of churches, and if none are to be left among us who repudiate such views and practices, and refuse to turn their back on the doctrines of the Reformation, the Anglican Church will soon differ from the Roman in scarcely any particular except the partial rejection of the doctrine of Papal Infallibility." These are strong words, but we cannot say that they are not deserved by those at least who are swimming with the tide of Ritualism. Happily, the Evangelical

clergy and laity still hold fast to the Articles, which Archdeacon Farrar might well value more than he does, and so long as they do, they have the best claim to be considered the true representatives of the Church of England.

---

A Reunion Conference to meet at Grindelwald in the first week of July, is being arranged by the Editor of the *Review of the Churches*, and already names are published, which show that those who will take part in it differ much, both in ecclesiastical position and in doctrinal views. The names of Bishop Boyd Carpenter, Archdeacon Farrar, Canon Body, Dr. Parker, Dr. Clifford, Mr. Horton, Mr. Hugh Price Hughes, speak for themselves as to this diversity. But as "with the exception of the day given up to the Reunion discussion in the middle of the month, the mornings and afternoons will be entirely devoted to mountain-climbing," it would appear that recreation rather than work is the object of what is called a "unique holiday for Ministers and Christian workers." We wish well to every effort to bring Christians together, and make them feel ashamed of their ecclesiastical walls of separation, but it may not be amiss to remark that little hope can be entertained of such a Conference as this really promoting the cause of Christian union if care be not taken that the basis is distinctly evangelical, and that those whom it seeks to unite hold fundamental truth. The truth of God, as contained in His Holy Word, brought home to the heart by the power of His Holy Spirit, is the only basis of real Christian union. Without this, men of different ecclesiastical views may be "roped" together, as mountaineers are roped together to climb a mountain or to cross a glacier; but even this is an operation fraught with danger to the entire party, if care be not taken to see that no one member of it is incompetent or inexperienced in mountain climbing, and that the rope is sound. The guides at Grindelwald may perhaps be able to teach the Conference some valuable lessons on this subject.

---

In an article in the *Sunday Magazine*, Archdeacon Farrar demurs to the statement that Spurgeon was the greatest preacher of the age, but admits that he was "a most sincere Christian, a truly good man, and one who sought his best inspirations in his Bible and on his knees" but "his theology was two centuries behind the age." We think that the Archdeacon has understated his case; Spurgeon's theology was eighteen centuries behind the age. Any one who seeks "his best inspirations in his Bible and on his knees," must of necessity be brought back to the theology of the first century, as we get it from the sayings and writings of our Lord Himself and His Apostles. Its great age, however, is no disadvantage. Such theology is immeasurably in advance both in truth and depth, to the one-sided humanitarianism which passes current for theology in this self-satisfied and self-opiniated Nineteenth Century.

---

We read in the *Record* that "a large number of Nonconformist ministers of Ulster will visit England and Scotland for the purpose of explaining and enforcing the objections of Ulster to Home Rule." The *Record* adds somewhat sarcastically: "We cannot be very hopeful of their success, for too many leaders of English Nonconformity still insist that their Irish brethren know nothing about their own affairs." With the political aspect of this question we have no wish to meddle, but it has a religious aspect which concerns all Christians. If all the Protestant ministers of Ireland, though differing much amongst themselves on political matters, are practically unanimous upon a point which they believe deeply affects the cause of religion, as well as that of their liberties, it is surely a

Christian duty for their brethren in England, Scotland, and Wales to respect their convictions, and at least give them a hearing. We trust that they may be received and heard with all Christian courtesy and kindness.

It is sad to see the two Oxford Professors—Driver and Cheyne—throwing all the weight of their learning and Hebrew scholarship into the scale of that revolutionary criticism of the Old Testament which has of late been imported from Holland and Germany. Happily there are amongst us not a few Hebrew and Biblical scholars who altogether refuse to accept this so-called “Higher Criticism,” and who are amazed at the lengths to which these conjectural theories are being carried. There is an interesting article in the *Thinker* for April by the Rev. G. H. Gwilliam, of Hertford College, Oxford, in which he exposes the thoroughly rationalistic standpoint of Mr. Cheyne’s criticism—“Read his ‘Hallowing of Criticism.’ Does he admit any supernatural workings? He seems to me to avoid or else to rationalize every account of a miracle. He says that no one can believe that Elijah was really fed by birds; it is a poetical way of declaring that God would never let His servant starve. In describing the story of the Ascension of Elijah, he plays, indeed, with words; but they import no more than that Elijah was killed in a thunderstorm.”

Such an attitude of mind as this towards the miracles of Scripture is anything but a fitting qualification for the exercise of impartial judgment in matters of Biblical criticism. To approach Scripture with avowed prejudice against the supernatural, which is surely the chief feature of its teaching, tends rather to the profanation than to the hallowing of criticism. Kuenen and Wellhausen, and other German writers whose theories are now being introduced into England, are notoriously rejecters of the supernatural; but it has been hitherto hoped that clergymen of the Church of England, holding such responsible positions as University Professors, would at least remember that at their ordination they solemnly asserted that they “unfeignedly believed all the Canonical Scriptures of the Old and New Testament.” It is not easy to reconcile such a declaration with the treatment that these critics accord to the Old Testament, for they would have us to look upon it in much the same light as that in which Protestants regard the mediæval forgeries by means of which the Papacy attained its power.

It is curious to observe the change that is coming over the public mind with regard to the life and work of the late Cardinal Newman. His Roman Catholic admirers seem to have thought that they would easily have carried Oxford with them in their wish to do honour to his memory by erecting a statue to him in the High Street; but the opposition they encountered from many Professors and Heads of Colleges was more than they anticipated, and brought the scheme to an end. The junior members of the University also showed, when the subject was debated at the Union, that the majority of those present were opposed to the erection of the statue. But the war is being further carried into the enemy’s camp by Dr. Abbott, who has just published two bulky volumes criticising Newman’s life and writings, and giving a very different view of him from that which he gives of himself in the *Apologia*. The *Christian World* in reviewing this book says: “His contention is that Newman’s religion was essentially one of fear, that he had no proper conception of the Divine character, nor of love, nor of faith; and that his views of life were pessimistic and despairing.”

It is no doubt well that the weak points of Newman should be exposed, but on the other hand it may be doubted if Dr. Abbott is altogether the right man to sit in judgment on him. If Newman errs in one direction, Dr. Abbott does in another. If Newman was the slave of superstition, Dr. Abbott has been well described by Provost Salmon in his "Introduction to the New Testament" as "a critic who cannot divest himself of the anti-supernaturalist feelings of the Nineteenth Century." The evil of Romanism—that subtle influence before which Newman fell—needs something more to expose it than the acute logic of a rationalist. As our Lord met and defeated the great enemy by a constant appeal to "it is written," so must Romanism be met if it is to be seriously encountered. Dr. Abbott may do good service in exposing the weak points in Newman's armour, but the weapon which will alone penetrate so as to give victory in the combat with Rome, or Rome's representative, is "the sword of the Spirit, which is the Word of God."

---

It is reported that after many years of diligent preparation the Revised Version of the German Bible has at last been completed. We hope that it may tend to assist Bible study in Germany as much as our Revised Version has done at home. For this, without doubt, is the great value of our Revised Version that it is an aid to Bible study. Not that it is to be desired that it should ever supersede the Authorised Version, especially in public reading; but it affords the ordinary Bible reader, who may not be acquainted with the original languages of Scripture, the means of knowing some of the nicer shades of meaning, and accuracies of expression of the original, which hitherto have been only known to the Greek or Hebrew student. It is not too much to say that the Revised Version is in many respects the best commentary one can use in endeavouring to understand a difficult passage. We hope that the Germans will be able to say as much for their Revised Version.

---

We are glad to hear that the exchange of pulpits in Liverpool between a Baptist minister and a Unitarian, of which we spoke last month, is going to be brought before the Council of the Baptist Union at their approaching meeting by the Rev. F. B. Meyer and the Rev. Charles Williams, who will move and second a resolution virtually condemning such a denial of fundamental truth. Mr. Meyer appeals for the prayers of Christians with regard to this crisis in the history of the Baptist Union in words which we trust will draw forth the prayers of many. "The prayers of all who love the truth are earnestly asked that the Head of the Church may graciously overrule and guide a matter which He has laid on my heart to do, though both heart and flesh shrink from the doing of it." We commend this matter earnestly to the prayers of God's people. Mr. Meyer's stand for the truth of God deserves the sympathy of all "who love the Lord Jesus Christ in sincerity."

---

Death has lately added one more name to the list of distinguished ministers of the Gospel who have this year been taken from us. Dr. Allon, of Islington, was the other day suddenly called to his rest. In him we lose an early member and warm friend of the Evangelical Alliance, and his large and much-attached congregation lose a much-beloved and respected pastor. Three such vacant pulpits as those of Charles Spurgeon, Donald Fraser, and Henry Allon, should call forth much prayer that they may be filled by men of like stamp, and that the removal of such honoured workers for God may not be detrimental to His work.

## SEEKERS.

CONVICTION of sin and need is of the utmost importance, for without it men will not yield to Christ. As a rule men live without conviction of sin—that is, without such consciousness of sin as troubles them and makes them feel their need of deliverance. Almost all the influences that men come in contact with militate against such conviction. The simple fact that all the world are in the same boat with us, tends to exclude conviction; whatever evils may be involved in the fact that we are sinners, are made bearable by the fact that there are so many millions at least as bad as we are. The conviction that troubles men is a conviction that isolates them, and fixes their attention upon their own sinfulness and personal accountability. When men are thus awakened, it is desirable that they should be brought to commit themselves, there and then, and let it be made public that they seek salvation. There are those who may succeed in carrying their convictions to their own room, and there, in communion with the Father of Spirits, may obtain a saving interest in Christ. But in the majority of instances, the conviction caused by the preached word will begin to leave the man as soon as he begins to breathe the outside atmosphere, as soon, especially, as he gets into communication with worldly people. Earnest evangelists, wise in winning souls, have found it necessary to urge convicted or half-convicted persons to do something by which they may secure the advantage obtained and go on to complete salvation. Men are asked to stand up, hold up their hands, come forward, in some way to indicate their sense of need; or they are asked to stay behind and be spoken to, or go into the vestry with the same object. Men cannot be trusted with their convictions; they know not the power and guile of the adversary, and before they know it will have surrendered them. In the parable of the Sower our Lord points out this danger. So that it is felt to be a matter of congratulation, when men are enabled to take an overt step of some kind, by which they declare their wish to be saved. According to the difficulty of securing this result, is the joy of the preacher when he obtains it. And now arises a new danger. The preacher may leap to the conclusion that the seeker has actually crossed the Rubicon when he thus comes out as a seeker. It is possible that in some extraordinary instance it is really

so. A man has given up everything else previously, and has failed to obtain peace because of his unwillingness to take this stand, and in such a case he breaks the last barrier when he stands up or comes forward, and enters at once into the realisation of God's love. But commonly it is very different; self has been wounded, but by no means fatally. A man has shrunk from this ordeal, and when he has found courage to go through with it, there is a danger of his resting in it; a danger of his mistaking the feeling of satisfaction that naturally follows the performance of an unpleasant task, for the peace which betokens forgiveness. And there is danger that the preacher may be similarly beguiled, and accept of the man's declaration of peace as evidence of his acceptance with God. God delighteth in mercy and is most willing to receive returning prodigals; but if they stop short of full surrender, and are content with an ungrounded peace, he cannot receive them; the prodigal instead of coming home comes a little nearer only. It is very important that much pain should be taken to hinder the seeker from resting short of full surrender. Some fail to give this specific instruction. We knew of one, years ago, who in a meeting induced twelve persons to come forward as seekers of salvation, and who persuaded himself that they had all really turned to the Lord; but after a twelvemonth only one of the twelve was making a religious profession. Even when the utmost pains have been taken, and when the individual gives every token of having passed from darkness to light, there is danger of his falling gradually into the idea that his salvation is a foregone conclusion, a thing finally settled, and thus insensibly he slides into the habit of trusting in the change wrought in him, instead of trusting in Jesus. The change wrought by the Spirit is specially a change in the mind's attitude; it is a looking to Jesus for everything instead of looking to one's self; but the convert is in danger of imagining that the change means that whereas formerly there was no good thing in us, now there is good in us, something we can rely on. This is directly contrary to true faith which is faith in Christ. Self is displaced that Christ may be at the helm.

The essence of true repentance is in the recognition of our unreliableness; we can no longer look within for wisdom, righteousness, holiness and power over sin; we look



to Christ for these and all things. This the Christian goes on doing for ever. His springs are always in Christ. He lives by the faith of the Son of God. Not I, but Christ liveth in me.

When the convert has the love of God shed abroad in his heart for the first time, there is a joy made very intense by the contrast with his previous darkness and wretchedness. Every day that removes him from that bright hour, diminishes the strength of that contrast. This is in the nature of things, and does not prove that he

is backsliding. A man buried in a mine and exhumed, has a rapturous sense of deliverance; the entire country rejoices over him and the Queen sends a message of congratulation. But she does not go on sending him messages; the public soon forget about him; and the vivid sense of his great deliverance begins to pale somewhat. All this is perfectly natural. We cannot be living in the past. The convert must make up for the fading impressions of the past, by daily coming to Christ for daily quickening, daily manna.—G. B.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, April 16, 1892.

"The *Now* is an atom of sand,  
And the *Near* is a perishing clod;  
But *Afar* is as Faëry Land,—  
And *Beyond* is the bosom of God! . . .  
For time, as it is, cannot stay;  
Nor again as it was, can it be;  
Disappearing and passing away,  
Are the world, and the ages, and we!"

THESE lines are said to be some of the last written by Lord Lytton, the late English Ambassador in Paris, and found on his table in his room after his death—a touching commentary on the unsatisfying nature of all earthly grandeur, position, wealth, honours, and the experience of one who knew them well. And yet men are prone to grasp them at whatever cost, rejecting the substance of happiness through ignorance and unbelief, and clutching at the shadow. If we look back or forward the too real phantom of Anarchism rises terrific. It is almost impossible, as the dates recall the past, not to refer to the tremendous events of which, after a hundred years, we are reaping the harvest, partly (or principally) that of unwonted liberty; but the throes of the earthquake are still felt, and the dynamite phase of this yet unfinished revolution are none of its least unsettling symptoms. Explosion after explosion, making night hideous to magistrates who have been called to condemn the unruly, and to all who surround their dwellings, point to a fearful future, paralysing pro-

gress in all peaceful arts, and trustful prosperity.

Among, perhaps, the most frightful reminiscences brought lately to our mind, is the account, given by one of themselves, of the few last nights in prison, of the *Giroudins*, and how these "best patriots of the time" spent their mid-night hours in the dark dismal vaults of the Conciergerie, where penetrate neither light nor consolation. Not being able to get rid of the imminent spectacle of death, they tried to turn it into a play, and of the revolutionary tribunal, and of the guillotine, made the strangest parodies. . . . They improvised and played weird dramas, the subject of which was their destiny, and the revolution. Of this wrote one of them (Rioffe): "We trifled and sported in the very jaws of death, and by a sort of prophetic drama held forth truth, surrounded as we were by spies and executioners."

All this has been vividly brought to our mind of late by the daring performance in the Alcazar, now a Parisian café-concert, by actors of more or less stage repute, of three dramas—"Jesus," "The Passion of Jesus," and "The Christ," in which the crucifixion, &c., is performed—not in the way of scorn, but to draw the public, and gain money. Some leading Roman Catholic ecclesiastics for a time seemed to approve of this resuscitation of mediæval mysteries—albeit vastly different—so far as to offer to hire conditionally the place for the spiritual improvement of their flock

The Lutheran paper seems to touch the mark when it says: "The greatest calamity to Christianity is to enjoy the favours of fashion. If the world would fain busy itself with Christianity let it be in the way of persecution. Christianity is well able to defend itself; it is powerless only when flowers are showered upon it, and it becomes a plaything for the sceptical and for worn-out worldlings." Ah! but where are those churches whose godly life in Christ Jesus necessarily brings persecution? Conformity with the world and swimming with the stream has too widely diluted the "salt of the earth," and it has lost its very self in the stream.

We believe that what serious men and women in France are waiting for, are consistent Christians who will follow Christ in reality; who will resist the world's ways in all things; who will live simply, deny themselves to save the poor world; give their talents, time, fortune, ease,—lay down their lives at the feet of the Crucified One to rescue the perishing. Wherever this is done souls are attracted, the Pharisees of all creeds clamour, hell persecutes, the Lord blesses, the Church is revived. We have known Roman Catholics and half-enlightened sceptics rush towards a glimmer of Protestant light, but seeing much intellect, without the concurrent warmth of love that sacrifices self, and ease, and comfort, and conformity to fashion, have turned away sorrowing; the salt had lost its savour and they trod it under foot! God help them!

Henri Lasserre, whose translation of the four Gospels had such a large circulation with the Pope's approbation, and subsequently saw this approbation withdrawn, is about to republish the book. Courage it needs when the book is in the Index, and the author is a serious Catholic! But this courage he has, for he believes it is the Lord's absolute and gracious will that His Word shall be read by all. He is a man of prayer, of faith, of enlightened mind. What he appreciates are Christians who practice the Lord's commands, whatever name they bear. Stiff doctrine with worldly conformity he abhors. He is treading a blessed path. Pray for him, brethren! He has found Christians who, he acknowledges, "have the reaction of life, true life, against vain form."

It is, perhaps, little known what an influx of Jews the Russian and Corfu edicts of expulsion have sent into Paris. The hospitable Jewish institutions were over-

flowed and overtaxed; it was the time for Christians, in whose hearts love to Israel for the father's sake burns bright, to do what they could. One of these writes: "We went to visit among them, and penetrating into a dark, narrow street, clambered up the stair of a house built in perhaps the fourteenth century. Once it belonged to the *noblesse*, but now the most abject and poverty-stricken find an abode there. In numerous small rooms, absolutely unfurnished, except by a few sacks of straw and the dilapidated things they had managed to rescue from the clutches of their enemies in the Caucasus, we found crowds of starved and exhausted men, women, and children. The chief spokesman was a venerable, intelligent Hebrew, who answered all our questions with readiness—'I am a tailor, a law-abiding subject in Ekaterineda for twenty years. With a few days' notice I was commanded to leave the town where all my eleven children were born, and not being able to dispose of my property in so short a time, I was informed by officials, who had no other name for me but that of "son of a dog," that I must either accept the Christian faith by baptism, or to be expelled stage by stage, and to have all my goods confiscated. Seeing that nothing could revoke this merciless injunction, we took as much as we could carry, and left all the rest behind. After tremendous sufferings, we were picked up at Marseilles by a cattle waggon and brought to Paris. What I shall do with my famishing children only God knows!' Another broke out: 'On hearing the relentless edicts, we assembled in the Synagogue to read the Psalms of David (a custom when calamities are impending), pleading with the Lord to counteract the machination of the foe. The head official of the city was seriously ill, and he concluded that the Jews' special day of prayer was for no other purpose than to draw down the wrath of the Almighty upon himself! No expostulation could remove this idea, and the lamentable events which followed were simply appalling.'"

The missionary who reports these facts, works in the Paris Mission to the Jews, founded in 1887 by the ladies, Law and Palmer; they seem to have an efficient staff (though small) of workers, with a free dispensary. Jews and Gentiles have been brought to Christ. The opportunities are remarkable; we have room but for one instance out of many. "Four hours in-

tensely interesting presentation of the Gospel in conversation and discussion, at the Circumcision Feast of the first-born son of a frequent attendant of the Mission Hall. 'I hope you will pardon my former blind prejudice against you,' said one, at the close, and the host exhibited a well-worn New Testament. Most of them promised to come to the Hall." The seat of this interesting mission is at No. 21 Quai aux Fleurs.

The Romish Church is stirring; Père Didon has held marvellous multitudes by his Lent lectures in the crammed and jammed Madeline.

The Minister of War has ordered that none but military men shall be admitted into the reading rooms open to soldiers, and no propaganda allowed. This will, it is feared, tell against the Protestant halls open to them. Much wisdom is called for.

Some Pastors are holding Conferences, and even answering agitators in public, gaining thereby much praise from the quiet and well-disposed in provincial towns.

The question of the presentation of candidates by the Reformed Church to the Government for three vacant professorships at the faculty of Montauban is, strange to say, a matter of great contention among the Protestant leaders; six candidates are ready, only one of whom is a Rationalist; it is supposed that three Evangelical men will be presented. Unending columns in the Protestant papers are filled with this strife, each having their favoured ones!

The Paris City Mission auxiliary helps to various Pastors and Evangelical special efforts, met lately in Paris; its ten missionaries visit as in London, and report progress. One is

devoted to the 10,000 English; he is under the direction of the English clergy.

A society, small in its beginnings, but of immense import, has successfully finished its first year. It is for the succour of unprotected children. It rescued fourteen. In Paris 200,000 children frequent schools, but 20,000 are "street urchins" without other education than they pick up among things unnameable, and fellow creatures chiefly without God and without hope in the world. One of these fatally abandoned youths, grown up, was executed for murder at twenty-one, the other day; he seems to have heard for the first time from the attendant priest the story of Our Lord's forgiveness of the penitent thief, and his last words firmly spoken to the people were those of a true penitent trusting in God's mercy through Christ! It is remarkable how this is discussed in the daily press, his words being correctly given. Mocked at by some, approved by others.

A new Baptist paper, *Le Chrétien*, is issued in Paris every two months. The *Signal* is reappearing.

The list of venerated brethren who have "gone home" lately is large; Baptiste Couve, of Bordeaux, whose whole life was laid out for promoting the Gospel; Jules Bonnet, the diligent and pious historian of reformers; Louis Bonnet, at eighty-seven, a most appreciated author of devotional works and of a Commentary; General de Berkheim, a venerated officer in the Lutheran Church; Pastor Vuillet (of Lausanne) who in years gone by was director of the Normal School for Evangelists in Paris, and others of less note among men, though known in Heaven.

The annual meetings of religious societies will take place the first week in May.

## GERMANY.

[From our own Correspondent.]

Berlin, April 16, 1892.

SINCE my last letter a great change in our public affairs has taken place; and I mention it in this letter because the whole transaction is closely connected with religious questions. The Bill on Public Schools has been withdrawn—these few words say all. Everybody who is acquainted with the state of things in Germany knew beforehand that it is next to impossible to obtain a reasonable school-law in Germany. All the Ministers who

tried failed, and this failure does not lay in their persons but in the nature of things. We have very few believing Dissenters in Germany. Our position is, therefore, very different from that in England. We need not be afraid to have our public schools denominational. A clause in the new Bill provided that Dissenters can be dispensed from the religious instruction, if they prove that sufficient religious teaching is otherwise given to their children, fully suffices to prevent any infringement of the right of conscience. But we have

a strong Roman Catholic minority—and they have equal rights with the Protestants. Therefore, whenever the State finds it necessary to keep the Church of Rome in check, these same coercive measures are also applied to the Protestant Church. This was the great injustice of the Falk laws of 1873, and they had gradually to be given up again. Even so, when a School Bill is proposed, it will either be favourable or unfavourable to the churches. In the first case, the Protestants who love their Church, cannot wish it; in the second case, it will also be favourable to the Roman Catholics. What is to be done in this serious dilemma? The Church of Rome has a powerful representation in Parliament—a well organised party, which, though it has not the majority in the House, yet knows how to use its influence by throwing itself in the balance on the one or the other side. On the Protestant side only the bulk of the Conservative party stands up for the right of the Church. The National Liberals, and still more, the advanced Liberals, are indifferent, if not hostile to Christianity. A law passed with their consent would not alone be distasteful to Roman Catholics, but, in truth, be more hurtful still to the Protestant Church. It would mean secular instruction, and the well-organised Church of Rome would best be able to meet this difficulty with their numerous clergy, educated to strict obedience. The believing Protestants, at least the majority of them, thought that under these circumstances it would be better to have a law favourable to the Churches, even if the Church of Rome also gathers some benefits from it. Count Zedlitz undertook this course. With all the energy of his character, with utter disregard for his own person, with warm love for his own Church but with the generous wish to recognise also the rights of others, he proposed the Bill, which, on the whole, found the warm support of Christians, but also roused a real storm of opposition from all those who do not wish to see the principle of Christian instruction legalised. A number of believing Protestants joined in the opposition from fear that the Church of Rome might be strengthened. The Bill had the majority in the House of Deputies; it might have been pressed, but the majority consisted of only the Conservative party and the Ultramon-

political drawbacks cannot be denied. Strong influences were brought to bear on the Emperor, and on March 18 he said to the Minister of Public Worship that he did not wish to have the Bill passed in that way. Count Zedlitz, of course, tendered his resignation. He is a thorough nobleman in the best sense of the word and a man of character. Even his violent opponents—for instance, the advanced Liberal press—cannot refrain from giving him a token of personal admiration. To see such a man retiring from public affairs in such a way is very sad, and to see the Crown giving way to public demonstrations also fills many hearts with misgivings. It is not probable that ever a Minister will venture on a School Bill again, as the Government will continue to regulate things practically as it has hitherto done. The Emperor carefully avoided to make a change of party in the Government. Count Caprivi, who also wished to leave, remains Chancellor of the Empire; but the post of Prime Minister of Prussia, which he also occupied, is given to Count Eulenburg, a decided Conservative. The new Minister for Public Worship, Dr. Bosse, is a decided and earnest Christian. In his first speech in the House of Lords he said that he was not ashamed of the Gospel of Christ. He also said that there could be no change of practice, as the denominational character of the schools was prescribed by the Constitution.

The German Parliament has been closed, and the Bills against the use of intoxicating liquors and against the social evil have not even been read a first time.

Among the attempts made to exercise more religious influence on the masses of our great cities, I must mention a plan now frequently adopted to divide large parishes between the different portions of the Church. In reformed congregations the principle of having several ministers with equal rights existed long ago. So it is at the cathedral here, which was Calvinist before the introduction of the Union. But in most churches, after the Lutheran principle, only one is *the* pastor, the others his assistants. This must hamper the activity of the other ministers. As they have no district parish they hesitate to make visits, thinking they might intrude into the sphere of one of their colleagues. It will, therefore, be a decided progress if now, when more ministers are appointed, each receives a geographical part of the

parish as his own. This, of course, does not curtail the right of the people to send for the pastor they like.

It is a hopeful sign of increasing religious earnestness among those who wish to serve the Lord, that conferences for the development of spiritual life are being held here and there. The Alliance conferences of the West German Branch—the next one will be at Siegen beginning of June—are in truth such. A very interesting one has for the first time been held at Bockenheim, near Frankfort-on-the-Maine, in February.

Countess Adeline Schimmelmänn, of whose evangelistic labours among the fishermen of the Baltic I spoke in a previous letter, has done an interesting work here lately. She happened to be here when the riots took place in the streets and the people cried "Bread, bread."

She went among the people and succeeded in gathering about sixty of these men round her. She hired a shop and gave them work by teaching them to carve wood. Before she left she could find places for almost all of them. These rough people, partly confirmed Social Democrats, were quite willing to be led by her. She moved among them the whole day, and exercised that influence which an educated lady of the upper classes easily has on men of the people. In England I have observed it often. Here it is almost the first case where it has been practically used in such a way. The men quietly listened to the morning prayers, but especially to the simple story of the Gospel told to them by the Countess in private conversation during the work. We trust that at least some of them have been truly brought to Christ and to a new life.

### ITALY.

PASTEUR ANDRÉ writes from Florence, March 28, 1892:—

"The Florentine Committee of the Evangelical Alliance has commissioned me to thank you officially for sending the £40 destined for the publication of the Florence Conference Report in Italian. The report will soon be ready, and we hope that it will contribute to the advancement of the reign of the Lord in Italy.

"For many reasons we have not believed it right to resume, this winter, the meetings in the Salvini Theatre; but we have had regularly our committee meetings, and several prayer meetings in the different churches. During Holy Week (April 11, 12, and 13) we shall have (D.V.) three evangelistic meetings, and I speak upon Jesus Christ as 'The Infallible Master,' 'The Redeemer,' 'The King of Kings.' Will our friends in England pray for God's blessing on these meetings, and ask for the help of the Holy Spirit."

#### THE SABBATH QUESTION.

The *Piccolo Messagere* has contained recently some interesting articles on this important subject. It says: At Turin, Milan, and Rome the newspapers have taken up the subject in good earnest. In Venice, the leading journal, the *Adriatico*, has a splendid article in its favour and which we publish below. In Bologna the matter is making great strides. We

reproduce here a manifesto which was freely placarded on the walls, and which was published under the auspices of a committee appointed for the purpose, and of which our colleague, Sig. Silva, is a member, and one who throws himself heart and soul into the movement. Special meetings have been held by him, and although obstacles have presented themselves when the question took a decidedly religious complexion, yet it was a general and undivided opinion that the question of one day of rest, when presented as a question regarded from a purely moral and physical standpoint, could not really be separated from the Bible, and Christianity, being essentially an integral part of it. The manifesto contains the following sentences: "The right of having one day for rest, from the moment that it was proclaimed by the first legislator, has been inserted in all codes of law from the earliest ages and to the advantage of all, without distinction of religion or politics, and to speak the truth it was practically admitted up to a time not so very far back. Only among our people has this universal privilege and duty remained a dead letter, and consequently there has been an abuse of labour and material expenditure in man, through his working on days which should have been given to repose, which has resulted in moral debasement, and a cruel destruction of the physical power of our

neighbours. To you citizens of Bologna, to your past and generous feelings, the commercial classes make an appeal, because by means of your influence and co-operation, by means of your procuring all that you can want and desire on the fair working days, you may leave a day of rest to those who so much need it, without inconvenience to yourselves."

The extract from the *Adriatico*, an exceedingly influential paper, published in Venice, is worth perusal, as showing the state of public opinion in Italy on this subject:—

"The institution of one day of rest affords undeniable advantages to the working classes, whether regarded from the point of view of health, morals, or economy. For such it restores power to forces exhausted by labour, and, therefore, it is a physical advantage. Power or force thus restored is applied with fresh vigour to work, and thus it becomes advantageous economically. It enables the workman to avail himself of the means of improving himself morally and intellectually, and this is an advantage not only for himself, but also for society at large. But although in theory the utility of this matter is universally admitted, yet when it is proposed to put it into practice grave difficulties arise; and there can be no doubt but that two questions at least must be faced. 1. Is it possible for *all* industries to have a *fixed* day of repose (as has been usual from long custom and religious motives the sabbath) per week? 2. Is it the legitimate province of the State to prescribe its observance?"

#### MISSION TO ITALIAN SOLDIERS.

Signor Capellini sends us a communication from which we make a few extracts: "This is the twentieth year of the Military Mission in Italy, and thanks to the Divine Providence, it has increased from a very small beginning, to a large and flourishing Church, with branch Churches in other cities. But the increase of members brings increase of wants, and our expenses are great. In Rome, where we have 900 members, the hall is lent to us by the Methodist Church, but we have to bear the other expenses. To meet all these expenses I have subscriptions and donations from friends who have been to Rome, and seen and valued the work from month to month. But there is a still greater obstacle waiting me. On September 1 the garrison of Rome will

be entirely changed. I was in hopes that for economy's sake the Government would have chosen regiments from cities nearer the capital and with my relations already formed with these men, I might have hoped for a full Church; but instead of that, the regiments are coming for Sicily, with strict orders to make no friendship with the people of Rome, on account of the socialist spirit abroad in the city. All this gives me great anxiety. I study the question—How can I reach these men? How can I convince them that I wish their spiritual well-being? And, whilst I was thinking, this thought came into my mind. If I could take a journey to Sicily before the regiments are moved! If I could make acquaintance with them in their present quarters! and then when they come to Rome I should only have to renew the acquaintance to invite them to the meetings, to refill the Church! Yes, this is the best means to adopt, but without funds I cannot do it. If now I have not enough for my needs from month to month, where can I get the large sum required for a journey to Sicily, accompanied as I must be by my colporteur. I have prayed and sought counsel from God, and now, in His name, I turn to those of my friends whom I know, and ask—Will you help me with funds? Help us, I pray you, for the sake of the Word of God, help us for the sake of that Evangelical Alliance which is so much shown in this Mission of common interest."

The Florentine Branch of the Evangelical Alliance has made a new departure with a view to promote fraternal intercourse. The members have determined to meet together socially once a month, and thus to enjoy closer Christian intercourse. The first gathering took place in one of those lovely spots on the Florentine hills, where Nature is only too well fitted to be the handmaid of grace.

A very interesting article has appeared in the *Evangelista*—"Italy Awakening." A paragraph therefrom runs thus: "In Italy, as in France, serious thinkers feel the need of a moral regeneration, and are looking the want in the face. Infidelity and unbelief have penetrated into the National schools; but men of reflection and wise counsels, such as Bonghi, for instance, are convinced of the necessity of a change. Young men, who twenty years ago turned their backs on the Church,

are now fathers of families, and see the necessity of a moral education for their children. I met the other day a son of Garibaldi on Dr. Burt's doorstep, who was wishing to put his sons under the care of someone who would give them Evangelical instruction and education. He said: 'I am not a Roman Catholic, nor am I an Evangelical. I make no profession of religion. But I have been in countries where Protestantism prevails, and know very well the kind of education which is given in those places. I wish that my sons should have a thorough training in right principles, a thorough moral training, and I shall not trouble myself about how much of the religious element you will mix up with it.' There is a reaction against the Papacy on the one hand, and anarchy on the other. May the Evangelical Church be ready to meet the need."

A paragraph was lately inserted in the *Italia Evangelica* describing a Gospel Conference in a Roman Catholic hall. It says: "I went to the hall where the subject of 'Biblical Studies' is discussed. I found myself on entering in a long corridor, and saw several priests standing conversing in groups, either with some of their brethren or else some members of the laity, though the latter were in the minority. The lecturer was a young cleric, and he addressed an audience of about forty persons, mostly belonging to the priesthood. The subject was 'Criticism, and the Fourth Gospel.' The lecture lasted an hour and a half. The lecturer proved conclusively that the writer was St. John, and set down the

date at about 80 or 100 of the Christian Era; and thought that, in all probability, the place where it was composed was Ephesus. What however, was very interesting to outsiders, was the generous way in which the speaker referred to the Protestant writers on the subject. . . . After having cited various apologetic works, which he very justly termed authoritative, he said: 'These writers are all Protestants, and we must admit that in the great struggle against Rationalism the Protestant theologians have been left alone in the breach, and it is to them that we owe it that the faith has not been destroyed, and through their efforts that it has conquered.'"

For a young priest thus to bear testimony to Protestant scholarship ability and victory over rationalistic error was not a small and insignificant fact, especially as at this Lenten season so many Romish pulpits are flinging broadcast contumely and abuse at the Evangelicals.

The Wesleyan Methodist Church has lost one of her most valued ministers, the Rev. Salvatore Ragghianti, ex - Father Gabriele of Viareggio. A memorial service was held at the Church de St. Anna di Palazzo, in Naples, which was attended not only by Evangelicals, but likewise by many Roman Catholics and Freethinkers who held him in very high estimation for his works' sake.

The bazaar (Waldensian) got up annually by ladies in Rome, interested in the evangelisation of their own country, has again this year been a pecuniary success.

K. F. D.

## INDIA.

### DR. PENTECOST'S MISSION.

AFTER nearly eighteen months' work, Dr. Pentecost has had to give up for a time, but many and urgent are the requests that he should return to labour in India, and he is giving such requests his serious consideration. If the last mission in Madras is any indication of the increasing blessing on this evangelist's labours, then it can truly be said that success is steadily attending his work, and growing interest accompanying it. Madras has never been stirred as it has been in the past five weeks, and India has seldom seen such a sight as to have a place of worship crowded an hour before the time, with hundreds having to go away. This was the case in

the large tent on Sunday. The audience has been steadily growing, and hundreds have had to stand through the entire service, while many have had to leave. The after-meeting has, if anything, been more remarkable. When the tent has been cleared there are still 400 or 500 people left to listen to a closing appeal. This is in itself remarkable in India, where a quarter of an hour is considered long enough for a sermon, and the heat is too great to admit of long services. Yet after Dr. Pentecost has preached for nearly an hour, and sometimes over, the attention does not flag, and when the invitation is given to come forward to seek for definite

blessing, day by day more have responded to it, till on the last Sunday but one, the commencement of the fifth week, sixty-seven came forward. Over 300 have testified to blessing received, and the ministers have good hope that the lasting results will be manifold. The Young Men's Christian Association undertakes to seek out the young men, and the Young Women's Christian Association is being organised to lay hold of the young women.

The accompanying account from a Native Christian paper speaks for itself:—

The most enthusiastic interest continues to be evinced by the public of Madras—Christian and non-Christian—in Dr. Pentecost's services. The very first question asked when one meets another is: "Have you heard Dr. Pentecost?" Never before has Madras been stirred to such a longing to hear the Gospel of Christ as during the past few weeks. The popularity of this servant of God, who has come in our midst, at considerable personal sacrifice, is evidenced by the crowds that flock to hear him evening after evening at the Esplanade. The audience is by no means confined to the religious set alone. It is thoroughly representative of all classes, and during the past few days in particular the meetings have been attended largely by those who do not care ordinarily to have anything to do with religion. "I must go and hear Dr. Pentecost," said a European gentleman who had never set foot in a church for the past five or six years, "I hear he has something to say worth listening to." What is most encouraging to

us is the appreciative audiences of educated Hindus that Dr. Pentecost has at his daily services. To those who know how very difficult it is to attract Hindus to purely religious meetings this is indeed a marvel. "What is it that you were struck with in Dr. Pentecost's address?" we asked a most cultured Hindu gentleman the other day, and he replied: "It is his earnestness more than his eloquence." There is something convincing in his utterances. As we said last week he does not appeal to the emotions in the least. He is no doubt eloquent, but there is nothing studied about his eloquence. It is spontaneous and is the outcome of his earnestness and zeal in the Master's cause. He can at times move the whole audience into tears if he likes, but he seldom takes advantage of his power to influence the emotional element. This is the very reason why we consider that the work he has done in our midst will be productive of lasting good. He is anything but a "revivalist" in the sense in which we generally understand that term. We are convinced that God has blessed mightily the work of His servant in this important city and we only regret that Dr. Pentecost's stay in Madras will soon come to an end. It would have been a glorious privilege if he had been induced to hold some special meetings for Native Christians, for we know that he takes a very great interest in our community and has been watching carefully its progress and growing influence; but it would have been selfish to deprive the other classes of the privilege of hearing him. We are glad, however, that the Madras Native Christian Association has arranged for a meeting at which Dr. Pentecost will specially address Native Christians.

## CHINA.

A most interesting letter from the Rev. Dr. Griffith John, of Hankow, the distinguished and devoted Missionary of the London Missionary Society, appears in a recent issue of the *Christian*. Hankow stands in the very heart of the Chinese Empire and is in touch with Hupeh and Hunan, the provinces in which the recent riots have broken out—riots instigated it will be remembered by Hunan publications. Griffith John speaks of these Hunan tracts and sheets as "foul and blasphemous beyond all description," and yet he says "there is much in the anti-Christian literature to encourage us—dire opposition is better than utter listlessness"—and he goes on to say: "In these publications some of our tracts are mentioned by name, and the points in the Christian creed most furiously attacked are the very points which are most prominently brought forward in our books. Our books teach the worship of the one true God in opposition to the worship of nature, of ancestors, and

of saints and heroes; and because of this the Christian religion is denounced as *reviling* the powers of nature, the ancestors of men, and all the great and the good of the nation. Our books teach the Divinity of Christ, and the duty of all men to believe on Him and worship Him; and because of this the Christian religion is denounced as violating the sacred rites, and breaking through the bounds of propriety. What they see clearly is this—namely, that Christianity strikes at the root of the present order of things, and that with its incoming old things must pass away, and all things become new; and for this vision of the future they are mainly indebted to the books and tracts which have been scattered over the face of Hunan."

The men of Hunan, Griffith John thinks, have more of strength and force of character than those of Hupeh; men brought to Christ amongst them are firm and resolute, while those opposed, like Saul of Tarsus, breathe "threatening and slaughter



against the disciples of the Lord." Griffith John writes at some length about the now notorious Chou Hau as "a man of high official rank and a scholar of no mean order." He gives a translation of one of his inflammatory tracts so far as its violent and foul language will permit, shows how he has come to know much about this man, relates how a Hunan convert has written to him about him asking that special prayer may be offered to God that, like another Paul, he may be converted and brought into the service of the Master, and how he, Griffith John, has had it laid upon his heart to pray for and write to Chou Hau. "Since October," he says, "this man has ever been in my thoughts. I find it almost impossible to kneel in prayer without offering up an earnest supplication on his behalf." During the Week of Prayer many a fervent petition was presented by the native converts on behalf of Chou Hau. Surely members of the Evangelical Alliance will note this, and, in this holy union of Universal Prayer formed among us, will unite in spirit with our friends, asking that this man, who has been "a blasphemer and a persecutor and injurious," may "obtain mercy" and be enabled for service under Christ Jesus our Lord.

Mr. Griffith John is well qualified to speak as few other men can upon the present position of Christian Missions and Missionaries in the Chinese Empire, and he says: "There is much in the present aspect of things to encourage us. It will

be found in due time that the trials of the past year were blessings in disguise. The atmosphere has been greatly cleared by the storm which raged in the valley for some months, and some formidable obstacles have been removed. We are indebted to the riots for some valuable provincial proclamations. Nothing could have been more satisfactory than the proclamation issued by H. E. Chang, the Viceroy of Hupeh and Hunan. Above all, we are indebted to the riots for the Imperial Edict issued in June last."

Of this Edict he speaks with great confidence, relating how it was obtained with difficulty, and may now be looked upon as one of the most important ever issued by the Central Government. "There it is," he says, "among the archives of the Empire, never to be dislodged. By it the people are made to know that the Christian religion has been received by express laws of the State into the class of lawful religions."

More than this: "It is reported that the Emperor himself is studying the English language. Is it not possible that the riots of last year have something to do with hastening on this most significant event? In any case, the fact is full of meaning. It may mean much to our work; it will in all probability mean a great deal to China."

The letter is full of good cheer, and should cause all the Christian friends of this great Empire to thank God and take courage.

## JAPAN.

[From an occasional Correspondent.]

THE important action of this Sixth General Assembly of "the Church of Christ in Japan," is summarily stated below. A fuller report may be sent you, showing the entire work of the Seven Missions co-operating with this first Christian body in Japan. The first Church was organised, March 10, 1872.

### THE SYNOD.

Synod met last December in the Sukiya-hashi Church, Tokyo (Rev. N. Tamura, pastor). The attendance was large and representative, over ninety members being present. The subjects discussed rightfully demanded long and earnest debate, but harmony prevailed and friendship and mutual confidences were

unimpaired. The following are some of the important conclusions reached:—

The Confession proposed by the committee and the proposition to take the Apostle's Creed alone as the Confession of the Church were both rejected, and a short, clear, thoroughly evangelical statement of fundamental Christian truth was adopted for the laity and clergy alike. The Constitution and Canons were freely amended, but no principle of polity was changed.

The name was altered, after repeated debates and much consideration. The word "Itchi" (United) was dropped and the official designation of the Church is now "Nippon Kirisuto Kyo-kwai."

Foreign Missionaries are earnestly requested to bring their letters and join

the Nippon Kirisuto Kyo-kwai. If unable to do so they may become advisory members of Presbytery if they "statedly co-operate in the work of the Church" and "sincerely accept the Constitution, Canons and Confession of Faith." It will be remembered that the General Assembly of the Presbyterian Church in the U.S.A. in 1887 exhorted its missionaries to take their letters and join the Japanese Church.

Questions connected with education, ministerial relief, the reorganisation of the Dendo Kyoku, and the readjustment of the boundaries of the Presbyteries were referred to committees which are to report at the next meeting of Synod.

#### THE CONFESSION OF FAITH.

The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin, and all who are one with him by faith are pardoned and accounted righteous, and faith in him working by love purifies the heart.

The Holy Spirit, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul; and with-

out His grace man, being dead in sins, cannot enter the Kingdom of God. By Him the prophets and apostles and holy men of old were inspired; and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining to faith and living.

From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving:—

I believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ His only Son Our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hades; the third day He rose from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body, and the life everlasting.—Amen.

#### NOTES FROM THE CONTINENT.

WE extract the following from a paper issued in April by the Evangelical Continental Society:—

Now that the work of Missions is so thoroughly engaging the attention of the Churches, we trust that the Continent of Europe will not be overlooked. Nowhere is there a more important field, none which, if well worked, would probably yield grander results. The Notes which follow show that in many directions there is urgent call for workers, and that everywhere the truth about Christ is needed.

The question with the Evangelical Continental Society is not the equipping and sending forth of missionaries to distant and untried regions, or to lands where the cost of living (for Europeans) is high. New labourers are needed in France and elsewhere, but the expense of maintaining them is small. Help is also needed to enable men already at work to enlarge their sphere of labour. Thus far the Society's funds are about on a level with those of last year, but then it must be borne in mind that that level had sunk

far below that of previous years, and further, the year began with a deficit of £74. We therefore ask our friends most earnestly to help us to end our year free from debt, and to respond to some of the pressing calls which at present we are compelled to leave unanswered.

FRANCE. — *Progress.* — Reports from France are of a cheering character, and such as to call for fresh efforts to bring men face to face with the truth as it is in Christ. God's work goes forward, but without exciting public attention. Among the poor and the lowly, miracles of Divine grace are wrought.

At *St. Quentin* the work of evangelisation steadily proceeds. Besides the regular place of worship there are three centres where services are held, and in each there is a Sunday-school.

In the mining district in the *Pas-de-Calais* the work has not extended so much as in some former years, but progress in the faith is manifest.

In the *Yonne and Nièvre* our agents speak hopefully. The priests are hard at

work, trying by all possible means to rescue their people from heresy, but with little success.

At *Vallan*, where meetings have been held for some time past, the gathering on March 23 numbered 250. Previous meetings had been much smaller, owing to the dreadful weather. The attendants on these occasions were the persons who always come, and on whom the truth has evidently made a deep impression.

The colporteurs of the *Geneva Evangelical Society* report well of their work in the *Charente*. One of them mentions a village where all the people except two or three families have left the Romish Church.

For some time past the village of *St. Aubin de Blaye* (*Gironde*) has been the scene of a remarkable movement. The bishop, for reasons of his own, withdrew the priest, and the people accordingly sought the help of a Protestant minister. At first the meetings were small, but they have gradually increased, until now the congregation numbers 300, and it may be said that some 600 persons are more or less attached to Protestantism. Hitherto he has had to live in a miserable cottage, but a chapel and house are being built, and the people, though all peasants (not necessarily poor, but generally most unwilling to give), have raised amongst themselves the astonishing sum of 5,000 francs (£200). The buildings are to be opened at Easter. The pastor says that this work at *St. Aubin* has wrought a complete religious revolution in the whole *arrondissement* of *Blaye*. No more important movement has occurred since the Reformation. Formerly at the fairs, when business was over, and the people had gathered in the cafés and inns, all the talk was about politics. Now the subject is religion. Everybody wants to know about the Protestants and their modes of worship, and about the pastor, or, as they call him, "The Protestant." Besides *St. Aubin*, meetings are held regularly in two other places at some distance, one of them *St. Ciers Lalande*, the *chef-lieu* of the district. Lectures have also been delivered in other places, and sometimes to as many as 500 persons at once. Surely this is a work which demands help—if only we had the funds. It is not a passing excitement, but, as the pastor says, we have numerous reasons to believe that God is working in the hearts of many.

ITALY.—It must be admitted that pro-

gress in Italy is not rapid. It is something, however, to be able to hold the ground already obtained, and this is being done. The agent of the British & Foreign Bible Society remarks on the singular fact that during the last year not a single work of philosophy, or literature, or history, not even an original novel or drama, has appeared south of the Alps. Whatever the reason, the fact shows great stagnation of mind. Happily, the sales of Bibles, &c., were never so large, and that in places where the evangelist has not yet been able to go. M. Meille says, "No book is so largely bought, or finds so many readers in Italy at present, as the Word of God."

CORSICA.—*Temperance Café*.—The work carried on by Miss Grant Brown and her friend, Miss D'Oyley, in this neglected island, is full of encouragement. A visit recently paid to *Bastelica*, a village of 3,000 inhabitants—the highest village in Corsica—resulted in the establishment of a temperance café. At *Corte*, a town in the interior, some opposition has been experienced, but there are souls there who seem to have been won for Christ, and who are determined to meet for worship. A second room has been secured outside the town, and there they meet in quiet. This place will now be under the care of a native evangelist, whose conversion is due to the instrumentality of Miss Grant Brown. He has received some special education for the work, and has already proved himself a true and undaunted worker.

SPAIN.—Here the work of rousing the feeling of individual responsibility is extremely difficult. Rome, whose age-long possession of the land still endures, "has made the way that leads to death as broad as possible." There is, however, a "light that lightens every man that cometh into the world," and so, in the midst of gross darkness, some souls are coming to know and enjoy the light. Thus in *Catalonia*, under the direction of Pastor Empaytas, several churches have been gathered, and of late a good deal of missionary work has been done. A number of places have been visited, and, generally speaking, the colporteurs and evangelists have been well received, although the priests have given abundant evidence of their hostility.

GERMANY.—We do not now often refer to Germany, but not because there is not a wide field waiting for cultivation there. Many faithful souls are at work, and are deserving of our sympathy.

Pastor Rohrbach, in Berlin, is doing good service at the two chapels which he has put up. Count Pückler with his St. Michael's Association, established in two large buildings, one in the north and the other in the south of the city, is trying to bring young and old among the neglected population to the knowledge and service of Christ. At the annual St. Michael's festival on September 29, as many as 2,300 persons were present. Count Pückler further testifies that in East Prussia are many little companies of people who meet to edify one another, much as the pietists in Wurtemberg do. In this way spiritual life is kept up and strengthened, in places where often the teachings of the regular clergy are very defective. In Frankfort-on-the-Maine, M. de Neufville has also a large establishment, with services of all kinds, and his experience shows that it is possible to get people together to hear the Gospel

without offering them the opportunity of smoking and drinking at the same time.

**RUSSIA AND THE STUNDISTS.**—A circular letter which the Secretary sent to the religious papers, urging prayer on behalf of our persecuted brethren in Russia, has awakened some interest. One would gladly do something for these sufferers, whose extermination the Russian Government seems determined to attempt. But no appeal or effort of ours would be of any use. All that can be done is to cry to the Lord of Hosts, and this, we trust, our friends will do. Should Stundism be abolished, we can see no hope for religion in Russia; and it is because of the power which it has exercised for good, and the change it has wrought in so many homes, that it is so violently and mercilessly persecuted by the supporters and defenders of the most corrupt of all churches—the Greek Church.

### THE AGE OF MISSIONS.

THE great characteristic of the present missionary age is this: *open doors*. The opportunity of all the ages seems concentrated in the last decade of the nineteenth century. Look where we will, with scarce one exception, we find that the walls of exclusion have fallen flat: we have only to enter and possess the land for Immanuel. If we come to France, we see a whole people singularly prepared for the Gospel; disgusted with clericalism, tired of superstition, impatient with papal despotism, they are a people without a religion, asking the vital questions which the Gospel only can answer. If we go into the land of the Inquisition, we find that the terrors and tortures no more affright disciples; Bibles are sold in public places, and even priests are purchasers, and the plain old Gospel of Paul can be freely preached and will be eagerly heard.

If we pass into Italy, there are thirty places of Protestant worship inside the walls of Rome, and Signor Arrighi suggests that within another decade the World's Evangelical Alliance may meet in St. Peter's and lodge its delegates in the palace of the Vatican. Some of the most thoroughly apostolic work of our time is now going on under Dr. Gray, Mr. Wall, Signor Capellini, and others like them, in the Eternal City. The Vaudois valleys

are no longer the hiding-place of a martyr Church from its foes; but the noble Waldensian evangelists are free to go everywhere and preach, and found churches of Christ.

If we cross the Mediterranean and go up the Valley of the Nile, we shall find the United Presbyterian Church Missions scattered like oases in the desert; and their mission stations, schools, and printing presses are transforming Egypt into the Garden of God. Further south we shall find the Great Lake stations on the east and the Livingstone Inland Missions on the west advancing toward the interior along the Congo, and reaching towards each other to clasp hands and form a continuous chain of stations.

In ten years Africa has taken a new position on the map of the world. It was in 1871 that Stanley found Livingstone at Ujiji, and as lately as 1877 he completed the transit of the great Congo Valley, and yet missions are following in the path of the explorer almost as rapidly as the explorer went from Zanzibar to Bawana! The history of the world may safely be challenged to present any other equally rapid and revolutionary changes with those which even five years past have revealed in the Dark Continent; and if the Church could be but roused to take in the situation, no one could foretell how amazing

might be the occupation of the world field. No pains ought to be spared to arouse the Church by voice and press to take up the work of God.

The three pertinent phrases that describe the grand work of missions are these: *open doors, rapid changes, great crises*. We are now entering the last decade of the nineteenth century; what may it not develop before its close! Think what the decade witnessed from 1851 to 1861! Japan, after 200 years of exclusion, opened in 1853-4 to the United States, and in 1858 to England; in that same year China throwing open doors before England and the United States; India becoming part of Victoria's dominions, Zenanas penetrated by a Christian woman; Italy laying foundations for her present freedom; Mexico, under Benito Juarez, casting down the adamant walls of a despotic papal system and offering a welcome to Protestant missionaries—and withal, in that same wonderful year, 1858, a world-wide revival!

Think what occurred in the second decade after, from 1871 to 1881! In 1871 Livingstone found by Stanley at Ujiji; in 1873 dying at Ilala; in 1874 buried at Westminster, and Stanley taking up his work and going on his 1,000 days' journey through equatorial Africa; the great missions of the East Lakes and West Congo establishing their mission chain now fast reaching its links across the Continent; while in India, in 1877-8, 60,000

people turned from idols to God, and 10,000 in one station, and that same year less than twenty persons gave more than 4,000,000 dollars to missions. "All these are but a part of His ways; but the thunder of His power who can understand!" What if God should arise in answer to prayer and shake terribly the earth! The Methodists have always been known as the artillerymen of the Church for their explosive ardour and fervour, and the cavalry of the Church for their dash and daring. Let them with their immense numbers lead God's host in an aggressive warfare against the powers of darkness! Let us be jealous, not of each other, but only of God's cause and Kingdom. Here is a world lying open, the walls are down, and Jericho waits to be taken for God. The Captain of the Lord's host is on the ground waiting to lead the host to victory. Come, ye artillerymen, mount your guns, load them to the muzzle, and let every shot strike! No random firing, no wooden guns, no work without definite aim. Come, ye cavalry raiders, and dash into the very heart of the enemy's country! Let us burn our bridges as we go, for God's trumpet never sounded a retreat. We must take up this war for the Lord as though we believed that He is with us, and that one with God is a majority. All at it, and always at it, and everywhere at it, until the flag of the Cross shall wave from sunrise to sunset and from equator to pole! —Dr. PIERSON, in *World-wide Missions*.

## THE OPIUM QUESTION.

### IS OPIUM A FEBRIFUGE?

Dr. MORISON, Medical Missionary at Rampore Bauleah, Bengal, now at home on furlough, has made the following remarks, arising out of an article in the *Times* of 21st March last:—

In Bengal, opium has been known and used for about 100 years, and that its cultivation was carried on in Orissa and Assam, as affirmed by Dr. Watts in his "Dictionary of the Economic Products of India," is evident. The stimulus to the cultivation of opium has ever been, as at present, the high price which the opium consumer is prepared to pay for it. But every population among whom the drug has been cultivated and manufactured has had to pay a heavy penalty in the form of the abuse of opium settling down on that com-

munity—degrading, impoverishing, and debilitating the whole district.

It was a knowledge of this blighting influence on a community, that called forth that noble utterance from the Governor of Bombay when pressed by the Imperial Government to permit the cultivation of the poppy in that Presidency: "On the ground of public morality, his Excellency the Governor in Council would strongly deprecate the granting of permission to cultivate the poppy in Scinde or any other part of the Presidency. It has already been tried in Gujerat, and the result was widespread corruption and demoralisation."

We have, thus, an easy and efficient explanation of the prevalence of the opium

habit in Orissa and Assam, showing that that prevalence has no relation whatever to the malarial climates of these districts. The fact that these districts were opium-cultivating centres, and have thus inherited the taste of opium eating, is the only rational explanation of the excessive consumption in these tracts of country. I have been informed by medical men, resident in the hilly tracts of Canton and other provinces in China, that the abuse of opium has spread over hill and plain; and in some hilly tracts, where malaria is not prevalent, the opium smoking is even more firmly rooted than in the adjoining plains.

Opium had the field almost all to itself in Bengal before the introduction of the "Out-still" system, so completely equipped and so thoroughly organised by the Government to carry spirituous liquors into every group of villages in Bengal. Yet when that masterpiece of temptation was introduced, drunkenness spread with such alarming rapidity that at the cry of the people themselves and by order of the House of Commons, the "Out-still" system was condemned, and the Government is now reverting to the Sudder or Central Distillery system; thus proving that it only required well organised temptation to induce the population of the malarial-tainted plains to become ardent drinkers of spirituous liquors. In face of these facts the geographico-ethnological theory regarding the use of opium as a febrifuge utterly breaks down. As a medical missionary at Rampore Bauleah in Bengal, I have treated from six to ten thousand patients annually during the last fifteen years, and although 80 per cent. suffered from malarial diseases I never yet heard one native hint that opium prevented fever. On the contrary, the opium eaters whom I knew, and who came to me for fever mixtures were peculiarly prone to fever and visceral derangements, for which the most valuable remedy is quinine, or the Government cinchona febrifuge.

Mr. Driberg, the Commissioner of Excise in Assam, boldly asserts that opium eating is not a vice but a necessity. But Dr. Russell, a medical expert, who was long in charge of a gaol in Assam, and a supporter of the opium traffic, writes: "The opium eater enjoys considerable immunity from malarious affections in the early stage, before the organic visceral changes are set up, and the general

shattering of constitution, results which prematurely break down the consumer of opium and render him an easy prey to diseases of every kind." Dr. Russell finds, from a series of exact observations among the large circulating population of the gaol, that "nearly four-fifths of the men of the plains who enter gaol are more or less addicted to the habit of opium eating, consuming from 5 grains to 180 grains of the drug daily. No work can be got out of a confirmed opium eater. He can digest nothing but light food, milk or soups. Eventually, after having been a source of infinite care, he perishes usually of a chest or bowel disorder, or perhaps from practical starvation from inability to digest any kind of food." This truthful description from the pen of an able medical officer of the Bengal Medical Service needs no comment. No anti-opium advocate has written anything more truly harrowing of the ravages of this vice.

We thus know how the habit was formed in Orissa and Assam, and the disastrous results that follow the use of this "harmless necessary of life," as well as the terrible penalty that these poor ryots pay in the form of inherited habits and customs of opium eating, which we have done much to foster and spread, but, alas! so little to cure or alleviate. Instead of being a simple innocent habit, it is the most commanding appetite that has ever enthralled the human will. Is it at all surprising, then, that this habit should be firmly rooted, widespread and enslaving, in these oft-quoted places—Orissa and Assam—more than in the other malarious districts of Bengal? The population of the present centres of Government opium cultivation are as demoralised as that of Assam and Orissa, but we do not see this from statistics, as the people rarely use licit opium, having the illicit always at hand.

If we turn our attention to Burmah and China, we find there that the rapidity with which the drug has spread over these fair regions of Asia is accounted for by two facts—viz., *contact and the absence of efficient social or religious restrictions* among these races. In China the course of the traffic can be traced from the maritime provinces inland, until new centres of cultivation and manufacture were established in the interior, infecting the whole Empire with a rapidity and thoroughness that seems amazing to us who live in conservative caste-bound India.

I was visiting one of our largest Scotch asylums a few weeks ago, and was asked about the opium habit by the distinguished head of the institution. He said he had recently a gentleman from the city under his care, who came of his own accord to be cured of the morphia habit which he had contracted by a medical adviser showing him how he could use the hypodermic syringe himself. The ailment for which he began the injections passed off, but he found himself a slave to the habit. He had tried again and again to break it off, but without success, until at length, of his own free will, he put himself absolutely under the care of this expert in mental disease. He locked him up in a "padded room," and did not let him out (although he raged and fumed all day long during three or four days for one syringeful of the drug) until he was perfectly cured. The gentleman went back to his house and business a free and happy man.

The writer in the *Times* of March 23 last declares that if opium is prohibited in India the people will take to bhang, or Ganja as we call it in Bengal. Perhaps he is not aware that the Government is pushing that drug just as much as opium, and that in every shop for the sale of opium the withered flowering branch of the *Canabis Indica* plant is stuck in the ball of opium as a sign-board on the roadside, telling the passer-by that these two alluring drugs are for sale on the premises. The bhang is making as many victims as the opium, perhaps more in some places. If the one is to be suppressed the other

must be so also. It is true that the plant grows wild in some districts, but the cultivated bhang, and that which alone the people buy, is, like opium, a Government monopoly, and therefore can be put down as easily. It is entirely a question of revenue.

As regards the medical aspects of the question, it might be enough to say that over 5,000 of the medical profession have declared the habit of opium smoking, or of opium eating, to be morally and physically debasing. But let me add to their testimony the opinion of the ablest pharmacologist in Great Britain and a man of European fame—Dr. Lander Brunton—on the abuse of opium, in his valuable book on Pharmacology. He writes: "When opium is first taken its action is to stimulate and afterwards depress; to remove this depression the individual takes another dose; a habit of taking the drug thus becomes established. The nervous system suffers, the mental powers become enfeebled, the moral faculties perverted, and there is inability to distinguish between truth and falsehood. Then the motor powers are attacked, the gait becomes shuffling and uncertain, and digestion is impaired."

We must therefore conclude in the words of the *Lancet*: "In the face of such facts as these, we confess that we can see but one way of escape from the difficulties which surround this question—that is, the legal restriction of opium to its use for purely medical purposes." This applies, of course, to our Indian Empire; but there must be added the cessation of the export of the drug to China and other countries.

---

## Missionary Notes.

---

**NORTH PACIFIC.**—Bishop Ridley sends us a striking instance of the triumph of the Gospel among the Kitkatlas, a tribe inhabiting an island called Laklan, one of a group of islands at the mouth of the Skeena River. Six years since, these people burnt down the church, destroyed their Bibles, and blasphemed the Saviour, and for a year afterwards no teacher was allowed to land on the island. On Tuesday, November 17th, the chief, Sheuksh, addressed all the adult males of the population, whom he had invited to his house (a huge building covering 3,600 feet), in a very remarkable speech, recounting how

he had formerly resisted the claims of the Gospel, and concluding, "I now give myself to God. Pray for me—pray, pray!" Whereupon "the whole company," the Bishop writes, "bowed their heads in silence until one of the earliest converts broke it in uttered words of earnest supplication." Other prayers and hymns followed for the space of seven hours and a-half."—*Church Missionary Intelligencer*.

**THE BASLE MISSIONARY SOCIETY.**—The statistics of the Society's last Report are, in bare outline: 50 principal and 318 out-stations; 133 European missionaries, 90 missionaries' wives, and only 2 single

ladies; 39 Native missionaries and pastors, with 699 other Native helpers; 10,500 scholars; and 23,338 Church members. The income from all sources was 1,150,235 francs (about £46,009), and the expenditure 1,173,883 francs (about £46,955). Of the deficit, 8,081 francs (£323) had been paid off by July last. C.M.S. collectors will be interested to hear that no less than £11,677 of the income was raised by subscriptions of a halfpenny a week. In India the Society's stations extend along the Malabar coast from Karwar in Kanara, to Palghat in Malabar, Mangalore, Oudapi, Cannanore and Calicut being the most important. Behind these, inland, there are two stations, Mercara and Anandpur, in the Native state of Coorg; two, Kaity and Kotaghéri, in the Nilgiri Hills; and five, of which Dharwar is the best known, in the Mahratta country.

NEW GUINEA.—The Rev. W. G. Lawes writes: "We have now fifty-three stations occupied—six (not counting one in West) English, and thirty South Sea Island missionaries, and in addition twenty New Guineans. The attendance at our schools has greatly increased, so that not less than 2,000 children are now in attendance. A church had just been formed in 1881, and numbered about ten; now we have in the Port Moresby district 375 church members, and about seventy-five in the other districts. In 1880 no portion of the Scriptures was printed in any language of South-east New Guinea; now we have one Gospel in one dialect, four in another, and the whole of the New Testament ready for the press. We had no college then, but we have one now with ten students and their wives. Missionary contributions have been begun, and the first 'May' meeting held at Port Moresby. Books have been printed in six different dialects, and all have readers. The change is greater than figures or pen and ink can describe, but in the next ten years it should be greater. 'According to your faith be it unto you.' The last fact of interest about New Guinea is that, notwithstanding two years of famine, the first May meeting has been held, and the following collection made, which stands unique in the annals of missions: Cash, £20 1s. 6d. 325 spears; 65 shell armlets; 92 bows; 180 arrows; besides shields, drums, shell necklaces, feather and other ornaments, sold for £20. Total, £40 1s. 6d."

MADAGASCAR.—A BLESSED REVIVAL. —Missionaries of the London Society at Antananarivo, Madagascar, write with

abounding joy of a work of grace which began early in May. Many influences were hostile to spiritual life, and a wave of worldliness had seemed to come over the people. But there had been a call for a series of meetings, and the result has been that there has been such an outpouring of God's Holy Spirit as has not been witnessed for more than twenty years. These meetings were attended by young men and young women, many of them connected with the higher schools, and there were audiences of from 600 to 1,000 people. An illustration of the radical nature of the change wrought in some is presented in the story of one who came privately to confess a great sin, and to make reparation. He would not confess his sin until after prayer, and then he acknowledged the stealing of some money. "If I could," he said, "I would do like Zaccheus—restore it four-fold; but I have not got the money. However, I can restore it two-fold, and here, therefore, are sixteen shillings." The missionaries say, "We can scarcely contain ourselves or sleep for joy."—*Missionary Herald*.

THE number of devoted missionaries recently taken from their earthly labours may surely be taken as a call to all heroic youths to buckle on the armour of light and fill their places.

PERCY EBENEZER COMBER, of the Baptist Mission on the Congo, passed away after only fifty hours illness, from African fever. Six years ago he left Regent's College for the Congo, and thus the last of the Comber family has completed the entire consecration, and has won the crown of faithfulness unto death. "His two brothers, his only sister, his own wife, and his brother's wife, have all died in the service of Christ in Africa.

JOHN HEWLETT, of the London Missionary Society, has been called away from his important work at Benares, where he was a tower of strength, long before reaching three score. One has written of him: "In Mr. Hewlett, the churches connected with the Society have lost a veteran missionary well worthy to be enrolled with those who have gone before. The suddenness of his death calls to mind the case of his predecessor, Mr. Sherring, whose work he has in so many ways carried forward. His arduous labours are bound up with the history of the London Mission in the North-West Provinces of India during the last thirty years, and his career has been a typical one. The work



in Benares, Mirzapore, and Almora, undermanned as the stations often have been, has been a long trial of faith and endurance; but all will agree that Mr. Hewlett was pre-eminent amongst his brethren in manly, earnest, persistent, and patient endeavour."

JAMES CALVERT, the hero of the marvellous Wesleyan Mission in the Fiji Islands, went out in 1838, and returned to rest a few years in England after completing a long term of service. One writes of him, in the Wesleyan Missionary: "No more honourable career, no purer character, no warmer Christian heart, or truer, manlier man, has a record among us. He was the very embodiment of an old and gracious type of Methodist—homely and amiable, fervent yet genial, shrewd but kindly—his honest English nature made radiant and beautiful by love

of God and man. For many years he has been among the best known and esteemed of missionaries. His work in Fiji belongs to one of the noblest chapters of missionary history. He was the last of the apostolic band by whose labours the Fiji islands were won for Christ; and in his later years, the memories of that heroic period, its perils and its triumphs, seemed to centre in him, and gather like a halo round his comely, venerable head." *Marvellous Mission!* What power but the Gospel of our Lord Jesus Christ could have wrought the blessed change it witnessed? When the missionaries first reached them, the Fijians were cannibals of the most pronounced type. At one of their orgies, one hundred human beings would be consumed. When Calvert left he could write: "Now there is not an avowed heathen left."

## Evangelical Alliance.

### MAY CONVERSAZIONE.

As already announced, the May Conversazione of the Evangelical Alliance will take place (D.V.) on Tuesday afternoon, May 17, at Regent's Park College, by permission of the Rev. Principal and Mrs. Angus, who have again kindly placed the rooms of the College at the disposal of the Council for the purpose. Opportunity will be afforded for social intercourse from four to half-past four o'clock in the dining-hall, when tea, coffee, and light refreshments will be served. At half-past four the company will assemble in the Library, under the presidency of Lord Kinnaird, one of the vice-presidents. The following brethren from abroad have been secured as speakers, and brief addresses will also be given by one or two others—the Rev. David Hill, on China; Pastor Pindor, on Evangelical Work among the Poles; the Rev. J. D. Kilburn, on Finland.

The Conversazione is usually attended by a large number of friends from various parts of the country and from other lands. It is earnestly desired that this season of Christian fellowship may prove to be an occasion of blessing to all who attend, and it is hoped that many friends of the Alliance may find it convenient to be present. Those residing in the country are specially requested to communicate with the Secretary of the Evangelical Alliance, 7 Adam Street, Strand, who will gladly send cards of invitation to any friends of Christian union.

### PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, April 21, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Dr. Matthews.

#### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. A. W. and Mrs. Robinson, West Derby, Liverpool.  
J. Roberts, Esq., West Derby, Liverpool.

C. F. Jackson, Esq., and Mrs. Jackson,  
West Derby, Liverpool.  
E. R. Pickmere, Esq., and Mrs. Pickmere,  
Stoneycroft, Liverpool.  
Mrs. Sedgwick, Birkenhead.  
Miss M. C. Crosbie, Birkenhead.  
Miss M. A. Lee, Birkenhead.  
Mrs. F. Bigland, Birkenhead.  
Miss G. Franks, Birkenhead.  
Miss M. Wulff, Birkenhead.  
H. N. Sullivan, Esq., Birkenhead.  
Miss L. Birkett, Birkenhead.  
Edward Quail, Esq., Birkenhead.  
Charles J. Procter, Esq., Birkenhead.  
Miss M. E. Bewahar, Birkenhead.  
Rev. W. Hodgson, Birkenhead.  
Miss Banda, West Kirby, Liverpool.  
Miss A. B. Cook, West Kirby, Liverpool.  
Thos. Lea, Esq., West Kirby, Liverpool.  
Hy. Lea, Esq., West Kirby, Liverpool.  
Wm. Dean, Esq., West Kirby, Liverpool.  
W. Lea, Esq., West Kirby, Liverpool.  
Dr. and Mrs. W. McAfee, West Kirby,  
Liverpool.  
Rev. P. M. Kirkland, West Kirby, Liver-  
pool.  
Mrs. Ockleshaw, West Kirby, Liverpool.  
Mrs. W. H. Taylor, West Kirby, Liverpool.  
Mr. Jno. L. Taylor, West Kirby, Liverpool.  
Jno. Fowler Shore, Esq., West Kirby,  
Liverpool.  
Jas. H. Knight, Esq., West Kirby, Liver-  
pool.  
Mr. Robt. Davies, West Kirby, Liverpool.  
Mrs. J. C. Mulliner, Birkenhead.  
Jno. Jack, Esq., Liverpool.  
Mrs. A. M. Pike, Liverpool.  
Rev. Dr. G. Johnstone, Liverpool.  
Chas. Rhymer, Esq., Liverpool.  
A. G. Mulliner, Esq., Liverpool.  
Pastor G. Krüsmann, Liverpool.  
J. D. Barry, Esq., and Mrs. Barry, Liver-  
pool.  
Miss A. M. Baker, Liverpool.  
Mrs. Anderson, Charlton, S.E.  
Mrs. Palmer, Plumstead.  
Miss Kennedy, Woolwich.  
Miss M. Shubrick, Woolwich.  
Rev. G. Savage, Isleworth.  
Jno. Carver, Esq., Ealing.  
Rev. R. C. Black, M.A., Ealing.  
Rev. J. Summerhayes, Ealing.  
Miss H. Cave, Ealing.  
J. R. Mackenzie, Esq., Ealing.  
Colonel Boileau, Ealing.  
Rev. J. Radford Thomson, London.  
Rev. J. P. and Mrs. Gledstone, London.  
Rev. J. L. and Mrs. Brooks, London.  
Dr. Foquett, Ilfracombe.  
Mrs. and Miss Parnell, Ilfracombe.  
Miss Price, Ilfracombe.  
Mrs. Sanders, Ilfracombe.  
Mrs. Luxmore, Ilfracombe.  
Miss Avery, Ilfracombe.  
Rev. W. B. Johns, Chudleigh.  
Mr. Alfred T. Stooke, Chudleigh.  
Rev. Levi Rees, Newton Abbot.  
Miss Alsopp, Newton Abbot.  
Mr. W. B. Collins, Yeovil.  
Rev. H. H. T. Oleife, M.A., Yeovil.  
Rev. Magee Morrow, Yeovil.  
Rev. H. T. Beebe, M.A., Yeovil.  
Miss Colborne, Bungay.

Mrs. Hammond, Bungay.  
Mr. and Mrs. Robert Howes, North Wal-  
sham.  
Rev. Robert and Mrs. Nobbs, London.  
Miss A. C. Turner, Thornton Heath.  
Mrs. Powell, Tunbridge Wells.  
Miss Pierce, Tunbridge Wells.  
Colonel Dawes, Tunbridge Wells.  
Mrs. Frewen, Tunbridge Wells.  
R. Aytoun, Esq., Tunbridge Wells.  
A. W. Payne, Esq., London.  
Miss McLean, London.  
James Drake, Esq., and Mrs. Drake, Clap-  
ham.  
Colonel J. E. Clarke, Malvern.  
Miss Parsons, Malvern.  
Augustus Henry Smith, Esq., Southampton.  
Mrs. Pratt, Dover.  
Mrs. C. H. Spurgeon, Upper Norwood.  
Rev. John Forgan, St. Andrew's, N.B.

The Secretary reported that Sir John Field had, since the last Council meeting, and before his term of office expired, visited and held a series of meetings in Liverpool and at Woolwich and Ealing.

#### SECRETARIAL VISIT TO IRELAND.

Mr. Arnold also gave a report of his recent Deputation visit to Ireland, and stated that an influential meeting had been held on the first morning after his arrival in Dublin, and at which there were present the Archbishop of Dublin and a large number of leading clergy and ministers and laymen of the city. After the address of the Secretary, the Archbishop delivered a brief speech heartily in sympathy with the principles and the work of the Alliance. Mr. Arnold also attended two other meetings in Dublin, and in addition to these had visited Waterford, Clonmel, Cork, and Limerick, where meetings were held on behalf of the Irish Branch of the Alliance. He also conducted services on the Sunday. In connexion with his visit to Dublin he had met the Council of the Irish Branch together with a Deputation from the United Services Committee, when the question of holding the Annual Conference of the British Organization in 1893 at Dublin was considered. Mr. Arnold had also been requested to meet the whole of the United Services Committee, at which there was present a deputation from the Irish Council of the Alliance, when the same subject was considered; and the difficulties which had existed in the way of the proposed Conference of 1893 were overcome. By special request of the Belfast Committee of the Alliance, Mr. Arnold proceeded to that city in order to confer with them regarding the work of the Alliance. The result of this Deputa-

tion visit it was felt would be very helpful in promoting the cause of Christian union in Ireland.

Mr. Arnold further reported that on his way back from Ireland he had attended a drawing-room meeting at Malvern.

The Rev. Philip Colborne then gave a brief report of the Deputation visit he had paid to Devonshire, where a series of meetings had been held on behalf of the Alliance.

#### NEW MEMBERS OF COUNCIL.

The Secretary read letters from the Revs. Gilbert Karney, J. A. Spurgeon, and Dr. G. D. Matthews, John Paton, Esq., and Wm. Henderson, Esq., all of them accepting their appointments as members of the Council.

#### OBITUARY.

The death was reported of the Rev. Principal Cairns, of Edinburgh, and also of the Rev. Dr. Allon, both of whom were amongst the earliest members of the Alliance; and Dr. Cairns for a great number of years was a member of the Council. He had also frequently taken part in the Annual and International Conferences of the Evangelical Alliance, rendering it valuable service on many important occasions.

The Council requested the Secretary to convey the expression of their sincere sympathy with the bereaved families.

#### THE HONORARY SECRETARIAT.

In regard to the vacancy in the Honorary Secretariat the Secretary presented letters from more than twenty Presbyterian members of the Council from which it was

seen that there was complete unanimity in the desire that Dr. David MacEwan should be elected Honorary Secretary in place of the late Rev. Dr. Donald Fraser.

It was therefore proposed "That the Rev. David MacEwan, D.D., of Clapham, be informed of the correspondence which has taken place regarding the vacancy in the Honorary Secretariat of the Alliance, and that he be cordially and earnestly requested kindly to act as one of the Honorary Secretaries." The resolution was carried unanimously.

#### BRANCH OF THE EVANGELICAL ALLIANCE IN COREA.

A letter was read from the Secretary of the United States Evangelical Alliance reporting the formation of a Branch of the Evangelical Alliance in Corea, and requesting that this new member of the Alliance family be duly recognised by the British Organization. This was agreed to unanimously.

#### ANNUAL CONVERSAZIONE.

In regard to the arrangements for the May Conversazione the Secretary reported progress already made in securing speakers. The full announcement will be found in another column.

#### RELIGIOUS LIBERTY IN TURKEY.

The Secretary read letters from the Marquis of Salisbury in reply those addressed by this Council on the subject of Religious Liberty in Turkey. Letters were also read from the Constantinople Branch giving the latest particulars in regard to the whole matter.

### DEPUTATION WORK.

GENERAL SIR JOHN FIELD, K.C.B., proceeded to Liverpool on the 14th to the 17th of March for the purpose of giving addresses on the principles and work of the Evangelical Alliance. The following meetings, through the kindness of friends, had been arranged for him:—

On the evening of the 14th, at St. James' Lecture Hall, West Derby, when the Vicar, the Rev. A. W. Robinson, presided.

On the 15th, at 3.30 p.m., a Drawing-room Meeting, Birkenhead, at the residence of Mr. and Mrs. W. Coltart.

On the 16th, at 7.30 p.m., at the Presbyterian Church Lecture Hall, West Kirby, when the Rev. P. M. Kirkland presided.

On the 17th, at 8 p.m., a Drawing-room Meeting at Glenmore, the residence of Mr. and Mrs. Stephen Menzies.

On the two first days the weather was very inclement, and the attendance at the meetings was not so good as it would otherwise have been, but a warm reception was given to the Deputation and a lively interest excited, which led to many friends giving their names to be enrolled as members of the Alliance.

At West Kirby the meeting was a good and enthusiastic one, and many friends then for the first time heard of the great and important work which has been carried on by the Alliance for so many years.

The gathering at Mr. and Mrs. Stephen Menzies drawing-room was a large one,

about sixty friends being present, and many of them old attached members who came to hear of the progress of the work. Twelve years ago, when General Field first visited Liverpool, Mr. and Mrs. Menzies kindly received him and arranged a drawing-room meeting to introduce him to Christian friends, and now, at their house, the last meeting before he retires from the secretariat has been held.

At each of the meetings above mentioned, the Basis setting forth the fundamental truths of the Gospel (a consent to which is required for membership in the Alliance) was read out by the Chairman, and Sir John Field then gave the address. The International character of the Evangelical Alliance—its formation in 1846—its principles, aims, and objects were in the first instance dwelt upon at length. Interesting details were then given in connexion with its various operations, especially respecting the Universal Week of Prayer at the beginning of each new year, its extension into almost all countries, and the intervention of the Alliance in behalf of persecuted Christians. At all the meetings likewise some account was given of the late International Conference at Florence, and of the Gospel services that afterwards were carried out during April and May for the benefit of the citizens of Florence. Forty-four new members to the Alliance were obtained as one result of the four meetings.

On the 22nd March, at Woolwich, by the kindness of Captain and Mrs. Cowan, B.E., a drawing-room meeting was held at 4 p.m., at their residence. Colonel Travers, B.A., presided, and gave an interesting account of how the Evangelical Alliance was established at Woolwich about thirty-five years ago; gradually the interest in its work became lessened, owing to the removal of friends and other pauses, until it was again revived some ten years ago by Sir John Field.

At Ealing, on the 29th, a public meeting for the Alliance was held at 3.30 p.m., in Princes Hall. General Cave, an old friend and member, had most kindly made all arrangements and presided, supported by the Vicar, the Rev. J. Summerhayes, and the Rev. Dr. Gritton, a Member of the Council of the Evangelical Alliance. The attendance was small at this, and at the Woolwich meeting, but a warm interest was excited at both by the addressees, and a dozen friends gave their names to become members and subscribers.

The Rev. Philip Colborne reported to the Council a visit he had paid to Devonshire on behalf of the Alliance. Meetings were held in Ilfracombe, Chudleigh, Newton Abbot, and Yeovil.

At Ilfracombe, on April 8, he received a most cordial welcome, and the meeting was of a very interesting kind. Miss Grady had rendered the Local Committee an important service by arranging, with the assistance of the Rev. A. W. Evans, the local secretary, a drawing-room meeting at the Runnacleave Hotel, and in one of the handsome rooms of this most delightful hotel a party of nearly sixty ladies and gentlemen gathered. Dr. Foquett occupied the chair, and after the reading of the Scriptures by the Rev. L. Westlake and prayer by the Rev. E. Osborne, the Chairman expressed his sympathy with the work of the Alliance, especially as it had come under his observation in Spain. An hour was then well-nigh occupied by the Deputation in setting forth the work of the Society in its attempts to engage and unify Christians in prayer, in conference, and in direct efforts for the relief of oppressed and persecuted Christians. The guests lingered about in the beautiful rooms of the hotel while tea and coffee were served. Some seven gave their names for membership. The friends who did most for the meeting insisted upon no votes of thanks being passed, but the Deputation will long remember with pleasure this first most gratifying meeting.

Passing on from Ilfracombe to Chudleigh, Mr. Colborne became the guest of the Rev. Herbert Marriott. Here, in the congenial atmosphere of a home warm with evangelical speaking and living, good preparation was found for a public meeting at Chudleigh on Saturday evening, the 9th. At this meeting Mr. Marriott took the chair, and was supported by the Rev. C. Stovell and the Rev. W. R. Johns. The meeting was not large, but evidently much interested, and the Chairman's closing speech was in most entire intelligent sympathy with the Alliance.

On Sunday, Mr. Colborne was able to fulfil his engagement to occupy the pulpit of the Rev. Levi Rees at Newton Abbot. A large and attentive congregation listened to a sermon setting forth the principles and practices of the Alliance as shaped by our Lord's words in John xiii. 35. At Chudleigh, in the evening of the same day, Mr. Colborne occupied the pulpit of the Rev.

W. R. Johns, and spoke to a large congregation from John xvii. 23.

On the Monday following a meeting was held in the Town Hall, Newton Abbot, the Rev. H. Marriott in the chair. He was supported by the Revs. L. Rees, W. R. Johns, and the minister of the Wesleyan body at Newton. The meeting was small, but some were brought into union with the Alliance.

In the afternoon of Wednesday, April 13, through the kindness of J. B. Paynter, Esq., a good gathering of ladies and gentlemen met at Hendford Manor. The vicar, the Rev. H. T. Beebe, M.A., took the chair. After the reading of the Scriptures by the Rev. T. Magee Morrow, and prayer offered by Mr. Bennett, the Chairman expressed his sympathy with the object, aims, and practical work of the Alliance. He dwelt upon the Protestant character it maintained with approval. The Deputation set forth the objects and work of the Alliance, showing its unique claims to respect in the efforts made by it to obtain release and relief for Christians under persecution, and the valuable platform it affords for all those who in these days are seeking practical union for the glory of God and the well-being of men. At the close of the address speeches were

made by the Rev. H. H. J. Cleife, M.A., and Mr. Collins, and the desire was expressed to have a Branch of the Alliance formed in Yeovil. This interesting meeting was closed with the singing of the Doxology, after which the vicar pronounced the Benediction. The meeting, which Mr. Paynter took great pains to invite and provide for in the most liberal and thoughtful way, would have been larger had not friends of the Alliance been absent from home at the time, as shown by several replies to the invitations.

Mr. Arnold reported to the Council that on his way back from Ireland he had visited Malvern, where a drawing-room meeting had been kindly convened by Miss Green and Mrs. Perkins. The attendance was not large, owing to the date being an unfortunate one, and many friends who would gladly have been present were from Malvern at the time. George Skey, Esq., presided, and the Revs. Messrs. Hedgman and Newton took part in the proceedings. Many of those present had heard Mr. Arnold speak at former drawing-room meetings in Malvern, but the address given on the present occasion, setting forth the recent work of the Alliance awakened much sympathetic interest.

## THE UNIVERSAL WEEK OF PRAYER.

### FURTHER REPORTS.

NICE.—The first week of the year was set apart in Nice as a time of special and united prayer. The programme proposed by the Evangelical Alliance was closely adhered to. A meeting was held every day. It took place twice in the Waldensian Church, twice in the *Salle des Conférences* connected with the McAll Mission, and twice in the Scotch Church. The languages used were French, English, and German. The time was occupied almost entirely with praise, prayer, and Scripture reading; only one or two short addresses were given. The persons who chiefly took part were the Rev. Mr. Malan (Waldensian Church), the Rev. Mr. Mader (German Church), the Rev. Mr. Draussin (of the "Eglise Libre"), the Rev. Dr. Murray Mitchell (of the Scotch Church), M. Biau (of the McAll Mission), and Mr. Eugene Stock (Editorial Secretary of the Church Missionary Society). The attendance, for the most part, was encouragingly large.

SOUTH AFRICA.—The Secretary of the Cape Town Branch writes: "The Week of Prayer was well observed in Cape Town. The members of the Dutch Church had the opportunity of meeting for prayer during the week every morning. The western church, known as the *Gestichl*, was well filled. The ministers led in succession; the programme for the day was read and enforced; suitable hymns were sung and earnest prayers were offered up. There was also a prayer meeting held every evening in the New Church (Dutch), and the minister who conducted the services informs me that the attendance was from 80 to 150 every night. The English Evangelical Churches held one united prayer meeting during the week in the Wesleyan Metropolitan Church. It was well attended, and several ministers spoke and led the devotions of the congregations. Our regret was that there was but one meeting. I believe that in the country districts of our colony the Week

of Prayer is better observed than in the city, but no reports have been sent to me. The first week in January is our holiday time and in the height of summer. Many families go to the seaside or elsewhere during this period, and this militates

against the meetings, so far as the numbers are concerned. It would be good were you to send us reports of your work, and give us any suggestions with reference to any work that this Branch might engage in."

### THE LATE REV. PRINCIPAL CAIRNS.

LAST month we briefly noticed the removal of Principal Cairns, D.D., of Edinburgh, by death. He was one of the early members, and an esteemed and honoured friend of the Evangelical Alliance, one who had been present and taken a prominent part in several of the International Conferences of the Alliance, as well as at many of the British Annual Conferences. We cull from the numerous tributes of respect and affection the following extracts:—

The Rev. John Smith, of Broughton Place United Presbyterian Church, Edinburgh, speaking of Dr. Cairns as a member of that church, is reported to have said: "Of even the outstanding facts of his great career, of his personal character, in which strength and tenderness, elevation of soul and simplicity of life, the prophet's ardour and the scholar's patient industry, were so beautifully combined; of that antique Roman greatness, made up of stern self-repression, concentration on the loftiest aims, and martyr-like devotion to study, united to Christian qualities—which this generation, at least, has seldom seen equalled—unfeigned humility, a charity that never failed, and a magnanimity which could not brook anything that was crafty, or ungenerous, or small; of all that made him the glory of his own church, and won to him universal affection and esteem, the time is wanting to speak. As a Professor he exhibited such fulness of resource, width of intellectual view, catholicity of judgment, along with spiritual insight and devotion, as fairly carried us students away. Following him in Berwick, I had reason to know that while he had been maintaining a high intellectual life, fitting himself for the onerous tasks of future years, and while as a preacher and a speaker on public questions he was making his influence felt far and wide, yet he was, in an extraordinary degree, faithful to every pastoral duty. In visitation he was laborious to a proverb. He made his people's interests his own. As a consequence he was loved as few pastors are loved. When the great revival, coincident with and consequent on Mr. Moody's first

visit, reached Berwick, it caught Dr. Cairns into its strong current. He wrought in the meanest tasks with the lowliest fellow-labourers, preaching in lane and street. Yet never for a moment did he decline from his lofty self-imposed course of intellectual toil. What he has been throughout Scotland, and in the wide Presbyterian world, it were difficult fully to show. For nearly a quarter of a century in the Professoriate he has done a magnificent work, which will tell on the Church for generations."

The Rev. Dr. Macgregor, of the Established Church, paid a most touching tribute to the departed, all the more impressive as coming from the minister of another section of the Church—"A man of splendid intellect, of wide experience, and of vast ability and culture, had he chosen he would have ranked among the foremost scholars and philosophers of his time. But the strong bent of his nature, by the grace of God, led him to consecrate his life to the ministry. Rarely has a whiter or purer spirit passed into the presence of his Maker than the spirit of Principal Cairns. His last words were—'None but they that openly confess Christ will be openly confessed by Him and be triumphantly glorious in His Kingdom.' All over the Church, all over the Presbyterian world, there will be a solemn sadness that one has been taken away of whom we may say he was the foremost minister and preacher of the whole Presbyterian Church of Scotland, and it might be said of the whole Presbyterian Church of the world."

Sir George Bruce writing in the *Presbyterian* says:—

"Doubtless very many will be the notices of the life and work of Dr. Cairns that will find their way to the public Press, dictated by sympathetic hearts; presenting that life and work from various standpoints, peculiar to themselves or their relations to the late Principal. I leave to others to speak of Dr. Cairns as a philosopher and a theologian. I can only speak of him from the standpoint of one who was an ordinary member of his church

during the first five years of his ministry in Berwick-upon-Tweed, and thus came under the spell of his marvellous personality. From the first there was nothing immature or 'prenticelike in anything that the young preacher and pastor did. What he was in the heyday of his strength and influence he was at the very beginning of his ministry. The wonderful power and grasp of mind which distinguished him through life was of course always manifested, but it was not less distinctly linked with wisdom and judgment when his locks were raven black than when time had changed them to silver. No one ever heard of the young minister doing an indiscreet or unwise thing, any more than in later years such could be suggested regarding the venerated Principal. If ever there was a blameless man, even in the days of his comparative inexperience, it was John Cairns.

"Then what a preacher he was! His manner and the tones of his voice were against him according to the rules of elocution, yet who that has sat at his feet would have had these changed one iota? There was a magic influence in these very tones and in that never-to-be-forgotten

sweep of his arm which years of separation could not weaken or bedim. That massive and cultured mind, linked to a heart full of love to God and man, delivered its heaven-sent message with a pathos and a power which seemed to thrill both the body and the spirit of the preacher, and sent it right home to the conscience and heart of his hearers.

Absolute self-abnegation was one of the secrets of Dr. Cairns's power and success in the pulpit as elsewhere. That Christ might be accepted and God might be glorified in the salvation of men was all that he sought or aimed at. Self was nowhere. To our English Church Dr. Cairns had a very warm side. With sympathetic earnestness he worked for the Union, and his voice was heard in Liverpool in glad notes of rejoicing at our Union gathering there in 1876 for its consummation. He has gone to his rest and reward, leaving here pleasant and profitable memories all around, never to be effaced while life endures. Farewell, noble, earnest, loving, childlike spirit, till for us, as already for thee, the day dawns and the shadows flee away."

### DEVONPORT BRANCH.

ON Sunday, March 24, an exchange of pulpits with all the ministers of the Free Churches was very generally observed, and on Thursday following a United Service of Christians of all denominations was conducted in Hope Chapel, Fore Street, the Rev. A. Braine in the chair. Brief gospel addresses were given by Col. A. H. Barker, B.A., the Revs. Mr. Lane and Bickley. Mr. Hawkes read the Basis

of the Evangelical Alliance and addressed the meeting, which was fairly well attended. An efficient choir, under the leadership of Mr. Dawson, added to the interest and enjoyment of the service which, considering it was the first of the kind, was regarded as a success, and warranted the continuance of the meeting half-yearly. There was a collection to defray expenses.

### IRISH BRANCH.

#### DAY OF PRAYER FOR IRELAND.

THE 17th day of March (St. Patrick's Day) was well observed throughout the country as a day of special and united prayer for Ireland. Two meetings were held in the Christian Union Buildings, Dublin. Colonel G. Fox-Grant presided at the noon meeting. There was a good attendance. The Rev. William Lumley delivered an earnest and appropriate address, and several clergymen offered up prayer. Mr. David Drummond presided in the afternoon, when the attendance was very large. Brief addresses were delivered by the Rev. T. J. Pulvertaft

on "Abiding in Christ," and the Rev. Thomas Connellan on "The Mission in Ireland." Earnest prayer was offered up during the service. A united meeting was held in the evening in the Wesleyan Church, Clontarf, at which there was a large attendance. Mr. George Healy, J.P., occupied the chair. The meeting was opened with prayer by the Rev. J. L. Morrow, Presbyterian minister, and short addresses were delivered by the Rev. M. Bradshaw, rector of the parish, the Rev. Thomas Connellan, and the Rev. D. Mullan.

The proceedings were concluded with prayer by the Rev. J. H. Moran, minister of the church. The annual meeting of the Irish Branch of the Alliance was held at the close of the noon meeting, at which the report was presented, and the Council and office-bearers elected for the ensuing year.

#### VISIT OF THE LONDON SECRETARY.

Mr. A. J. Arnold, General Secretary of the Alliance, visited Ireland during the past month, at the invitation of the Irish Council, and addressed several meetings in the Metropolis, and also in several cities and towns in the South.

On Tuesday morning, April 5th, a breakfast meeting was held in the Shelburne Hotel, Dublin, at which a large number of leading clergymen and laymen of all Protestant denominations were present. The Hon. R. J. Handcock, one of the Vice-Presidents of the Alliance, occupied the chair. Among the guests present were his Grace the Archbishop of Dublin, Rev. Canon Marrable, D.D., Rev. Samuel Prenter, Mr. A. J. Arnold, Mr. John R. Fowler, Rev. Dr. Evans, Rev. Dr. Ringwood, Rev. James Irvine, Mr. Paul Askin, Rev. M. Bradshaw, Mr. George Chambers, Rev. Dr. Fletcher, Mr. J. B. Pim, Rev. Thomas Good, B.D., Mr. Samuel Figgis, Rev. Wallace McMullen, D.D., Rev. Thomas Connellan, Rev. J. Anthony O'Shea, Mr. J. Lambert Jones, Dr. J. F. Duncan, Rev. J. Sandys Bird, Dr. Power O'Donoghue, Rev. Dr. Moffatt, Rev. J. Denham Osborne, Mr. Arthur Marrable, B.L., Rev. M. Kelnysack, Rev. F. Stuart-Gardiner, Mr. C. R. Tranton, Mr. R. D. King, &c.

After breakfast the Chairman called on Mr. A. J. Arnold, who delivered an interesting address on the foreign work of the Alliance, with special reference to Spain and Italy and the efforts of the Alliance in behalf of persecuted Christians in Russia, Turkey, and other countries.

His Grace the Archbishop of Dublin said: "I wish to propose a cordial vote of thanks to our dear brother Mr. Arnold for his interesting address. I feel personally greatly indebted to him for the valuable information he has given us this morning. I am deeply interested in the work of the Evangelical Alliance, and especially in its blessed work of promoting Christian union, and the defence of the persecuted for Christ's sake. The Alliance has well earned for itself the title 'champion of religious liberty.' Though I have no intention of giving an Archbishop's address

on the present occasion, I may be permitted to say a few words on the general subject of Christian union which may be viewed in a two-fold aspect—invisible unity or corporate unity. The former actually exists, and if we cannot attain to the latter, let us at least do nothing to retard it. There are three steps towards the realisation of true union among the followers of the Lord Jesus Christ—fraternisation, federation, and fusion. The two latter may not at present be attainable, but the former is within the reach of all, and it is a privilege to avail ourselves of such opportunities as the present for manifesting our unity in Christ. I should much like to see some system of federation among the workers in the various mission fields, but while we wait for this we may cultivate the spirit of brotherly love and regard for all true Christians. The poet has wisely said: 'The ways of man are narrow, but the gates of God are wide.'" In conclusion, the Archbishop said: "I feel under deep obligation to my dear friend, Mr. Arnold, and to the Evangelical Alliance. Mr. Arnold takes back with him the hearty thanks of Christian people in Dublin. He represents in his mission the truth of the words 'Blessed are the peacemakers.' May he in his own person have constant evidence of this blessedness!"

After a brief address by the Rev. Thomas Connellan on the facilities offered for mission work in Ireland, the proceedings terminated by a vote of thanks to the Chairman and speakers, his Grace the Archbishop pronouncing the Benediction.

Mr. Arnold addressed a public meeting in the evening, which was held in the Christian Union Buildings; Colonel Fox Grant presided. Interesting information was given of the operations of the Alliance in various countries. On the following evening a meeting was held in the Lecture Hall, Christ Church, Rathgar, when the Rev. J. S. Bird presided. An address was delivered by Mr. Arnold. The Rev. George Hunson, the Rev. Pierce Martin, and the Rev. D. Mullan took part in the proceedings.

On Thursday, April 7, Mr. Arnold proceeded to Waterford. A public meeting was held in the evening in the Protestant Hall; Commander Sanders, R.N., presided. The meeting was opened with prayer by the Rev. S. A. Robertson, after which Mr. Arnold gave an interesting account of the observance of the Week of Prayer and



the efforts of the Alliance in promoting union throughout the world. Mr. Mullan spoke briefly of the work in Ireland.

On the following evening a meeting was held in Clonmel, where a branch of the Alliance has long been in vigorous operation. The meeting was held in the Friend's Meeting House, when there was a large attendance. T. Cambridge Grubb, Esq., took the chair. Mr. Arnold dwelt at considerable length upon the manifold blessings attending the observance of the Week of Prayer, and the growth of the Evangelical Alliance. Mr. Edward Beale (local secretary), the Rev. J. C. Waugh, and the Rev. D. Mullan took part in the proceedings.

On Saturday, April 9, Mr. Arnold proceeded to Cork, and on the following day he preached to large congregations, morning and evening, in Trinity Presbyterian Church, of which the Rev. J. Howard Murphy is pastor, on the subject of "Christian Union and Co-operation as manifested in the work of the Alliance." In the afternoon Mr. Arnold spoke at a Union Meeting which is held every Sunday in the Assembly Rooms. On the same day Mr. Mullan preached in the Methodist Church, Queenstown, and addressed a meeting in the Parochial Hall in the afternoon.

On Monday Mr. Arnold addressed a meeting in Limerick, and on Tuesday proceeded to Dublin, where he conferred with the Council of the Irish Branch and the United Services Committee on the subject of the proposal to invite the Council of the British Organization of the Alliance to convene the Annual Conference in 1893 in Dublin.

The following day Mr. Arnold proceeded to Belfast, where he had been specially invited to meet and confer with the Committee of that Branch.

The *Dublin Daily Express* of April 6 contains the following:—

THE EVANGELICAL ALLIANCE.—Last night a meeting of the Irish Branch of the Evangelical Alliance was held in the Christian Union Buildings. There was a large attendance, Colonel G. Fox-Grant presided. The Rev. D.

Mullan and the Rev. Pierce Martin having read the opening prayers, Mr. A. J. Arnold, London, secretary of the Alliance, delivered an interesting address on Christian union as shown in the work of the Alliance, with special reference to the question of religious liberty in Russia, Turkey, and other countries. He referred to the good results which followed the annual prayer week promoted by the Alliance, and illustrated this part of his subject by references to the establishment of the Alliance in Asiatic Turkey, where Christianity was making great strides. Bands of robbers, and the vilest inhabitants of the towns were reformed in consequence of the missionary work promoted by the members of the Evangelical Alliance. Another department of the work of the Alliance he also dealt with at great length—namely, the power of Christian union as seen in the defence of the persecuted. Forty-six years ago, in the early days of its existence, the Alliance took up the cause of the persecuted Christians in Italy. The Christians there then were not permitted to have a copy of God's Word, but the Alliance took up their cause, and what a change had taken place since then. Now religious liberty was fully enjoyed in that country. In 1846, when the Alliance was formed, only one solitary country in Europe enjoyed religious liberty. But now Italy was free to the Gospel, Spain was largely opened to the Christians' work, Austria, to a certain extent, was free, and so were all the countries of Europe with scarcely an exception. In South America, too, especially in Peru, the Alliance had worked with eminently good results. In Turkey, however, though religious liberty was allowed by law, still the Mohammedan who embraced Christianity was privately, and indeed, openly persecuted to a horrible degree. However, the Alliance had appealed with good results to the Governments of Great Britain and the United States and Germany to compel Turkey to fulfil her treaty obligations, and they hoped to obtain the fullest religious freedom for the Christians in that country. Turkey could be dealt with because it had made treaties with the Great Powers, but the case was very different in Russia, which would brook no dictation at the hands of any other nation. The Lutheran Christians of the Baltic Provinces were persecuted twenty-five years ago, and since then the Jews, the Stundists, and the other Christians were suffering frightfully. The subject of religious persecution in Russia was a very delicate one, for if a clamour was raised on behalf of the oppressed it was generally the cause of increased suffering for the persecuted people. . . . He urged them to support the Alliance in the good work it was carrying on on behalf of the down-trodden and the oppressed. The meeting concluded with devotional exercises.

## RELIGIOUS LIBERTY IN MADEIRA.

SEÑOR MELIM was, we rejoice to say, acquitted at his trial, which took place on March 28. The details of this case are full of painful interest. Señor Melim is a native of Madeira. He left his own country, however, and resided long enough in America to become a citizen of the United States. On his return to Funchal, with a heart full of love to Christ, he commenced work as an Evangelist. It fell to his lot occasionally to conduct the funeral service for some Protestant in that portion of the cemetery set apart for the purpose. In this form of Christian service he was not alone. The English Episcopal chaplain has also conducted such services, and in the same manner, without ever being molested. There was no free speech complained of, only the reading of passages from the Word of God. For this offence Señor Melim was arrested. The Evangelical Alliance was urged to take steps, and immediately drew attention to the matter in proper quarters. Thus it was

seen that an American citizen was arrested, persecuted, worried into an illness by several months of vexatious delays, and at last he was brought to trial; and this is the second time this good man has been brought before magistrates for simply doing his duty in perfect compliance with the law of his country. This time the costs of his defence have been heavy. An able counsel was employed, and made an admirable speech in defence of Melim, but the sum of £30 is needed to defray the legal expenses. The Council of the Evangelical Alliance have voted the sum of £10 towards this object, and it is hoped that many friends will be ready to help in the matter, thus lifting a burden from the shoulders of our friends in Madeira, who are labouring amid many difficulties, and are ill-prepared to meet the expenses of the recent trial. The Secretary of the Evangelical Alliance will be happy to receive and forward any amounts.

---

 QUARTERLY CONFERENCE FOR SPIRITUAL EDIFICATION.

THE Quarterly Meeting for United Prayer and Conference was held at the Council Room, Alliance House, on Friday, March 25, General Sir John Field presiding. The address was given by the Rev. David MacEwan, D.D., of Clapham, on the subject chosen for meditation found in Rev. iii. 11 (R.V.)—"I come quickly: hold fast that which thou hast, that no one take thy crown."

Dr. MacEwan, in alluding to the context of this passage, stated his acceptance of the view of Vitringa that the whole book of the Revelation is prophetic, and therefore that these seven epistles to the churches in Asia Minor, while addressed in the first instance to the churches in the several places named, and while all the lessons in them were addressed to actual conditions and experiences, yet like so many other passages in the Word of God, they pointed on instructively to conditions and experiences in periods of church life yet to come. The very number seven was suggestive of this; seven is everywhere a typical number—it is always made up of three and four (never of five and two), and the "three" indicates the Divine Trinity, and "four" the creation of God

in this world. So when we have "seven churches" as well as "seven angels," "seven seals," "seven trumpets," "seven bowls," "seven plagues," we may be sure that what is mystic and prophetic in one place is mystic and prophetic in all.

The speaker then went on to show how the actual conditions and experiences of the churches here named were indicative of the conditions and experiences of seven distinct ages of Christendom:—

- Ephesus* (desirable beloved) points to
  1. The Apostolic age.
- Smyrna* (myrrh, embalming)
  2. The age of bitter persecution.
- Pergamos* (height).
  3. The age of Church elevation, or the Church at its height of power.
- Thyatira* (sweet service of labour).
  4. The age of Church activity.
- Sardis* (chief prince).
  5. The dark mediæval age when priestly power was dominant.
- Philadelphia* (brotherly love).
  6. The age of the Reformation.
- Laodicea* (the people judge).
  7. The age of the democracy.

Dr. MacEwan showed, as he went along, how the faults and virtues of these periods were pointed out, and, dwelling especially upon the last two ages, noted how the

churches of the Reformation that came into existence in the face of a church that professed to be holy, to hold within itself the truth, to have the power of the keys, and claimed to have the right both to admit and to shut out from the Kingdom of Heaven, how this brotherhood of believers in the Reformation was addressed by One who claims to be Head over all things to His Church: "These things saith He that is holy, He that is true, He that hath the Key of David, He that openeth and none shall shut, and that shutteth and none openeth." How the one thing emphasized as a virtue in the Philadelphian was—"Thou didst keep my word," and the one promise made was of loving protection before all in the hour of trial, how this had been fulfilled in the reformed churches, and the one grand command was—"Hold fast that which thou hast." Philadelphians were not to be seduced from the Word of God any more than driven from it by persecution.

Speaking of the Laodicean or democratic age, Dr. MacEwan remarked upon the latitudinarian condition of thought and opinion—described "thou art neither

cold nor hot"—latent scepticism, compromise of principle, loose holding of the most fundamental truths, and this, with a spirit of boastfulness which, on the platform and in the press was saying: "I am rich and have gotten riches, and have need of nothing." It would seem as if we were passing out of the Philadelphian into the Laodicean age, and what was most marked of all was the near approach of the Lord Jesus indicated in these last two epistles. Whereas in the previous epistles He has been saying: "I know," and "I will give," now He seems to be drawing nearer and says: "I come quickly," hold fast, the time is short! I shall soon be with you. And in the last epistle the voice is more startlingly near at hand: "Behold I stand at the door and knock!"

The whole address was full of power and light, and those who were privileged to listen to it went away from the meeting deeply impressed.

Several brethren took part in the proceedings either by speaking or prayer; among them Rev. Philip Colborne, Mr. J. E. Cooke, and Mr. A. J. Arnold.

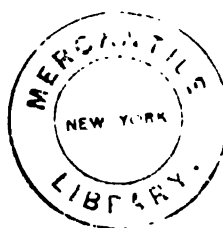
#### CONTRIBUTIONS RECEIVED FROM MARCH 18 TO APRIL 19, 1892.

	s	d		s	d		s	d
Rev. J. E. and Mrs. Brigg	0	13	Clarance A. Roberts, Esq.	1	1	The Misses Harris	1	1
Major and Mrs. Freeman	1	11	Mrs. and the Misses Edridge	0	19	S. Field, Esq.	0	19
E. P. Collier, Esq.	1	1	H. Schaffner, Esq. n.p.	1	1	Rev. J. Tanner	0	19
A. H. Smith, Esq.	1	1	Miss Macquosen and Miss Green	1	1	Jos. Newbald, Esq. (don.)	1	1
Mrs. Critchley Salmonson	1	1	Mrs. Carfrae	1	1	Rev. R. and Mrs. Nobbs	1	1
Mrs. H. Gamble	1	1	Mrs. and Miss Trail	1	1	Mrs. Boed-Cabbell	1	1
Genl. Meade	1	1	Rev. Jno. Mannors	0	10	Miss Macnicoll	0	10
Lt.-Col. M. B. Wilbraham	0	10	Major-General Graydon	1	1	This Dowager Lady Abercromby	1	1
Mrs. Taylor	1	1	Dr. Rawlings	0	10	Mrs. and Miss Reynolds (sub. and don.)	0	12
E. R. Pickmere, Esq., and	1	1	Surgeon-General Partridge	1	1	Rev. Dr. Stoughton	0	10
Mrs. Pickmere	1	1	Rev. Marshall Hartley	0	10	Rev. A. W. and Mrs. Robinson	1	2
Mrs. Springmann (don.)	3	0	G. F. Ward, Esq. (2 yrs.)	0	11	J. Roberts, Esq.	1	1
Genl. Sir John Field, n.c.n.	1	1	Mrs. A. Paul	0	10	Mrs. Springmann (don.)	3	0
Mrs. Wyndham Bewes	0	10	D. H. Fry, Esq.	1	1	Mrs. F. Bigland	0	10
Mrs. Tottenham	1	1	Major-General Cole	1	1	Miss G. Franks	1	1
Mrs. Barker	0	10	T. M. Harvey, Esq.	2	2	W. Lee, Esq.	1	1
Miss A. L. Wilson	1	0	Gov. Williams, Esq. (2 yrs.)	2	2	Dr. W. McAfee	1	1
Rev. E. J. Casher	1	1	F. Moser, Esq. and Miss Moser	1	3	J. Jack, Esq.	1	1
Mrs. Wright	1	1	Miss Evans	1	1	Chas. Rhymer, Esq.	0	10
T. Edwards, Esq. (2 yrs.)	1	1	Rev. R. Thurnfield	1	1	Pastor G. Krüsmann	0	10
Rev. Dr. Angus (2 yrs.)	1	1	Mrs. Walter	1	1	Jos. Carver, Esq.	1	1
Mrs. Chater	1	1	Major-General Warren	1	1	Oxford Subscriptions, per C. Endcock, Esq.	1	5
Rev. Dr. Dykes	1	1	F. Kendall Glover, Esq.	1	1	Liverpool Subscriptions (part. per Rev. S. Hawkes	7	18
G. Charlton, Esq., F.G.S.	1	1	J. Cundy, Esq., J.P.	1	1	Oxon Subscriptions, per Rev. P. W. Jordan	7	18
Mrs. Alexander	1	0	Mrs. Cape	0	15	Collections at Public and Drawing-room Meetings at—		
Mrs. Henderson	0	10	Dr. Lumbe	1	1	West Derby, Liverpool, per Secretary	2	18
W. Ellice, Esq.	5	0	Jos. Peters, Esq.	2	2	West Kirby, Liverpool, per Secretary	0	17
Mrs. E. Thomas (2 yrs.)	1	1	Sir A. Blackwood, n.c.n.	1	2	Birkenhead, per Secretary	0	7
Major Fawkes	0	10	Capt. J. Hamilton	1	1	Liverpool, per Mr. and Mrs. Menzies	1	11
Mrs. Lowe	1	1	Miss L. Buchan	1	1	Woolwich, per Secretary	1	9
D. Matheson, Esq.	1	1	Wm. Chater, Esq., and Miss Chater	0	13	Ealing, per Secretary	1	5
Mrs. Walton	1	1	Rev. J. Tunley	1	1	Ilkeston, less expenses, per Rev. A. W. Evans	1	8
Rev. R. B. Watson (2 yrs.)	1	1	W. M. Cross, Esq., and Mrs. Cross	2	2	Suma under 10s.	13	14
Mrs. Tweedy	0	10	Miss Rhyth	0	10			
Capt. Helby, n.s.	0	10	Rev. W. D. H. Potter	3	3			
Mrs. Phipps (don.)	0	10	Mrs. Shann	0	10			
Miss Douglas	0	10	A. A. Padley, Esq., and Mrs. Padley	1	1			
Rev. M. Washington	1	1	Mrs. George	0	10			
The Hon. Mrs. L. Hope	1	1	Dr. W. Besley Thorne	2	2			
Sir C. R. Bernard, n.c.n.	1	1	Mrs. Hoffman	1	1			
S. Caverton, Esq.	1	1	Miss Betts	0	10			
Rev. E. A. Kempson	0	10	Miss Burmester	1	1			
Mrs. Dryden	1	1	Mrs. Weld (sub. and don.)	1	4			
Miss Dickinson	1	1	J. J. Tustin, Esq.	1	1			
Mrs. Curling	0	10	Mrs. Bree	0	10			
Miss Lynn	0	10						
H. D. Marshall, Esq.	0	10						

Alliance House, 7 Adam Street, Strand, London, W.C.

\* \* Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

June 1, 1892.]



# Evangelical Christendom.

JUNE 1892.

CONTENTS:	
	PAGE
MONTHLY NOTES .. .. .	157
IDOLATRY IN THE CHURCH .. .. .	161
FOREIGN INTELLIGENCE:—	
France .. .. .	163
Germany .. .. .	165
Belgium .. .. .	166
Italy .. .. .	167
Spain .. .. .	168
Bohemia .. .. .	169
The Evangelisation of South America .. .. .	171
Zenana Bible and Medical Mission .. .. .	171
Mission to Lepers in India .. .. .	173
Among the Stundists in Russia .. .. .	175
Religious Persecution in Russia .. .. .	174
MISSIONARY NOTES .. .. .	177
MISSIONS TO THE HEATHEN .. .. .	180
A CHINESE CHURCH HYMNAL.. .. .	180
EVANGELICAL ALLIANCE:—	
Annual Conversations .. .. .	182
Proceedings of Council .. .. .	185
Secretarial Deputation Work .. .. .	186
The Late Rev. Dr. Allon .. .. .	188
Contributions.. .. .	188

## MONTHLY NOTES.

THE May meetings have this year apparently lost none of their attractive power in drawing crowds to attend them. This, at least, may be said of the more popular societies, for the number of the various agencies for religious and philanthropic work are becoming now so numerous that it would be impossible to expect that all the meetings held during May would be equally well attended. The Church Missionary Society has again tried the experiment with success of two simultaneous meetings, one at Exeter Hall and the other at St. James's Hall, and both were well filled. The financial prosperity of most of the larger societies is a ground for thankfulness in the face of the widespread straitness in the monetary world arising chiefly from Argentine disasters. This has somewhat diminished the receipts of many of the smaller societies, and even the larger ones are more or less affected by it.

The Annual Conversations of the Evangelical Alliance, held at the Regent's Park College by the kind permission of the Rev. Principal Angus, was this year favoured by fine weather, and a more than usually good attendance. The speakers gave very interesting details of the work of God in India, China, Austrian Poland, and Finland respectively. Mr. Ball, a missionary from India, took a hopeful view of the progress of Christianity in that great country, but, in speaking of the hindrances, emphasized the fact that whilst the missionaries can get the natives to see what sin is, they cannot get them to see the sinfulness of sin. He also spoke of the great hindrance to the work of God in India arising from the great efforts of the Roman Catholics to draw away the converts from the Gospel to their corrupt form of Christianity. He likened their proselytism to the ceaseless efforts of the Judaizing teachers in St. Paul's time to corrupt the pure doctrines of the Gospel wherever he preached them.

The Rev. David Hill, a missionary from China, whose field of work is 600 miles up the Yangtsi River, gave a vivid description of the marks of advance of civilisation in China, which may be noted in that singularly conservative country. One of the chief of these he considered to be the telegraph system, which is now being extensively used in China, and which tends to make the Central Government at Peking responsible, rather than the provincial Viceroyes who hitherto have acted very much as they liked. He spoke encouragingly of the Christian union and harmony which prevail amongst about a thousand Christian workers there of different denominations, and he spoke hopefully of the good that may be expected from a revised Chinese Bible, which the different missionaries are seeking to prepare as the one common version for the whole of China.

Some interesting facts were brought before the meeting by Dr. Pindor, Pastor of the Protestant Church in Austrian Poland at a place called Teschen. There are a large number of Protestants in that part of Poland who are descendants of those who received the Gospel from John Hus in Bohemia, and originally from England through the teaching of Wycliffe. His church at Teschen has a congregation of 4,000 or 5,000, and their first service at 7 a.m. is attended by many who walk in from the country from distances which require them to start at four in the morning. He is now seeking to build a church for the Protestants who work at a large iron factory, and would be very thankful for any help that might be given him. The meeting was brought to a close by an interesting sketch of Finland, its people, and of the work of God there, given by the Rev. J. D. Kilburn, of the English Congregational Church at Hamburg.

A visit of the secretary, Mr. Arnold, to Paris, has resulted in the formation of an English-speaking Branch of the Evangelical Alliance in the French capital, of which the Rev. Dr. Noyes, the Chaplain of the English Church in the Rue D'Aguesseau, is president, and Dr. D. E. Anderson, honorary secretary. The object is to afford members of the different English and American Evangelical Churches the opportunity of meeting together unitedly and periodically for Conference and for Prayer. As this is a very practical benefit springing out of the Christian Union which it is the object of the Evangelical Alliance to promote, it is to be hoped that in time other towns abroad, where many English-speaking residents are to be found, may be led to follow the example of Paris, and to form English-speaking Branches of the Alliance, with stated meetings for United Prayer and Christian Conference.

Canon Tristram made a remarkable statement in his speech at the meeting of the London Society for Promoting Christianity amongst the Jews. He was speaking of the striking witness which the Jews afford as to the truth of God's Word, and he said: "I have dabbled a little in my time in natural history, and I hope I shall not shock you very much when I say that there are some doctrines and axioms laid down by Darwin which I thoroughly accept; and one of his doctrines which has proved true, with one exception, is that whenever you place an animal or man under different surroundings and conditions from the past ones, the living organism—from the lowest up to the highest—invariably in the course of ages becomes modified. That is true of all nature; but the existence of the Jew to-day is a standing witness to a contrary rule in his case. Every honest naturalist must admit that the separate existence of the Jew to-day is contrary to all the laws which he has accepted as being stamped upon nature."

If the existence of the Jews to-day, as a people, refusing to merge their identity in the nations among whom they are scattered is an exception to the course of nature which wonderfully fulfils the prophetic announcement—"Lo the people shall dwell alone and shall not be reckoned among the nations"—no less so is their maintenance of their old traditions, and amongst others, their deeply-rooted dislike to Egypt, as the house of bondage from which their nation was, in its infancy, delivered. We lately heard of a company which has bought land in Egypt in order to promote agricultural progress in the country, seeking to attract thither the persecuted Jews who are being driven out of Russia, but without success. They have in times past often dwelt in Egypt, and that in considerable numbers. If they are now refusing to do so, it would look as if they were being influenced by a revival of their national hope and expectation of being soon restored to their own land.

---

It was too often the custom to treat allusions to the deeply-laid plots and schemes of the Church of Rome to recover her domination in England, as being mere Protestant fads and groundless tales of alarm. It is well, therefore, to be able to quote the words of a well-known Roman Catholic writer (Mr. Shipley) in the *Catholic World*, who, speaking of the late Cardinal Manning, says that he "was accustomed to utilise private social calls and claims and semi-public duties and engagements of daily life on behalf of the interests of our Mother Church in England. For instance, to quote some insignificant cases, or cases which would be insignificant, if they were not part and parcel, as I hold them to be, of a well-considered and of a well executed tactical plan for the moral resubjugation of Protestant England to the beneficent rule of Rome in matters spiritual." The *Review of Reviews*, which calls attention to these words of Mr. Shipley, adds: "They will not soon be allowed to pass out of the memory of the British public."

---

Controversy concerning the so-called "higher criticism" of the Old Testament "seems to be on the increase. A very valuable addition to the forces of attack upon Professor Driver's book on the Old Testament appears in an article in the *Contemporary Review* for May from the pen of Dr. Alfred Blomfield, the Suffragan Bishop of Colchester. He points out, as Mr. Gwilliam has already done in reference to Professor Cheyne, that rationalism is the real ground from which higher criticism assails the Old Testament. The Dutch and German writers, whose theories are reproduced by the Oxford professors, make no secret of it. Their English brethren are, however, less daring in this matter, seeing that clergymen of the Church of England are generally supposed to believe in the supernatural; so, as Dr. Blomfield says, "with writers not prepared to maintain that the supernatural or miraculous is *a priori* incredible, and unable to eliminate that element from the Old Testament, the only course left is to impugn the credibility of the books which compose it."

---

In attempting to do this (Bishop Blomfield adds): "It was not enough to point out that many of the books had apparently, or even evidently, been compiled from various sources; these sources themselves must be shown to be of such late date as to invalidate their testimony to the events they narrate. Hence the attribution of the books of the Pentateuch to writers who lived centuries after the period treated of, and the dealing out of the fragments of those books among a variety of imaginary authors or documents, labelled respectively P., J., J. E., &c.,

with a number of supplementary combinations. These documents are so frequently spoken of as though they had a real, substantial existence, like the acknowledged works of well-known authors, that it is well to remind ourselves, once for all, that they exist only in the speculations of German or Dutch scholars and their English followers, having no atom of proof except that which comes from what is called 'internal evidence'—i.e., the examination of the books themselves."

---

As to the proofs offered, even upon this ground, Dr. Blomfield considers them eminently unsatisfactory; he speaks of it as "a noticeable feature of Dr. Driver's book, which materially detracts from its value, and diminishes, as it must be frankly said, his authority on controverted questions . . . that in a great many instances *he states his conclusions without stating his reasons for them*. It is not enough for us to be told that he has considered all that has to be said on the other side, and has found it to be insufficient. We want to be told *why* he considers it insufficient, in order that we may ascertain not only what effect the evidence has had on Dr. Driver's mind, but what effect it will have on our own. We gladly allow the Regius Professor of Hebrew to be the highest authority in his own department, although, even here, we are not bound to consider him absolutely infallible; but in other matters, in which knowledge of Hebrew is not necessary for a decision, we cannot allow even Dr. Driver, to be plaintiff, judge, and jury in one."

---

We regret to see in the *Record* that the recent speech of the Archbishop of Canterbury at the opening of Mr. Barnett's Fine Art Exhibition at Whitechapel is giving great encouragement on the other side of the Atlantic to those who are seeking to promote the Sunday opening of the Chicago Exhibition. "The decision rests with Congress, and members for certain constituencies (says the *Record*) are finding out that their seats will be imperilled if they vote for Sunday opening." On the other hand Reuter's agent reports that it is believed that this speech of the Archbishop's, advocating the opening of Art Exhibitions in the principal cities on the ground of their educational influence on the masses, will have a great effect on many members of Congress. We are sorry to hear it. The words "The Sabbath was made for man" were spoken by a higher authority than any Archbishop.

---

The death of Mr. Gawin Kirkham, the indefatigable Secretary of the Open-Air Mission, has deprived us of a valuable Christian worker, whose long services in the cause of open-air preaching will be much missed now that his familiar face is no longer to be seen amongst us. He has done a good work for Christ, and in Him rests now from his labours. When Mr. John Macgregor started the Open-Air Mission many years ago, he wisely appointed Mr. Kirkham to the secretaryship, retaining himself the post of hon. secretary. Probably no one has done more than Mr. Kirkham to advance the cause of open-air preaching, and that not only in this country, but in American and Foreign lands which he has visited. It needed much tact, patience, and perseverance to establish open-air preaching as an institution in this country, such as it is at present recognised to be. The danger now is lest the excessive zeal of the Salvation Army should provoke a reaction. We trust they may be kept from bringing any discredit upon open-air preaching, and that they may also be kept from giving encouragement by their processions to any revival of Rome's open-air exhibitions of idolatry, such as one often sees in the streets of continental towns.

## IDOLATRY IN THE CHURCH.

THIS subject is embodied in the proposition "That the reintroduction into our churches of graven images and of the elevation and reservation of the consecrated elements, with other like practices of pre-Reformation times, is a direct incentive to the sin of idolatry." No more awful charge than that of idolatry can be brought against those who call themselves Christians; and so vehemently and ingeniously is the charge denied that it is of the utmost importance to ascertain from the Word of God what is meant by idolatry. The definition in the Second Commandment is authoritative, for it was spoken by God, and written by His finger on stone, and delivered to His Church in the wilderness. By that Commandment the making of images and pictures, including all symbols for religious adoration, is strictly forbidden! The command is not merely against bowing down in order to worship them, but the act of bowing down is forbidden as strongly as worship. "Thou shalt not bow down to them, nor worship them." When once the disease of idolatry appeared it spread with wonderful rapidity. We can see this by the monuments and antiquities from the cities of the Tigris, from Egypt, and many other parts of the world in our National Museum; and the Old Testament Scriptures record the calamity. It has been supposed that atheism by its very nature would suppress idolatry, but this is a mistake. It not only fails to put down idolatry, but atheists themselves have in many places been idolaters. The Buddhist religion is essentially atheistic. It denies the existence of the Supreme God. Yet Buddhist temples and shrines have multitudes of images before which myriads of men, women, and children bow down, and to which incense is offered on ten thousand altars. The French atheists at the close of the eighteenth century "abolished" Christianity; but they set up a living woman, a prostitute, and worshipped her in the cathedral of Notre Dame as the Goddess of Reason. I am mentioning this to show how easy it is to fall into idolatry, and so to demonstrate the truth of the assertion that "the reintroduction into our churches of graven images is a direct incentive to the sin of idolatry." The hunger and thirst for idols is further proved by the practice of some members of our Protestant Established Church, who, not content with idolatry as

practised in many of our churches, set apart rooms in their own houses as chambers for images, and cause lights to burn before them, and bow down before them. The fascination of idolatry is increased by its employment of magnificent and gorgeously-decorated temples, in some cases by the beauty of its pictures and images, by the magnificence of its processions, shows, the glitter of ten thousand lights, the sweetness of vocal and instrumental music, the floating banners, the richly-robed priests and priestesses, the mysterious influence of clouds of incense, and the gaiety of countless multitudes of men, women, and children. It satisfies the ears and nose, the eyes and the palate; and it panders to the worst lusts of unregenerate human nature. It provides every kind of halting-place for its devotees, from the massive temple to the roadside shrine, and the holy stone on every high hill and under every green tree. It confers degrees of sanctity on everyone who makes a pilgrimage to its most holy ground; it has a hold upon the world which can be loosened only by Him of whom it is written "the idols He shall utterly abolish." Idolatry has a marvellously adhesive power. It sticks to a people and to their descendants. A huge image worshipped by the Mexicans and buried by the Spaniards was dug up some three hundred years afterwards, and was at once worshipped by some descendants of the subjects of Montezuma. The most venerated idol for centuries before the days of Mohammed was the stone in the Caäba at Mecca. Pilgrimages were made to it; and there the stone is to this day, and the pilgrimages have never ceased. Every Mussulman who makes a pilgrimage to that stone has the title of "Häji," because he has performed the Huj, or pilgrimage. Even Mohammed the Iconoclast could not get rid of that idol from Mecca, the Kibla of Mohammedan faith and practice. The superstition which associates itself with idolatry, sticks more or less to the native Christians in heathen lands; and some of the heathen superstition of our British and Saxon forefathers sticks to many English Christians still. The law of the Church of England is that the Ten Commandments are to be set up at the east end of every church, where they may be "seen and read." But



the Second Commandment clearly and absolutely condemns bowing down to and also worshipping any and every image, picture, representation in stone, or paste, or clay. The Ritualists, who have reintroduced the worst form of idolatry into our churches by elevating a wafer as the god of the congregation, and by calling on the people to worship the god which would be broken to pieces if the creature priest were to drop it—these Ritualist idolaters feel the lawlessness of their position—viz., that of committing idolatry with the Second Commandment staring down upon them. Accordingly, as the Church of Rome has left out the Commandment in some of her catechisms, so these Romish priests have covered up or buried, or caused the Ten Commandments not to be set up in their churches. Sometimes the Commandments of God are printed in small black letter type, framed and glazed, and put into a dark part of the church, while their proper place is occupied by graven images, immediately in front of the kneeling communicants. Indeed, if you wish to buy an idol you may almost always find an idol shop near a leading Ritualistic church. I needed an image to illustrate a lecture a few months since and I found a store of gods near the Church of St. Alban's, Holborn. There is a similar shop in Brighton. About a mile from my church the Roman Catholics opened an idol shop; but there was no demand for images, so it is shut up and gone. Images are sometimes spoken of by Christians as mere "aids to devotion." This apology condemns itself, for it is clear that "the aid" can mean only the drawing the attention of the worshipper to the assistant image. But the very worst description of idolatry is that which comes from the assertion that the bread, the wafer, the wine, is changed into, transubstantiated into, "the body and blood, soul and divinity, bones and nerves," of our Lord and Saviour Jesus Christ, so that the officiating priest is represented as holding up our God manifest in the flesh as a god manifest in paste for the worship of the credulous. The condemnation of this worst form of idolatry lies in the language of its promoters. Thus, in the *Directorium Anglicanum* (Ed. 1865, p. 60), "The celebrant should at once elevate IT with the first finger and thumb of both hands, for the worship of the faithful." It is perhaps well that the neuter gender is em-

ployed, since a dead idol is elevated by the celebrant. On p. 86 we read: "After Mass also he should beware of expectorations as much as possible, until he shall have eaten and drunken, lest by chance anything shall have remained between his teeth or in his *fauces* which by expectoration he might eject." On p. 87 we read of the transubstantiation and consecration of the Sacrament, and on pp. 88, 89, "The question arises, if after having communicated of the Body, he shall have the water already in his mouth, and shall then for the first time perceive that it is water—whether he ought to swallow it or to eject it . . . It is, however, safer to swallow than to eject it, and for this reason, that no particle of the body may be ejected with the water." In the *Server's Mass Book*, compiled by the Rev. G. P. Grantham, B.A. (London: T. Masters & Co., 1878), p. 8, we read, "Think of Jesus on the Cross dying for you. Think of His coming down upon our altars under the form of Bread and Wine! Every crumb on the Paten, every drop in the Chalice, has now become the whole Body, Blood, Soul, Spirit, and Divinity of Jesus! Now is the time for you to worship Him, and to pray to Him in your own words for yourself, your priest, your relations, and friends. Do not look about you nor allow your thoughts to wander. Jesus is here!" As to the wafers made for massing priests, they usually bear the figure of a lamb or a crucifix. They are altogether unfit for food, and therefore are not bread. Before consecration the wafer is admitted on all hands to be but a wafer, only a lamb made of paste. After consecration it is, we are told, God. So before consecration Aaron's calf was but a calf of gold; after consecration it was worshipped as the God who saved Israel from Pharaoh. Surely I have said enough to demonstrate that "the reintroduction into our churches of graven images, and of the elevation and reservation of the consecrated elements, with other like practices of pre-Reformation times, is a direct incentive to the sin of idolatry. As far as the restoration of the Mass is concerned one of the best preventatives is the restoration of the custom of the true primitive Church, the Church of the first century—i.e., of Evening Communion. The Romanisers insist on the Mass before breakfast. It is clear that this cannot be the Lord's Supper. In my parish the number of communicants in

the evening is nearly three times the number of those who communicate at midday. Nothing can surpass the quiet, holy, reverent demeanour of evening communicants. There is no law of our Protestant Church to prohibit Evening Communion. There is no law commanding early morning or fasting communions. The hour has wisely been left open as far as Church law is concerned. When Bishop Samuel Wilberforce urged that the institution of the Lord's Supper in the evening was "an exception," Bishop Jeune replied, "It is for your lordship to show how there could be an

exception, before there was a rule. And if it were an exception, then let my Lord's exception be my rule." If I have used strong language it is no stronger than the nature of the case demands. John the Baptist, our Lord Jesus Christ, St. Paul, Martin Luther, Bishop Latimer, and Bishop Ryle, have used strong language, and no one need be ashamed to be found in the same list. The idolaters are not ashamed. We must speak the truth as plainly as they speak against the truth. Cowardice in this matter is shame to confess Christ.—*(Selected.)*

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, May 16, 1892.

ALL thine is mine! so shout certain anarchists. All mine is thine, is the motto of the genuine follower of Christ. The new definition of social revolution is: "Propaganda by fact!" Speech, print, theory, are acknowledged to be impotent; attention is too distracted or too dormant to be gained by means hitherto employed, and to arouse it explosive facts must burst upon the dull ear and duller understanding.

Too long has Christianity, such as the world sees it—form of Godly words without force of Godly life—forgotten its pristine power of love, and the world notes it, and after dallying with the form for convenience sake, awakes as from a dream to the hideous reality. Such seems to be our state, and it gives an insight into the arcana of our long-drawn revolutionary crisis—a key-note to the general seething of southern Europe. It is but a trite remark to say that contentions on dogmatical points, and on church questions, are irrelevant, imprudent, nay, absolutely impertinent all along the line, and the more the Evangelical Alliance can "propagate by fact" its loving hallowing influence, the greater will be its guerdon—"Blessed are the peacemakers!"

We have often wondered that the prophetic Scriptures concerning the glories of the future destinies of our world are not more ably studied and brought to throw

light on the grand interests of man, so blindly trifled with. I never found a thoughtful revolutionist whose attention was not arrested, and heart calmed and satisfied with the glorious revelations in Isaiah, and the other prophets, properly brought before him. I have seen tears roll down men's faces while they said, "that is all we want, all we seek!" And beginning by those Scriptures, they were led to Christ and submitted to Him, relinquishing their own ways to accept His. "Be patient, brethren, unto the coming of the Lord!"

After panic, fears; the 1st of May passed off in Paris more quietly than ever a Sunday passed. People stayed at home, shops closed mostly, rain poured down, and the well-prepared troops and police were almost invisible. Protestant churches and meetings were attended with their usual congregations.

It has often been asked why the Reformed Churches are closed after their one service on Sundays and generally all the week? There are one or two exceptions and the Church of Passy-Paris is taking example from that of L'Étoile, opening its doors to an afternoon Sunday service. One longs to see these edifices thrown open daily, with cordial invitation to passers by, and a simple Gospel such as the people need given forth in their own simple language by holy, earnest, genial Christians. What a school for young pastors and students, if led by some of these!

Ordinations are always interesting. In Paris several have lately taken place of sons of pastors, among them of Wilfred Monod, son of Theodore Monod, in the Oratoire. It was largely attended and a season of blessing. It is to be noted that the young men who study in the Paris faculty, are, in general, believers in the Divinity of Christ and the Inspiration of Scripture, notwithstanding the very various views of their professors. Is it reaction? or do these professors keep their views chiefly for their own speculative writings, without impressing them upon their pupils? In the extreme paucity of pastors, although their numbers are steadily increasing, the question of lay preachers is opportune, and is coming to the surface. The *Evangeliste* has an able article on the subject, concluding that, in France, "the pastoral ministry will be yet for a long time insufficient for the vast task before it. The lay ministry, if the churches make room for it, has a great part to take in the Evangelization of France. It is not a rival but an auxiliary to the pastorate."

The new academician, Pierre Loti, whose literary productions suit the taste of the "end of the age"—pleasing to the ear and fatal to morals,—drew once a picture of his austere Huguenot surroundings in childhood from which he had drifted, and he was reminded of this by M. Mezières in his complimentary reception speech. "The Bible is a grand school of poesy. What beautiful imagery, what powerful thoughts must have unconsciously penetrated into your mind when you heard the evening prayer of your father amid the assembled family! Thirty years later, your memory is still haunted by Bible verses. You even at one time hesitated between two vocations—had you not been a sailor you would have been a pastor. Great would have been the pity, for you would never have written" (such and such of his infidel and immoral productions). Fearful praise this! This drifting shows the need, the absolute necessity, of new streams of living, beaming, loving Christianity being turned upon the land.

News from various bright-lived evangelists—some stationary, some itinerating—cheer the heart, and here and there the quickening of drowsy churches and the spurring on of lagging souls, and in some cases Methodist revivals, show that the arm of the Lord is not shortened.

While in Paris and large towns, and in certain circles, Protestantism is esteemed,

though not embraced, it is far from the case in country places and villages, where it is only known through the distorted and absurd stories diligently propagated by the Romish clergy. The difficulties are beyond measure great, unfathomable to outsiders, apparently insuperable. We have before us, among others, a letter describing Corsica, by a Corsican who, after plunging into Solomon's fatal experiments, and coming to the same conclusion that "all is vanity," resolved to have done with all things under the sun by committing suicide, but before he could execute his purpose, he was taken by surprise. He resolved to delay it till the morrow, but that evening he strolled into a continental Salvationist meeting; God met him there and saved him. He is now among the most earnest of men to save his country. And his respected father, to whose arms he flew as the prodigal from a far country, to tell him he was yet alive, and not only living for him, but living to God, rejoices in a son that "was lost and now is found." The description this man gives, in a letter now before me, of the state of the people in Corsica, will be of interest and of use to any desirous of doing good there.

"The most terrible enemy of Jesus is the Roman Catholic religion. The peasants, and, in general, all with whom I have conversed, conclude thus: 'What ruins religion are the priests—*Chi dice prete dice casale*.' Many sincere persons have voluntarily acknowledged that they do not go to church because people go there for anything but for prayer. In Corsica, religion has become one of intimidation. Old superstitions are clung to, because of the fear of judgment and hell; this fear makes the people bear with the priesthood. Purgatory plays a large part in religion. Every family pays for at least one Mass per year for souls supposed to be in purgatory. The worship of the Virgin is far greater than the worship offered to God. Every village has some miraculous Madonna, or saint, whose festival is far better observed than Sunday, which is much neglected. Women go to Mass, but few men, who prefer talking, drinking, and card playing. The Corsicans are greatly addicted to alcohol. They are very proud of their religion, and the slightest allusion to it should be avoided. They distrust any such allusion from continental people, and still more from Englishmen, whom they consider all

to be Protestants, and are immediately on the defensive. People say, 'Oh! you will do nothing in Corsica.' May be *we* shall do nothing, but *Jesus*? Has not Jesus come for Corsica as well as for Saint Helena? The grave of Napoleon sees something of Christ's Kingdom, why should not his birthplace also see its dawn?"

The aged Professor Delaunay—who commenced life in a Jesuit seminary, was convinced by visiting the Roman catacombs of the fallacy of the Mass, left the convent for Canada, became a baptised member of the "Church of Christ," and after years of professorship came, in 1878, and did a good work in Paris among Roman Catholics, holding meetings together with his energetic wife, and distributing the Scriptures—has gone to his rest. Abbé Guettée also—with whom we carried on at one time a correspondence on the vexed question—"Is the Church of England based on her Thirty-nine Articles alone, or also on the four first Councils, the Apostolic Fathers?" After

in vain trying by his writings—periodical and historical—to bring France back to Gallicanism, and attempting to form and further an ecclesiastical union between Anglicanism, Gallicanism, and the Orthodox Greek Church, he drifted into the latter and died in its pale—a "D.D." and priest. He seemed to be stopped in his search for truth by the Oxford tractarian entanglement. Such men give hope for a time, but ever learning, seldom or never come to a clear knowledge of the truth. *Peré Hyacinthe* is giving more hope. His later meetings, now closed for the summer, but to be resumed in autumn, have been a step forward in the right direction. They have drawn a congregation of 500 or more, principally Roman Catholics, deeply interested; several pastors joined, and a true ring of Gospel truth sounded forth. He seems to be environed by more auspicious spiritual surroundings, less wedded to erudite past trammels, and more inclined to obey the calls of the present time.

## GERMANY.

[From our own Correspondent.]

Berlin, May 17, 1892.

AFTER the withdrawal of the School Bill, a quiet calm has entered our parliamentary life. On one occasion representatives of the different parties gave their opinion, and then the question was dropped. One of the wishes of the Emperor had been realised before the crisis. The 10,000,000 marks for the new cathedral in Berlin were voted. If the crisis had come a few weeks earlier the Ultramontanes would not have assented. Now the matter is settled. The temporary place of worship for the congregation is being built this summer. On October 15, the old cathedral, a very simple place, quite unworthy of its name—but where many able ministers preached the Gospel in the power of the Spirit and of the truth—will be pulled down, and the Emperor hopes that, on his birthday (January 27) in the year 1900, the new cathedral will be ready.

The Bill for the abolition of fees for baptisms and marriages, when demanded in the simplest forms, has met with no opposition in the House of Deputies. Also the change of the different days of repentance into one common for all the country, on the Wednesday before the last Sunday

of Trinity, found the unanimous approbation of all political parties. With this all religious questions occupying our political assemblies are settled for the present, and we shall not have to occupy ourselves with them in these pages again till next winter.

General von Bülow died a few days ago. Since he left the army, he dedicated his whole time and activity to religious works. Many societies here will feel the loss. We wish he had many successors.

Three new foundation-stones for churches in or about Berlin have been laid since my last letter. In one case the Emperor was there personally, in the two others he sent representatives. We are making some progress in these things through the indefatigable energy of the Empress.

The "Evangelical Social Congress" assembled in the Easter week this year. It cannot be denied that much real work is done by the men who enter into these difficult questions. Pastor Neumann refuted the false theories which social democracy has brought forward, and the long speech of Professor Wagner showed that this party can never fulfil all the promises contained in their new programme, even if they once got the

political power into their hands. Nevertheless the attendance at this third Congress was smaller than at the two former ones. We welcome all efforts made to oppose the fearful doctrines of social democracy, and such a literary polemic is also necessary. Yet it seems difficult to convince the masses and to gain influence on them by such theoretical means. We have more confidence in the simple and practical preaching of the Gospel.

A new law on the protection of the labouring classes having come into operation on April 1, the parochial Council of St. Mary's Church here did something which ought to find larger imitation. They published a circular and distributed it at the Church doors, and in the parish, requesting the members of the congregation to avail themselves of the greater facilities afforded for Sunday rest.

The open-air meetings of the Young Men's Christian Association have begun again for this summer.

As you inserted in your columns last month, in another place, a small notice on the work of St. Michael here, I may, perhaps, just add a few words of explanation. Though the name sounds rather Roman Catholic, the Society is the most thoroughly Evangelical agency here for doing city mission work. It is one of the

three separate organizations here for this purpose, the "Evangelical Society," the "City Mission" (conducted by Mr. Stöcker), and "St. Michael." The conductor of this work is a layman, Count Pückler, and all the workers are laymen. The object is quite expressly to bring souls to Christ. As, however, everybody cannot reach everybody, Count Pückler directs his attention to the working classes, where the hostile influences are the greatest. He chose the name of St. Michael because, according to Daniel and the Revelation, the Archangel Michael is destined to fight the great struggle against Satan. The Society has two houses and three large hired halls, besides their three coffee-rooms. Evangelistic meetings are held, and its chief object is to gather the Christians together, so that they may strengthen each other, and thus become fitted as salt and light to their surroundings. The Society gathers all ages and sexes into separate associations; there is a Sunday-school, a department for the lads, one for the young men, one for the men, one for the women, and one for the young women. The Association has already proved a blessing to many souls. The work was started in 1883 in consequence of the evangelistic work of the Rev. F. von Schlömbach.

## BELGIUM.

THE Rev. Kennedy Anet, General Secretary of the Missionary Church of Belgium, writes from Brussels on May 7th as follows:—

We have most encouraging news to give of the work of evangelization carried on by the *Belgian Missionary Christian Church*.

*Statistics.*—For the last four years about 500 members have, each year, been added to our Churches. Ten years ago we had 30 chapels and halls, now we have 45; then 25 churches and 32 annexes, now 28 churches and 60 annexes; then 34 Sunday Schools, now 58. Our expenditure then amounted to 128,000 frs., it has now risen to 151,000 frs. We then had 15 Pastors, and now our 25 Pastors are insufficient for the work.

*Eleven new chapels or halls.*—In the neighbourhood of Liege, we have had to build a wooden hall at Houtain near Taifre, a new locality recently opened to the Gospel; and a chapel at La Tréalle, where the members of the congregation,

all working men, have engaged to pay 500 frs. every year until the debt is extinguished. The out-stations of the Church of Lize Seraing have so much increased in numbers as to make the construction of a chapel necessary and the formation of a separate church. The members are all of them working men, and have in a few weeks subscribed 2,500 frs. towards the building fund.

In the town of Namur, where there has been a resident pastor for only two years, our little hall ought to be replaced by a chapel. Fifty years ago in the whole Charleroi district, there were but two or three Protestants to be found, and these were Christians but in name. Now we have three churches with numerous missions, and a total of 2,000 members, including children. One of these, that of Jumet, has a chapel that is falling into ruins. The members of the Church have subscribed 11,000 frs.; but to build a new chapel about 30,000 frs. more would be re-

quired. Courcelles is enlarging—at its own expense and with a few donations—its chapel, which has become far too small. The work has extended very considerably at Mons and in the neighbourhood, where we have been at work for only a few years. At Jemappes a public-house keeper having been converted has transformed his public-house into a place of worship, and at Mons we have had to hire a larger hall. One of the out-stations of the church of Wasmes, that of Boussu, has all at once taken the proportions of a church. Last year the congregation consisted of 60 families, now there are 100, and the number of members has risen from 200 to 400.

In Brussels we have two churches, one French, the other Flemish. The work of evangelization is increasing, and has made it necessary to hire two new halls. We have thus in Brussels and the Faubourgs, two chapels and four halls. Lastly, at Antwerp we must absolutely build a new chapel.

*Woe unto us if we do not evangelize.—*

The evangelization of Belgium is a duty which we feel more and more to be incumbent on us. To be convinced of its necessity, it needs only to be on the spot and to observe the ignorance of the Word of God amongst the people, and the opposition of the priests to the Bible. Our colporteurs mention instances of this nearly every month in their reports; but it is the Roman Catholics, who by what they themselves say, impress upon us the obligation to preach the Gospel to them. Thus a man of mature age, recently converted, never tires of saying: "*God will never forgive the Romish Church for having kept the Gospel from us.*"

Our wants increase in proportion to the extension of our work. Notwithstanding the liberality of our churches and of our friends abroad, we concluded last year with a deficit of 20,000 frs., and we anticipate that this year's account will close on June 30, with a fresh deficit of 20,000 frs. Will our brethren in Protestant lands come to our assistance?

Brussels, 129 Chaussée d'Ixelles.

### ITALY.

THE *Italia Evangelica* of May 17 has some interesting details under the heading of "Religious Life in the Waldensian Valleys." It says: "Our thirtieth session of the Conferenze Libera di Val Pellice took place on April 27." The matter under consideration was "The Celebration of the Lord's Supper." Signor A. Gay, pastor of San Giovanni, presided. His discourse touched especially on three essential points: First, the significance of the Holy Supper; secondly, who ought to be the participants; thirdly, when ought it to be celebrated. Up to the present time the Lord's Supper has not been celebrated in our Church, but four times a year (and each time on two consecutive Sabbaths)—Christmas, Easter, Pentecost, and September. The question of more frequent celebrations of the Communion has been mooted, and, in fact, proposed; and in the present Conference the desired alteration became a fact. After the address several other pastors spoke on the subject.

The Conference has thus practically broken in upon old usages, leaving to each individual church, however, the right of consulting its own spiritual requirements. We believe that this movement will quicken

and bind together the brethren in our various parishes, and be productive of good.

The *Temoine* says that in no place does the general public take such a lively interest in these Conferences as at Villar Pellice, or attend in such numbers at the opening diet of worship. This is a sign among many others that this Church, so dear to the hearts of many, is developing a genuine and vigorous life. May God give her grace and power to conquer the elements of corruption and unbelief which lie around her.

Signor Bonghi's "Life of Jesus Christ" has been put in the index. Perhaps it may not be amiss that it should be so. Although not extinguishing *all* the errors of the Church of Rome, yet it contains so many great truths, and gives forth so many rays of pure light, that it may well deserve a welcome. As human nature generally desires that which is forbidden, the Vatican has probably stimulated the appetite for its perusal, an appetite which, up to the present time, has been far from indifferent.

A most interesting account of a tour of evangelization made by Count Campello is to hand. Signor Luzzi says: "During

the month we have had undeniable proofs that our work of reform has taken deep root in Valnerine, and we may justly hope and believe that, if all resolutely carry on the work on the same lines, we shall obtain the like results in other parts of Italy. . . ."

On Thursday, April 7, the Rev. di Campello, with five friends belonging to the congregation at Arrone, went to a village containing about 100 souls, all belonging to the agricultural class. We were welcomed, and had placed at our disposition a good sized apartment, in which the whole village gathered together for the occasion. Signor Campello spoke first, and urged upon his hearers the importance of salvation. He was followed by the writer of this report, who exhorted all to take Christ as their example, and to follow in His steps. The interest excited by these proceedings was evident to anyone who glanced at the earnest and devout faces of the listeners as the Word of Life was faithfully put before

them. On Saturday, the 9th, another meeting was held at Casteldilago, on which occasion Count Campello addressed the gathering on the Passion of Our Lord. The faithful here are strong in faith, indeed, and ardently attached both to the work and those who carry it on. Count Campello, together with myself and our four brethren, went on the 12th to a village containing about 300 inhabitants. We found a very spacious kitchen capable of holding 100 persons put at our disposal. It was soon filled. The Count and others of us spoke. We were asked to come back again soon, and continue to evangelize in the village, and likewise open a school for the youths in the place. This we promised to do, God helping us. In Arrone itself the usual services have taken place as usual—the Sunday morning worship, and in the evening singing and prayers. The school for the artisans and the agricultural labourers have, as also the Sunday-school, been well attended, so likewise has the singing class. K. F. D.

## SPAIN.

### MISSIONARY TRAINING COLLEGE.

Miss E. JANE WHATELY writes:—

Among the various agencies for Spanish Evangelization, it seems to some of us that the Missionary Training College at Puerto Santa Maria, near Cadiz, superintended by the Rev. Dr. Moore, deserves more attention than it has hitherto met with. It is doing the same good work as the Claudian College at Florence, and if a stronger case could be pleaded than that it would be in respect of Spain. Many of the resources available in Italy are not found in Spain. In the latter country educational advantages are at the very lowest figure conceivable in any community possessed of a written language and literature. The ignorance of the people is such that at the last census it was computed that nearly two-thirds of the population do not even know the alphabet.

The public schools and colleges stand very low educationally, and they are all more or less under Jesuit influence. Except where Protestant schools can be established, the education for all *must* be practically in Jesuit principles. And the difficulty of establishing schools of the humblest kind is rendered gigantic by the almost impossibility of obtaining even a tolerably qualified schoolmaster, any in-

deed, who would not be regarded elsewhere as utterly incompetent. The pastors and evangelists employed in Spain all suffer more or less from this dearth of resource, except the very few who have been able to be trained in Switzerland. The need, therefore, of some training institution of the kind we have mentioned is most pressing.

The College at Puerto supplies this. Its aim is to train pastors, evangelists, and schoolmasters. All Evangelical Agencies may avail themselves of it. The young students receive not only a thorough solid Scriptural and secular education, including Latin and English besides their own language, and Greek and Hebrew for those intended for the ministry, but enjoy the advantages of a healthful, pure, and Christian home life, and training in habits of order, neatness, and diligence. There are at present ten students in the College. Four have passed through it in the eight years of its existence. The first and eldest is now an active and useful pastor at Cordoba, two are acting as schoolmasters, and the fourth, licensed to preach last October, is working well as itinerant evangelist in the Province of Malaga. The number

could easily be increased could means be found, but the poverty of the students must make their support depend mainly on private contributions, all of which go to this object. The work has not the romantic interest which attaches to individual evangelistic efforts, but if the fountain head be not supplied the streams must fail, and, humanly speaking, it is to this source we must look for future

effective workers in Spain, whether as teachers or preachers.

Contributions will be gratefully received by Donald Matheson, Esq., 120 Queen's Gate, London, S.W., by Miss Whately, 21 Belmont Park, Lee, S.E., or by the Secretary of the Evangelical Alliance, who has visited the College, and, having known its Principal for many years, cordially commends this appeal.

### BOHEMIA.

THE Czechs, or Bohemians proper, are still agitating the question of national independence. Consequently, the Reformed Church, composed as it is almost entirely of Czechs, cannot take a step without being suspected, rightly or wrongly, of complicity with this movement. Thus, when it was proposed to celebrate the tercentenary on March 28 last of the birth of the great reformer and pedagogue, Amos Comenius, the Government, fearing that a great Czech demonstration might ensue, forbade all public celebration of the event. Again, when permission was sought to erect a Huss house in Prag as a Protestant rallying-point and institution, the Town Council refused on the ground that it might become a centre for Czech plotting. For similar reasons it is probable that the Government will not sanction the proposal made at the last Synod to alter the name of the Reformed Church, and to revert to the old title, "Unity of the Bohemian Brethren," and to substitute the Bohemian Confession and the Bohemian Catechism for the Helvetic Confession and the Heidelberg Catechism, which have been the standards of the Church since its reconstruction at the end of the last century.

This Czech movement is thus a hindrance rather than a help. Every attempt on the part of the Church to move forward and adapt its institutions to the needs of the time is apt to be viewed by the Government with suspicion. Nor has the evoking of a national sentiment, and the revival of some of the traditions of former times, done much to direct attention to the religious character and teachings of Huss and the old reformers. The Czechs as a whole persist in regarding their work as political. In no way, therefore, does this craving for national rights and independence benefit the cause of truth and righteousness. Religion is not deemed worthy

of thought: it seems as much a thing of the past as witchcraft. . . . There has been progress, but no brilliant victories have been achieved. One event, however, deserves special notice.

Our oldest and most successful station in Bohemia is at Laun. One of the churches in that town, St. Peter's, was erected in 1456-1463 for the Protestant party, and was in their possession for 160 years. In 1623 the Roman Catholics got possession of it, and held it till the Edict of Toleration was issued in 1781, when it was converted into a hay and straw store. A few years later a private gentleman restored it as one of the historical monuments of the town, and it is now a beautiful specimen of architecture. Still it remained unused except as a place of lumber. Your Committee being informed that it might be possible to secure the place, urged Pastor Molnar, in whose large Protestant parish Laun is, to approach the Town Council on the subject. This was done, and the question came on for discussion in March last. The Roman Catholic Dean strove hard to secure the rejection of the proposal, and succeeded in inducing eleven of the Councillors to vote against it. He himself, in his excitement, was observed, to the great amusement of all present, to be voting in our favour. Eventually it was agreed, by a majority of three to allow us the use of the building for six years, on condition of our paying 100 florins per annum, "not as rent, but as a contribution towards the preservation of this memorable building." But before we can use it, it must be repaired and furnished.

The event is one of such interest as to warrant your Committee in giving some few extracts from the discussion of the Town Council, as reported in a local journal (Czech). The Dean reminded the Council that a hundred years ago the townspeople, in spite of the order sent by



the central authorities, resolved to keep the building in their own hands, and now their successors, sons of the Catholic Church, wish to hand it over to another Church communion. He added that the Evangelical Reformed Church is of German (!) origin, that it has nothing in common with the old Bohemian brethren, and that, as it is supported by German money, it deserves no consideration on the part of Bohemians (Czechs)!

The Dean was followed by Herr Josef Forst, who delivered the following noble speech:—

It is the principle of toleration with which we are now dealing. Gentlemen, a few days since we celebrated in worthy fashion the memory of Johann Comenius, as a learned man and teacher, and especially as one who, by his noble character and honourable life, stood pre-eminent in that time of wild and passionate excitement. This nobility of character came out most clearly in his exhaustible love for humanity at large, and in the spirit of civil and religious toleration that sprang from that love. The declaration of this principle of religious toleration on the part of Comenius is especially worthy of note, because he was hunted from one corner of Europe to another on account of his religion, and at length succumbed to death on foreign soil. Comenius was spared no torture or cruelty which the devilish ingenuity of the anti-national and anti-reformation fanatics of those days could devise for the extermination of the proscribed Bohemian Brethren. Nevertheless, as the bishop of these Brethren he preached peace and mutual toleration. In our voting to-day let us be mindful of this noble character, and let us imitate him. Let us prove that Comenius' doctrine of toleration has found a fruitful soil in our hearts. *As a Catholic*, I see no undermining of our faith in this handing over of St. Peter's Church for the worship of another confession. Rather do I see an undermining of our faith in the inconsiderate action of our higher Church authorities, who, in their decrees, ever insist on the use of German, who forbid the Comenius' festival, and who refuse to allow thousands and thousands of Bohemians (Czechs) in Vienna to hear the Word of God preached to them in their own tongue. Such proceedings do more to injure the Catholic Church than the existence of persons of another faith. Gentlemen, I see in every person of another religion, above all, one with whom I should live in peace in accordance with Christ's teaching. Therefore, I shall vote for the granting of the request of the Krabachitz Presbytery, and I call on you, gentlemen, to do the same, and so to uphold the good repute of our town and of its enlightened inhabitants, who wish to live together in peace.

These arguments and appeals were opposed by the Dean, who then offered himself to hire the church! This strange proceeding was met in the following humorous fashion by the Burgomaster (Mayor):—

I have just had a capital meal, and can eat no more. All my concern is to enjoy to the full what I have eaten. Carrying out this design, I just take a gentle walk, when I espy a man who has not had such blessings, and to whom I cannot impart them. I see him go into a baker's shop where only one small roll remains for sale. I rush to the place, seize the roll, pay for it, and hide it in my pocket. Then I go quietly away. The bread gets hard and mouldy; but what does that matter? I have accomplished what I wanted. The despised man must still hunger. Did I act nobly, conscientiously, honourably? Now thus, and simply thus, stands to-day the case of this church of St. Peter. Here in Laun the Catholics are well cared for: they have the beautiful church of St. Nicholas, and the church of the Mother of God, and the church of the Fourteen Saints. The Protestants have to content themselves with an insufficient room in a private house. Is the St. Peter's Church rather to be left to fall into decay than to come into possession of the Protestants? For a hundred years the dishonoured building served as a barn, and no Catholic desired that worship should again be celebrated there. But as soon as the Protestants ask for it, then the Catholics are most anxious to get possession of it. It is, however, well known that the Protestants in Laun built the same in 1456, and they, and not the Catholics, enjoyed the use of it up to the time of the counter-reformation.

This liberal action on the part of the Town Council will doubtless excite much attention, and evoke no little anger, on the part of the Romish Church. But it is hoped that public opinion generally will approve the step. Already many of the inhabitants of Laun (not Protestants) have presented an address of confidence to the Burgomaster for having acted in our favour.

It remains for us to pray that this proceeding may be helpful to the cause of truth, and that large and believing congregations may be gathered within the walls where in former days the good old Gospel of Jesus Christ was proclaimed.—(*Extract from Annual Report of the Evangelical Continental Society—the Rev. R. S. Ashton, Secretary.*)

## THE EVANGELIZATION OF SOUTH AMERICA.

SOUTH AMERICA is supposed to have a population of some 23,000,000 Spanish and Portuguese descendants, 3,000,000 Africans, and 4,000,000 scattered Indians, and with the increase of foreign missionary zeal in our country we are glad to note that interest is growing, and promising efforts are being made to reach these very spiritually destitute in the countries lying south of our bright little colony of British Guiana. For the most part the Romanism that prevails is little better than Paganism, and while the North American Protestant Churches have sent good men both to Brazil and the Argentine Republic, the British churches have hitherto accomplished little. Dr. Kalley, who went to Brazil in 1855, and worked on till his death in 1888, was entirely self-supported. Mr. James Fanstone laboured in Pernambuco in the same way. Now that religious liberty has been proclaimed, no wonder that cries are heard and expectations formed that British Christians may well be asked to consider. This Evangelization Society has been formed to assist in carrying the Gospel to these very needy people. For a time it will concentrate its efforts in Brazil, and will endeavour to work much on the lines of the China Inland and kindred missions.

We notice with great pleasure this new enterprise, which is full of promise. We understand that Mr. Maxwell Wright, who has preached 346 times in forty-six towns and villages of Brazil, is about to start

again for that country, and in connexion with the movement it is hoped that a mission on the Keswick lines will soon take the field, and that it may be led by the Rev. G. C. Grubb, whose work has been so much blessed in the colonies of late. This gentleman and his companions seem to be remarkably well qualified for the work, and we trust a rich blessing awaits them. Surely our Christian friends will take this matter up very cordially. How much English money has been advanced in railway and other commercial enterprises, not always with satisfactory results. It would have been better to send the Word of God in advance. Centuries without the Bible lay poor foundations for even commercial success. Let us lose no more time, there are far higher interests at stake. "When the Rev. George W. Chamberlain first went to Brazil," says Dr. A. Pierson in "The Greatest Work in the World," "he found 10,000,000 people in a nominally Papal land who scarcely knew what a Bible was. One old patriarch of four score years, to whom he gave a Portuguese New Testament and explained salvation by faith, said to him, 'Young man, this is what I have long been waiting to hear. But where was your father when my father was alive, that he never came to tell my father how to be saved?' Some such question as that we must all answer, if not before we die, at the judgment seat of Christ."

---

## ZENANA BIBLE AND MEDICAL MISSION.

At the recent annual meeting of this Society, the Right Hon. Lord Reay presided. The Rev. A. R. Cavalier (General Secretary) gave an abstract of the report showing substantial progress. The population of India is now upwards of 287,000,000, and there is more heathenism in that land to-day than ever before. There are 38,000,000 girls under fifteen years of age, and of these only 318,000 are receiving any instruction. There are at present 376 Christian workers in India connected with this mission. At Lucknow, the new hospital was opened in October, and is already too small, and a new wing with beds for twenty more patients is being added. At Benares and Patna the medical missionaries are overwhelmed with work,

and the patients at all three stations numbered 8,904, while the Dispensary attendances numbered 24,387. The general work has gone on increasing largely and reports from the different stations are full of encouragement.—Mr. W. T. Paton (Hon. Finance Secretary), stated that the total income last year was £16,687 6s. 8d.; both the Associations and general subscriptions showed a small increase, but the gross receipts had decreased over £750, owing to the special gifts in 1890 for the hospital at Lucknow. A thousand pounds is still wanted to complete this memorial to the late Lady Kinnaird, and funds are also wanted for building a hospital at Patna. The deficit at the close of 1891 was £1,500. The committee are most anxious to reach

a total of £20,000 annually, and trust that friends will aid them in reaching this figure.—The Rev. Dr. Pentecost said he was particularly interested in the hospital work, and found that it had really made a profound impression upon the educated native mind. A distinguished native gentleman at Lucknow said they had many miracles recorded in their Shastas, but he did not believe them. What proof was there for the miracles of Jesus Christ? He replied that Jesus opened the eyes of the blind, healed the sick, caused the lame to walk, and did all the wonderful works recorded, not as isolated, but as so many seeds thrown into the soil of human nature, and in 1,800 years these seeds had grown and fructified, and in that hospital at Lucknow, beside which they stood, they had one of the fruits of the miracles wrought by Jesus in Judea 1,800 years ago. Then he asked the native gentleman what miracle written in their books had taken root in human nature, and grew and spread its branches through the land. "Well," he said, "we have to thank you for bringing before us a practical illustration of charity such as our people never knew." The Society's schools are doing splendid work, training and educating girls, and not only giving them knowledge, but leading them to know the love of Christ, and so forming their characters, and throwing into that land a wonderful new element of power, a new force to elevate and advance its people.—The Revs. G. Everard and Henry Squires also spoke.—Lord Reay said the problem before this Society was how 37,000,000 women in India could be rescued from ignorance and darkness. It is impossible to work in India upon emotional feeling or mere enthusiasm. Missionaries going to India must be fully convinced of the truth of

what they preach, and able to put it into the best form of persuasive and argumentative power, having also that greater force than any human intellect—the power of the Holy Spirit. As regards education the natives, both Hindu and Mohammedan, are convinced, at least a large number of them, that no more important problem is to be solved than that of the education of girls, so that suitable wives may be found for the educated boys. The educational work is spreading, and the natives are found willing to send their girls to these schools. The medical work is most valuable, and this Society has very rightly adhered to its principle of only sending out fully qualified ladies. To show the importance of this, he referred to Miss Meade, at Lucknow, who had performed one of the most difficult operations known with perfect success. Concerning the religious teaching, he quite agreed with some articles he had seen lately urging that what will attract in India is that Christianity of a strong puritanical character, because they feel the weakness of their own religion, and want something which will strengthen them and enable them to speak the truth under all circumstances. He was glad that the Society worked in a Pan-denominational spirit in connexion with all Christian societies in India, and protested against putting one's own Church before Christianity. This Society has a very definite basis—namely, it accepted and welcomed all workers who stand on the one foundation—faith in the living Christ. To be of real use in India this must be the spirit in which every missionary society should carry on its work.—Particulars of the work the Society is doing will gladly be supplied by the Secretary, 2 Adelphi Terrace, London, W.C.

### MISSION TO LEPERS IN INDIA.

MR. WELLESLEY C. BAILEY writes from Edinburgh on May 7:—

The Mission to Lepers in India is receiving most piteous appeals for extension; but the Society cannot entertain these petitions for additional aid unless it receives further support. There are doubtless many who will gladly assist when they are made aware of the needs, and a few brief extracts from some letters lately received are appended.

The Rev. H. Uffmann, of the German

Mission, Purulia, Chota-Nagpore, writes on March 14 as follows: "Who are we that we can shut our doors and hearts against the cry of the poor and helpless ones? They will say, 'These are the Homes built for us and for our purposes, so we pray you to admit us.' I therefore ask you, for Christ's sake, do allow me to receive as many as may come, at least up to 200. [There are at present 160 inmates in the asylum supported by the Mission to Lepers.] You may perhaps

say, 'where is the money to come from to provide for them?' I say, go to the great God in Heaven, who has plenty of money, and believe in His words, and remember He knows what to do."

The Rev. G. M. Bulloch, of the London Missionary Society, who has 122 inmates in the Leper Asylum at Almora in the Himalayas, says: "Since January 1, I have positively refused to admit any applicants, and you cannot tell what a grievous trial this has been to me, especially in two very sad cases where the disease had made terrible ravages. There have been quite twenty applicants since Jan. 1, but I do not feel justified in receiving any till I find out how far the Church of Christ is willing to stand by me."

The native caretaker of the Almora Asylum says in a most touching letter (translated from the Hindustani): "Many have come seeking admission but have been obliged to go away again. We are

grieved to be unable to help them. Some came who were very helpless and could with difficulty move about; with tears they entreated of us to give them a place of refuge. One day a man came who was very helpless. He remained the whole night in the hope of having his name entered on the books, and it was hard to send him away in the morning." Of another institution for lepers a lady missionary writes: "Is the Institution to be enlarged? You know there are 500 lepers in this district alone, and the need for further assistance is very great. At present we are reducing rather than increasing, as we do not fill up the vacancies caused by deaths. Most piteous cases have to be refused!" Besides the above applications there are other places where extra accommodation is urgently needed; about £700 would meet all these pressing needs, and contributions may be sent to 17 Glengyle Terrace, Edinburgh.

#### AMONG THE STUNDISTS IN RUSSIA.

At the noon prayer held in the rooms of the Young Men's Christian Association, Aldersgate Street, London, Dr. Baedeker recently gave a most interesting account of his late travels, in which he had sought out and relieved some of the persecuted Stundists in Russia.

Dr. Baedeker began his narrative by saying that six months ago he set out to seek to render aid to the relatives of a Christian woman who conveyed a message to him to this effect: "They have taken away my husband, my father, and two other brethren, and have sent them separately to different parts of this mountainous country." He felt that here was a communion of saints in which he might be of some use. Funds came into his hands. He had a wonderful record of travelling mercies; he had travelled over high mountains, across dreary plains, upon which lay the snow so light and dry that a heavy wind would have obliterated the track. He had been watched over and cared for, in answer to prayer, by the loving hand of a faithful God, carried in the hollow of His hand, and covered with His right hand.

Prison doors are still open, and in the prisons he had found more liberty to preach the Gospel than outside.

Dr. Baedeker proceeded to narrate many striking incidents in his dealing with

the persecuted. Once after a long journey to a distant Tartar village, lying in a deep valley amongst the hills, he knocked at the door of the first house, and a voice from within warned him—"Pass on, there is danger here." The next house was a public tea-house, and there he ventured to inquire of the waiter for one of the banished Christians he was seeking, and to his joy came the response—"I know the man you seek, and I also am one of them." He thus got a clue to the hiding-places of many of the persecuted—the hills were full of limestone caves, and in these many of the Stundists had taken refuge. The villagers around were Tartars, and mostly living in hard poverty. Tartars know how to endure, but these dear Russians, used to a more generous fare, were sorely tried; they had the greatest difficulty to obtain necessary food, and when he spread before them the gifts he had brought their joy was most touching to behold.

On one occasion Dr. Baedeker related how in one of these wretchedly poor villages he found a number of the exiled. The only place they could meet in was a room in a cottage not 10 feet square; and there, packed together as they were, when he told them how English Christians were praying for them, sympathising with them, and had sent him with gifts to them, they were so affected that they burst into

cries and tears of joy, some of them falling upon their faces praising God.

Wide and far amongst the scattered and persecuted their friend and visitor travelled, to a hut at the foot of Ararat to lanes and streets in populous towns, in some places shadowed by the police so closely that nothing could be done; in others so free that it was difficult to believe that such a thing as espionage existed. Stundist persecution, however, was easy to find in scattered villages and in crowded towns. He had received an interesting letter from one who, having been four years in exile near the borders of Siberia, and returning to his native town, was required to sign a paper pledging himself not to teach or to preach the Gospel of our Lord and Saviour. The good man signed the paper thus: "I — cannot pledge myself," whereupon he was immediately marched off to Siberia for four years more.

He met at Tiflis an intelligent Christian man who had been an engineer on the railway. He said to him, "They have taken

away my situation, now no one here will employ me." "Why don't you emigrate?" said Dr. Baedeker. "Oh," said he, "we love our native land and we know God rules; we will wait and suffer and obey!" Everywhere he found the Stundist persecution continuing, but help was arising. He found several in prison and he was able to provide a house of refuge, in which they were received and were clothed and fed as they came out of prison.

In the Body of Christ, said Mr. Baedeker, God has need of the weak and suffering. These are dear to Him, and by means of them He draws into exercise the warm, energetic helpfulness of the strong.

There are still openings for carrying the Gospel into Russia, but they are very small and humble openings, and men must not expect to make much of themselves or be made much of. Let us pray that these openings may not be closed, that persecution may abate, and that the persecuted may be made strong to witness for Christ.

### RELIGIOUS PERSECUTION IN RUSSIA.

UNDER the heading "The Tsar Persecutor," a painfully interesting article on the rise, progress, and sufferings of the Stundists, as many of the Russian Protestants are designated, appeared in the January number of the *Contemporary Review* from the pen of Mr. E. B. Lanin. About the year 1855 the knowledge of the Gospel possessed by certain German colonists, whose predecessors had settled in the government of Kherson in the reign of the Empress Catherine, became imparted to a few of the Russian peasants working on their farms. Deriving their name from the fact of their meetings being held at certain hours (German Stunden), there was a remarkable absence of dogma from the belief of the early Stundists. "Our worship," they said, "should be free from the fetters of ceremonies and forms." "My Saviour is my only priest," was their answer to the Orthodox popes when the latter offered to administer the rites of the Russian Church. Eagerly did they learn to read and to study the New Testament till the plougher "chanted scraps of the Gospel as he walked after his plough, the weaver sang chapters of it to the noisy accompaniment of his shuttle, and the traveller beguiled the tedium of his journey with the thrilling stories of the 'Book.'"

Accepting rather a rule of life than a creed, the Stundists, from whom Count Tolstoi derived many of the doctrines of his New Christianity, set a high value on thrift, industry, and manual labour. Onishtshenko, their leader, if not the originator of the movement, when at the age of seventy, he was asked by a Russian priest, "Why do you still toil and moil like a brisk country lad?" replied "It is not I who work; it is God within me." The New Testament was accepted as their exclusive rule of faith, and every doctrine or practice discarded which, in their opinion, was not sanctioned by its teaching. Sacraments, intercession of saints, prayers for the dead, image-worship, fasting, oaths, and the ecclesiastical hierarchy were all abandoned together. In 1870, some Baptist missionaries from Prussia won over several of the Stundists to their teaching. "In a few communities elders began to preside at prayer meetings, to christen their brethren, to bless marriages, and to read a burial service over the dead." This, however, applied only to a minority. "Ceremonies are mummeries," cried Balaban, who was one of the chief leaders. "Many of the Stundists are now confounded with the Baptists," though their Church Ordinances were rejected by the

greater number, the title they themselves prefer being "Evangelical Christians"; but whatever differences of opinion "the new doctrines" may have caused, "they never degenerated into anything like bitterness." Brotherly love is their one enduring doctrine, "From the day of his conversion dates the Stundist's death as an individual; thenceforth he exists and acts only as a constituent part of humanity." They warmly advocate the brotherhood of the entire human race, and in their charity bestow not merely their gifts but their personal services as well.

The clerical journals most hostile to their views are loud in praise of their morality. The same testimony is borne by the civil authorities. They "are distinguished," says a police superintendent, "from the rest of the population by their uniformly high standard of morality: and in the villages in which they reside crime has practically disappeared. And yet though evils which the Government had long deplored were being corrected, the very men to whom this was due were 'ranked as incendiaries and murderers—were flogged, ruined, banished, and condemned to the Siberian mines.' The priests fearing the loss of their fees, and too ignorant to employ argument took refuge behind the sword of the State. Many of the victims were arrested to be brought before the dignitaries of the Church, 'by whom they were questioned, cross-questioned, cajoled, and bullied.' They treated their adversaries with marked respect, only complaining that they were 'kept indefinitely in prison for reading the Gospel and endeavouring to live in accordance with its precepts.' After spending 'a considerable time in gaol, they were set free on the ground that no crime had been brought home to them, whereupon the ecclesiastical dignitaries wrote to entreat the Government to re-arrest and punish them *administratively*—viz., without trial or formal accusation."

One of the first to plead for violence was Father Terletsky, a priest, formerly a Roman Catholic, specially appointed to bring back the Stundists to the Orthodox fold. Mortified at his failure to convert any of them to his views he reported to his Metropolitan that "the stray" sheep could only be restored by adopting the following measures: (1) Strictly prohibiting all Bible readings and prayer meetings, and lest they should be convened at night in secret, quartering soldiers in the

huts of all who were suspected of Stundism, and dogging the steps of all wandering pedlars; (2) "*condemning without trial or accusation all Stundist preachers to penal servitude in the mines of Siberia.*" A copy of this report was also sent to the Government. Similar suggestions along with false and exaggerated charges poured in. "As a rule, the law courts established the innocence of the accused." The priesthood then taking advantage of an old law became prosecutors, but soon the "courts refused to try the cases they prepared." Acting in accordance with another law they began to shut up the heretics in monasteries for the purpose of "doing penance," or, to speak plainly, suffering torture. Still, "not a man was moved, not a convert made." One priest was honest enough to write: "These men either have done no wrong, or else their hearts have been hardened." At last the civil authorities grew indignant with the clergy. Meanwhile the new opinion spread, and the work of civilising, humanising, and elevating went on apace. This, however, did but heap coals on the heads of the hierarchy, and at length the authorities were roused. The Stundists, who had begged for permission to read the Gospel in their homes, and keep away from drunken Sunday gatherings without being suspected, were flogged—women as well as men. Their leaders "were arrested, and sent to pick oakum in the prisons, and a fine of £1 8s. per head was inflicted" on any one who "attended a prayer meeting." Persecution failing to accomplish its ends, the Archbishop of Kherson sent to Ratooshny, a Stundist leader, and offered him ordination and a comfortable career if he would forswear his religious convictions. He replied, "that he set greater store by God's promise than man's favour, and that he would not sell his birthright for a mess of pottage." Recourse was had again to the old methods, and the clergy succeeded in having the leading men of the Stundists tried for apostasy and proselytising, punishable in Russia with the same penalties as murder. The Orthodox jury, "however," brought in a verdict of "not guilty," and a rapid increase of the movement was the result. The priests next established lay confraternities, whose weapons were vile and abusive leaflets, and bribes offered for apostasy.

Mr. Lanin considers that things are

worse under the present reign than in that of the late Czar. The following is a case of persecution which seems incredible in the nineteenth century: Xenia Parseshnikoff, a Stundist woman, having died, was about to be buried after the manner of her denomination. The priest, who in that case would have lost his fee, had the body snatched from her friends and brought to the Church. A protest was not unnaturally made, but this being illegal when an Orthodox Pope is engaged in his duty, seventeen of the offenders were sent for trial; and a court-martial condemned three to the Siberian mines and three more to imprisonment.

Last July a council of clergy met at Moscow to devise effective measures for the conversion of heretics. The result was a law containing amongst others, the following provisions: "The passport of every member of the sect is to contain an entry declaring the owner to be a Stundist," thus materially lessening his chance of finding employment. The names of all members of the persuasion are to be "placarded in all railway offices, dockyards, and workshops, so that no work of any kind may be given them." They are to be driven to church by the police to hear sermons against their religious views. None may purchase land. "Families are to be ruthlessly broken up; the children torn from their fathers and mothers, and handed over to strangers to be brought up by hand. Any Stundist found reading the Bible, and praying with one or more of his co-religionists is to be arrested, and, without other formality, deported to Siberia; while every active Stundist, male or female, preaching, teaching or reading the Bible to others is liable to be arrested and condemned to penal servitude in the mines" of that country. Imagine a family plundered for their faith "till the last cow, the dwelling, and even the winter clothing have passed under the hammer of the auctioneer. Such cases are now of weekly occurrence." "Last April a stonemason named Grebenyook, and a comrade were fined £37 each for allowing prayer meetings to be held in their rooms. For a similar offence last June the former and his wife were condemned to pay £12 and £37 respectively." Being insolvent they were imprisoned, and when released Grebenyook forfeited his passport, "which deprives him for two years of the right to leave the town in which he resides." Being required on urgent business in a neighbouring town,

he petitioned the Governor for leave of absence. He was only met with the most abusive and unmentionable epithets. This is a fair specimen of hundreds of cases. Fines were raised to £37 a-head. "Hay, corn, live stock, implements, huts, and reserve clothing were sold by auction, and the old and sick turned out of doors, to atone for the crime of having said their prayers together in a room." "Eight months' imprisonment is now generally the minimum punishment for joining the sect, and scarcely a week passes that it is not meted out to some scores of offenders." Mr. Lanin says: "I know of some hundreds of cases that have occurred during the past ten months. Many Stundists were cruelly exposed to the Arctic cold of last mid-winter (i.e., 1890-91) in Kharkoff, and compelled to work with clothing so obviously insufficient that no one felt the slightest surprise on hearing that they all perished miserably." In March 1891 "eight sectarians refusing to employ the services of the clergy were declared civilly dead, and banished to Transcaucasia for life; and in the town of Balta ten families who joined the Stundists last summer were arrested, deprived of civil rights, and dragged away to the most distant parts of Siberia, where they will be kept till death sets them free. In Nervobalsk, where many of the persuasion were working in the quarries, the masters were recently compelled to sign a paper "*binding themselves never again to give employment to members of this dangerous sect.*" Many whose homes had been broken up by fines and imprisonment had made their way to Odessa, where they found good situations as house porters. "But the Governor warned the owners of the houses that they must dismiss them as suspects, which they straightway did." M. Lassotsky, a leader of the Baptist-Stundists, had suffered three terms of imprisonment. After trials and ordeals of the severest kind, he was commanded by the Governor of Kieff to leave the district in seven days, and go to Kherson. Selling his belongings, he went with wife and children. In the latter neighbourhood he obtained a good situation as overseer on an estate, when he once more was ordered to move without delay to Bessarabia. For want of means he and his family had to walk 130 miles under a tropical sun. At the end of the journey he had spent all his money but 2s., lost nearly all his property, and buried two children. Work having been found, the

Governor required him to move on to the Crimea. Ruined in health he wandered on, followed by his wife and surviving children, begging as they went. In the Crimea it was difficult to get employment, and after ten days he was bidden to leave at once for the Persian frontier. The sufferings of the persecuted people on their way thither to Geroosi have been beyond description. As the men were in prison waiting for convict gangs to be formed, the wives sold their property and prepared to follow with their children, as the wives of the worst criminals are allowed to do. The authorities, however, decided that in the future Stundists must forego this privilege, and that the wives were to remain behind with their little ones, and give up their religion or leave the children in the hands of strangers. Before the mothers had decided between these cruel alternatives the Governor had the children torn from their embrace and committed to Orthodox women. The cruelties on the road to the

place of banishment defy description. "Their backs were laden with burdens out of all proportion to their strength; they were hustled and jostled, and 'accidentally' struck; nay, often deliberately assaulted by their gaolers, and thrust at with bayonets, and occasionally had their skulls caved in." This, however, was surpassed by the treatment which the poor wives, separated at night from their husbands, received from their brutal escort, against which conduct there was no remedy and no protection."

Mr. Lanin's picture is terrible enough, and will, it is hoped, rouse the sympathy and prayers of Protestant Christians, whether his title is a fortunate one, or whether, like "the power behind the Pope," there be a force controlling the Czar himself. If the articles in the March number of *Darkest Russia* be trustworthy, the Emperor is often averse to fresh persecuting edicts, and is kept in ignorance by his officials of many things which it would be desirable for him to know.

## Missionary Notes.

THE *Baptist Missionary Herald* contains the One Hundredth Report of the Baptist Missionary Society, and says, on Tuesday May 31, 100 years ago, Dr. Carey preached his great missionary sermon, of which the two main divisions were: "Expect great things from God." "Attempt great things for God." In October 1792, the Baptist Missionary Society was formed; in 1795, the London Missionary Society; in 1800, the Church Missionary Society; and in 1816, the Wesleyan Missionary Society. To-day the *Herald* reports 11,388 stations and out-stations in the heathen world, occupied by just 8,000 missionaries—male and female,—assisted by 40,083 native Christian workers, surrounded by 726,883 converts, who are confessed disciples of the Lord Jesus Christ. Reporting the present situation the *Herald* says: "What the Christian Church specially needs to-day, what the individual Christian needs more than all else, is a deeper and closer communion with the Lord Himself; to look out upon the world as He looks; to understand something of the awful gloom of heathendom, as amid shadows and dark-

ness, ignorant of God or Christ, they grope their dreary way. In the words of the late Rev. C. H. Spurgeon: 'It is not of so much consequence to ask, Will the heathen be saved without the Gospel? The question is, Will we be saved if we do not send them the Gospel?'" The Report shows a total income, for general purposes, of £69,125, and a total expenditure, for such purposes, of £74,935. The Society is in debt £15,873 in all, and the Report solicits the resources of the Church to yield 100 new missionaries and to raise an annual income of £100,000. Special Centenary Celebrations are announced, and Special Centenary Memorial Volumes are forthcoming. In all their efforts in this holy enterprise we wish this oldest of our Foreign Missionary Societies God-speed.

THE LONDON MISSIONARY SOCIETY, the next in the order of age, sounds this year a note of joyful progress. It reports the largest income yet received in the history of the Society, amounting, in all, to just £194,000. Last year the Society failed to meet its current expenditure by



£7,500, this year it clears that amount of debt, and has £9,500 to the good after expending £4,000 more than in the previous year. The surplus of income over expenditure is already allocated to the Forward Movement. The *Chronicle*, the organ of this Society, has sent us a most interesting number. It opens with a paper on the "Watchers Band," a union of Christians engaging to plead with God at stated times on behalf of the Society. An interesting paper follows, entitled, "In Search of the Rev. J. Parker." It is the narrative of the exploits of a Chinaman sent from Peking to find, if possible, our missionary at Ch'ao-yung, a place taken possession of by the rebels in the recent rising. After being detained at guard-houses, forced to carry heavy burdens till he fainted by a party of soldiers, passing through the village where a serious massacre of Romanists had taken place, and finding himself in great peril in consequence of being mistaken for one himself, he at last reached Ch'ao-yung, only to find that Mr. Parker had escaped. He was kindly treated by native Christians, and in thirty days found himself back in Peking. The Rev. S. Malaar, F.L.S., continues the story of the Travancore Mission, and many very interesting extracts are given from the letters of missionaries in Madagascar and elsewhere. The whole number is interesting. We commend its perusal to our readers. There is given a column of collated missionary facts, some of them very striking, from which we select three as a present-day commentary on Acts xix. 20: "So mightily grew the Word of the Lord and prevailed." "A Russian officer, a few months ago, reported with dismay that the Japanese nobility were secretly Protestant Christians, and only waited for the Mikado's example to avow themselves. In China, the question 'Confucius or Christ—which?' is occupying the minds of the thinking portion of the Celestials. The scale, which has hitherto turned emphatically in favour of Confucius, now shows some sign of at last turning in favour of the Nazarene. In India, an official report of the Madras Government predicts that if the present tendency be maintained for another generation, the preponderance in the professions and high economic callings of India will belong to the native Christian community."

THE organ of the American Board of Commissioners for Foreign Missions, the *Missionary Herald*, publishes an extract

from the letter of a lady missionary in Japan, which may well be pondered by ladies' examination committees in our own country. The missionary writes as follows: "When I first came here I was besieged on all sides to teach knitting, and never having used knitting-needles at all, I felt as if my education had been most sadly neglected. To what purpose could I use my Latin and Greek when I could not even wield the knitting needles? I longed for the knowledge of my grandmother. Not having any one by me to tell me anything of the art of knitting, I procured a book on knitting and sat down to study it with needles in hand. It was a many days' struggle, but I have been so thankful for the help it has been to me! Many and many a woman have I taught to make stockings and mittens and shawls and collars and wristlets and baby's socks, &c. If any of you are contemplating coming to Japan as missionaries, I beg you will not come out as ignorant as I was on that subject. It has been a wedge into many a woman's heart in Japan by means of which the Gospel of Jesus Christ has entered." This journal contains some deeply interesting letters on mission work in Turkey and China.

THE *Gospel in all Lands* reports favourably upon the Foreign Missions of the Methodist Episcopal Church, showing that the Seventy-third Annual Report of the Missionary Society, which was issued last month for the year 1891, contains many interesting facts. "The year 1891 was in many respects the most gratifying in its results of all the years in the history of the Society. The amount received on the regular appropriations was double the amount received from all sources in 1881." Every mission has advanced. The Society has missions mainly in India, China, and Japan and it reports an increase of numbers and probationers 17,936. It has in all 375 male and female missionaries. From Japan we are informed, "the outlook is most encouraging. The Bible is being scattered all over the empire. General Christian literature has been widely distributed and twenty-six Christian periodicals are regularly published. Able native evangelists and pastors are increasing in numbers and power. The Japanese press have expressed the opinion that the Christian religion and Christian morality are ultimately to possess the nation." The Society reports from Mexico, where it has an interesting mission, a case of Romish

persecution which is best given in its own words: "In Mexico city we heard the story of a servant girl in the family of Dr. J. W. Butler. About three months ago she was working for a Protestant family in another part of the city. She was invited to family prayers, and for a few times went to service. In a few days she met her aunt, with whom she had lived before going out to work, and told her what she had done. The aunt, horrified at her dreadful conduct—that of attending Protestant worship—immediately took her to her home. She then tied her hands tightly together and fastened them to one end of a rope. The other end she threw over one of the rafters of the house, and then pulled the girl up till her feet could hardly touch the floor. She then bared her back and beat and whipped her until her back was swollen and bloody. This her aunt did in order to keep her from the faith of the heretics. The story reads like a passage in the history of the inquisition of the Middle Ages, but in fact it is only three months since it happened. Some of the priests have publicly declared that if they had the power they would again introduce the inquisition."

In *The Church Missionary Intelligencer* is a very interesting and able article on "Central Asia for Christ," from the pen of the Rev. W. St. Clair Tisdall, M.A. The writer, noticing how "the fate of the whole of the Asiatic world has depended upon the Turks, the Arabs, the Persians, and the Afghans," and that these races are still outside the Church of Christ, proceeds to show how "Providence has planted us at the very gates of Central Asia, giving us a long line of frontier from Quetta to Peshawar." He considers that we are not in a position to send European missionaries in any numbers into these countries of Central Africa, but reminds us that Mackay of Uganda, looking upon the great African missionary problem, recommended as the only practical method of reaching the whole country "the training of a number of carefully-chosen natives of both sexes, a few of these schools to be set up at points to be easily accessible, well manned, and thoroughly supported." Mr. Tisdall then suggests that we should "select a suitable place or places within British territory in Asia, and there prepare Native evangelists for all the countries of Central Asia referred to." Interesting and full details of this most important scheme are given, and we commend the whole

article to the careful consideration of our readers.

"NOTES OF A SECOND JOURNEY INTO IBOLAND," by the Rev. H. H. Robinson, is a paper full of deep interest to those who are interested in mission work in Africa, and especially work on the Niger. Mr. Robinson concludes his narrative with these words: "Get up and come over and help us. It is hardish work, but the reward is sufficient. You will rejoice to see light dawning in dark souls, and intelligence beaming in dull eyes. This is reward enough."

FROM *North India* the Rev. A. Clifford sends a most encouraging account. He has known Calcutta seventeen years, and says that during that period there has never been such a time as the present for men and women coming with earnest inquiry about the Christian religion, never a time in which more men and women offered themselves for baptism. He gives details of thirty-one persons recently received, and says: "While this is nothing to boast of, it is certainly something to praise God for, when we compare it with the result of our work in Calcutta in past times."

THE WESLEYAN MISSIONARY SOCIETY is to be congratulated upon the appointment of the Rev. F. W. Macdonald as one of its Secretaries—his able and energetic plans are already promising to yield good results in increased interest and widening of intelligence. We have often thought that the Monthly Missionary Notices issued by the Society might be improved, and now we are glad to see that a new Missionary Magazine is promised for *Work and Workers in the Mission Field*.

THE MORAVIANS continue to maintain their old mission fields and to push out into new ones. In Greenland and Labrador the work is still maintained. In connexion with the Mission it is interesting to note the Providential care evidenced in the good ship *Harmony* and her predecessors. Fifty years ago at a thanksgiving service it was stated: "During seventy-two years past no fatal accident has befallen this favoured bark or those whom she was conveying across the boisterous and often ice-bound deep, and along a coast bristling with rocks and abounding with perils; nor has the communication between the missionaries and their brethren in Europe been in a single

instance interrupted." These words hold true up to the present. Besides their missions in Greenland and Labrador our friends have missions in North West America, among the Indians in the West

Indian Islands, in Demerara Surinam and on the Mosquito Coast, in Cape Colony, Kaffirland, Nyassa, in Thibet, and quite recently to the Aborigines of North Queensland.

### "MISSIONS TO THE HEATHEN."

By the Rev. DEAN VAHL.

THE Rev. Dean Vahl, president of the Danish Foreign Missionary Society, and for many years past a distinguished member of the Evangelical Alliance, and the President of the Branch in Denmark, has sent us an early copy of a very useful and valuable little pamphlet he has just published in English, one of the fruits of his long and careful studies. This pamphlet he calls a statistical review, and it sets forth in brief clear form all the Foreign Missionary Societies known to be at work in the years 1889-90, showing their income, number of missionaries—male and female,—the fields in which they work, the number of communicants gathered with the number of native ministers and the number of non-ministerial helpers raised up among these communicants. Of these Foreign Missionary Societies we find Great Britain and her Colonies and Mission fields credited with 138, out of 251 Societies in the world. America has 56, and the rest are German, French, Swiss, Scandinavian, and Netherland Missions. In this number Dean Vahl reckons all Bible Societies and Tract Societies that provide for the heathen. The summary shows a gratifying increase both in means contributed and men and women shut out in 1890 as compared with the previous year—some £100,000 more money and some 583 more workers,—but we do not mark as satisfactory an increase

in the number of native parsons or ministers raised up, only, in fact, as far as the figures appear to us to show, 168 advance in 1890 upon 1889. Dean Vahl says in his introductory notes: "It cannot be ascertained if all native pastors are ordained—in some reports it does not appear that any are—so that we have made returns of all preachers." Some of our best and most successful Missionary Societies declare that the teaching of God in history is that no country has ever been fully evangelized by foreigners. Then no effort put forth in raising up a native ministry can be in vain, and if Dean Vahl's review does nothing more than draw the attention of all Foreign Missionary Societies and all friends of such missions to this one point, it will not have been labour in vain. In conclusion, we warmly congratulate our esteemed friend upon this instalment of his painstaking labours. It is a sign of the holy enthusiasm this Divine enterprise kindles in the heart of the Christian church of this age when we find one of its distinguished officers add voluntarily to the many and important claims this that he should collect missionary reports through all the world and give himself to arrange and tabulate them; looked at in the right light, this useful little pamphlet is a precious contribution to the sacred literature of Missions.

### A CHINESE CHURCH HYMNAL.\*

By the Rev. R. SHINDLER.

IN the November (1890) issue of *Evangelical Christendom* there was an article on "The Unity of Christians in Sacred Song." It brought to the writer a letter from the Rev. Thomas Bryson, of the London Mission, Tientsin, being an application for a list of the sixty-two hymns common to the

ten chief hymnals of the different denominations in England—Conformist and Non-conformist. The list was forwarded, also copies of the "Hundred Hymns" published by the Religious Tract Society. This was a year ago, or rather less. A recent letter from Mrs. Bryson communi-

\* Chinese Church Hymnal, with two English Indexes. By JONATHAN LEE, London Missionary Society. Tientsin, 1891.

cated the fact that the revision and enlargement of the old Hymnal had been completed, and that a number of the "sixty-two hymns" had been translated and incorporated. The next post brought a copy of the book itself.

The above details, however, are of no comparative importance to the general reader. What the friends of Evangelical religion will deem of far greater moment is the character of the hymns that have been selected for translation, and which now form part and parcel of the Hymnal. This the two English indexes enable us to state, and we do so with the utmost satisfaction and thankfulness. They are all that could be desired, and they embrace some of the simplest in the language, some of the highest degree of merit—alike from a practical and a theological point of view—and some which, though more stately and majestic, are not less elevating and heart-inspiring.

The authorship is largely English, and the hymns of Isaac Watts and Charles Wesley are more numerous than those of any other hymn writers. Doddridge, Toplady, Cowper, Newton, Medley, Miss Steele, Lyte, Dr. Monzell, Bishop Heber, Dr. Bonar, Edmeston, Montgomery, Dr. Fawcett, Bernard Barton, Miss Havergal, and Dr. Alford, have all been drawn upon for some of their choicest hymns, more or less well known the world over.

American authors come next, the way being led by Dr. Ray Palmer's peerless hymn—

My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour Divine!

Mrs. Van Alstyne (Fanny Crosby), George Duffield, Dr. Lowry, Dr. W. C. Huntingdon, P. P. Bliss, Doane, Dr. Dwight, Dr. A. C. Coxe, and a few others are represented. There are two or three from the Welsh, as

In the deep and mighty waters,  
There is One to hold my hand.

A small number are from the early Greek and Latin, while both the Bernards of mediæval times, and Francis Xavier (1506—1552), and the late Dr. Newman, are both represented, the one by "My God, I love Thee," &c., and the other by "Lead, kindly Light," &c.

There are a very few from the German—

Sinners Jesus will receive.

—*Neumaster*, 1871.

Jesus, still lead on.

—*Count Zinzendorf*, 1700—1760.

I am Jesus' little lamb.

—*Louise von Hayn*, 1724—1782.

Jesus lives, no longer now.

—*C. F. Gellert*, 1718—1769.

Give to the winds thy fears.

—*Paul Gerhardt*, 1606—1676.

A few, also, are original Chinese hymns—twenty quite new. Comparing this book with its smaller predecessor, forty have been omitted, and 200 new ones introduced. But what is chiefly matter for devout thankfulness is that the book, as a whole, is distinctly and prominently evangelical. There is not one giving an uncertain sound, and the greater part give, distinctly and emphatically, the notes of sovereign grace, and free and full salvation through faith in Christ. Mr. Lees has done his work well, and made the book to ring with notes of redeeming love and salvation by grace. It would not be difficult to cite hymns in distinct accord with the doctrinal basis of the Alliance.

Man's ruin finds its echo in—

"How sad our state by nature is."

Redemption by the blood of Christ in—

"Not all the blood of beasts;"

"Nature with open volume stands;"

"Like sheep we went astray;"

"All ye that pass by;" and

"When I survey the wondrous cross."

The like may be said in reference to the Incarnation, Resurrection, Ascension, Reign, Second Advent and Judgment of the Lord Jesus.

There are, indeed, some that it is now fashionable to drop out of our English compilations, as Dr. Watts's hymn:—

Jesus, my great High Priest,  
Offered His blood and died,  
My guilty conscience seeks  
No sacrifice beside:  
His powerful blood did once atone,  
And now it pleads before the throne.

The Trinity, the Person and Work of the Holy Spirit, the Gospel invitations, and the various states and stages of the Christian life, are all the themes of noble hymns. "Holy, Holy, Holy, Lord God Almighty," is rolled out in Chinese; "Come, ye sinners, poor and wretched," "Salvation, O the joyful sound," "The Saviour calls, let every ear," and "Hasten, O sinner, to be wise," so familiar to us in our sanctuaries and in inquirers' meetings—or, at least, as they used to be—are all sung by the Christian Chinese in their religious gatherings. And so we might proceed quite through the book if space and time allowed.

In the "Children's Hymns" there are some of our old favourites: "When mothers of Salem," "I think when I read that sweet story of old," "Around the throne of God in heaven," "Here we suffer grief and pain," and "Jesus, when He left the sky."

The need of such a book testifies to the advance Christianity has made among the people, the Christian culture many of them have received, and that the "simplicity that is in Christ" holds its place among the native churches. The production of this book casts also a hopeful light on the future of Missions in China. The "Gospel

of our salvation," the Gospel of redeeming love, the Gospel of Christ, is "the power of God and the wisdom of God," and must and shall prevail over every form of heathenism and error.

Little dreamed the above honoured writers how widely their productions would be diffused, and in how many and what strange languages their hymns would be sung. Sing on, ye happy songsters, till time shall end, and all the "redeemed from among men" sing the new and everlasting song before the throne of God and the Lamb!

## Evangelical Alliance.

### ANNUAL CONVERSAZIONE.

TUESDAY, MAY 17.

THE May Meeting of the Evangelical Alliance this year proved to be a most successful gathering, and a season of happy Christian fellowship. By the kindness of the Principal of Regent's Park College and Mrs. Angus, the Alliance was permitted, as in many years past, to invite members and friends of the Alliance to the *Conversazione*. The favourable weather helped to considerably increase the attendance over that of last year, and the large dining hall was crowded for the first half hour with friends who had gathered not only from all parts of London, but from various parts of the country and from many other lands. There was a larger proportion than usual of ministers of all denominations, and after spending a pleasant time in social intercourse, during which light refreshments were served, the company adjourned to the beautiful library, which was filled by an appreciative audience. The Right Hon. Lord Kinnaid (Vice-President) presided, and was supported by the speakers for the day—the Rev. W. H. Ball (Church Missionary Society) from India, Rev. David Hill (Wesleyan Missionary Society) from China, Dr. Pindor (Lutheran Pastor) from Silesia, and Rev. J. D. Kilburn (from Hamburg), Mr. Donald Matheson (Treasurer), and the following members of Council: Admiral Grant, Sir Theo. Ford, Revs. Principal Angus and Dr. MacEwan (Hon. Secs.), Gilbert Karney, Dr. Gritton, Dr. Clemance, Dr. Matthews, Geo. Elwin, and W. F. Stubbs, Mr. John Cory, Mr. C. H. Bousfield, Mr. A. McArthur, M.P., Mr. A. J. Arnold (General Secretary), and the Revs. P. Colborne and J. Consterdine (Deputation Secs.). There were also present Signor Silva (from Florence), Pasteur Krüger (from Basutoland), the Revs. H. G. Thwaites, W. Major Paull, T. Aston Binns, Dr. Wm. Wright, D. A. Hershell, C. Jordan, A. H. McTier, J. T. Briscoe, Dr. McGaw, R. Shindler, Marmaduke Washington, Dr. Newman Hall, B. La Trobe, G. H. S. Gardner, Alfred Sturge, George Tonge, E. H. Brown, J. H. Du Pontet de la Harpe, James Thomas, W. Frith, and P. G. Scorey; also Sir Thomas Crawford, General Sir John Field, Colonel Robinson, General Havilland, General Gordon Pritchard, Colonels Griffin, Phillips, Corry Smith, Thompson, and Trail, Captains Poulden and Charleton, Dr. Pringle, Messrs. A. G. Burnett, S. M. Greer, R. C. Morgan, W. T. Paton, W. Barnett, and many others.

After the singing of a hymn, the Rev. H. G. Thwaites read a short portion of Scripture, and prayer was offered by the Rev. Dr. Clemance.

The CHAIRMAN remarked that the present was not a business meeting—the Report and Financial Statement being pre-

sented at the Annual Conference in the autumn,—and he would not stand between the meeting and the set speakers who had

been invited, except for a few moments to say that upon looking back at the principles of the Alliance as stated in 1846, one could not but see that those who organized it were led by the Holy Spirit to inaugurate a great and mighty movement. And the need for the Alliance was as great to-day as ever. For example, one of the principal objects of the Alliance was to bring influence to bear, as far as possible, on Christian communities for the promotion of Christian union; and the Alliance had also to assert and defend religious freedom. There were abundant evidences that this department of the work was still greatly needed, for in many countries persecution for conscience sake still prevailed to a lamentable extent. In this direction the influence of the Alliance, by God's blessing, has been a very potent one. Alike in Christian and in Heathen countries the principles of the Alliance need emphasizing. He regretted that for many months no meeting had been held without the necessity of recording the removal of some friend or active worker to the Great Tribunal above. This was the first meeting of the Alliance held since the removal by death of the Rev. Dr. Donald Fraser (one of the honorary secretaries), whose place, however, had been kindly taken by the Rev. Dr. David MacEwan, of Clapham.

#### MISSION WORK IN INDIA.

The Rev. W. H. BALL then referred to his Mission Work in India—a subject which was with difficulty to be compressed into the fifteen minutes allotted to each of the speakers. Looking at India broadly, it was at once a field of great opportunity and of many adversaries. The men of India, speaking generally, were dissatisfied; there was a vague impression, growing more and more intense, that they were on the losing side, and that Christianity must win. Then among the women of India a new generation were growing up, many of whom had been taught in the mission schools, and these women, able to read for themselves, had new ideas and aspirations, and many of them had longings for a personal Saviour. Then with regard to the difficulties. The first great adversary of advancement in India was the dense ignorance of the population. English people could scarcely realise it. For example, recently the mission Bible women reported that in the district covered by Mr. Ball, there were no less than 150,000 native women who

could not read, and their only means of instruction of any kind was through the mission workers. Another great drawback was the utter absence of a sense of the sinfulness of sin. Further, there was the constant presence of the proselytising emissaries of the Church of Rome, who made no efforts to evangelize the masses of the people; but by means of bribery, promises of temporal advancement, or threats, endeavoured to secure adherents to their Church.

Another matter which must cause the thoughtful Christian to reflect was the question of what the future Church in India should be? Surely none would wish to see reproduced in India the many minor doctrinal differences of the older country and the older churches, and therefore it behoved all missionaries to try to train the Indian converts to look at spiritual matters from a broad point of view—as broad as Christ, and as narrow as Christ. Above all things it was essential that the future Church in India should be *one*.

The great need of India was more evangelizing. Hindooism and Mohammedanism were not yet overcome, but by a union of Christian forces victory could be secured. But to achieve this, reliance must not be wholly placed on those workers sent out from Europe; the native converts could, and should, be trained to labour among their own people, with all their advantages of knowledge of native customs, prejudices, language, &c.

#### MISSION WORK IN CHINA.

The Rev. DAVID HILL expressed his appreciation of the invitation from the Alliance to address that meeting. He believed his mission-field was the largest in the world. His station was 600 miles up the river Yangtze at a place called Tortoise Hill. From the summit of that hill the eye took in the three great cities of Wuchang, Hankow, and Hanyang. In these three cities alone there was a population of a million souls. The view from Tortoise Hill revealed a recent innovation, the network of telegraph wires from the outside world, and to his mind this was a presage of a telegraph of prayer, which was already in operation, and which he trusted would in time form a bond of union linking that great empire on to the Throne of God. Towards this end there were from thirty-five to forty mission stations, which had a following of something like 40,000 Protestant Christians, and some 1,200 mission workers, hailing from five different nationalities. Another sign of the assimilation of China with the outside world was shown by the establishment of a large ironworks near the foot of Tortoise Hill, and the working of the ore in these works parabolically reminded Mr. Hill of the precious ore hidden in that vast Chinese Empire of 300,000,000

men and women, who, when taken in hand by the Divine workman, might be made into strong Christians, ready to dare and to do for Christ; for it was to a National Church in China that they must look for strength and endurance in the evangelical work of the future. A third salient feature of the assimilation of modern ideas was the establishment of a great cotton factory outside Wuchang, the first of its kind in China, and a forecast of the time when Lancashire manufactures might be more economically produced in China.

These various shadows of coming events might be parabolically read as indicating a growing advancement in spiritual things in China, for in the 300,000,000 of China's people there was a spirit of patience, perseverance and stern tenacity which might produce some noble workmen in the vineyard of the Lord if only they were first converted to Christ. Wherever an earnest, plodding evangelical missionary would pursue a "forward" movement in China, there was little doubt of securing an earnest and numerous following.

But upon all the commercial contact with the outside world, there remained in China a deep, dark blot, and that was the opium traffic—a traffic which had brought incalculable mischief upon millions of the Chinese throughout the country. The 80,000 chests of opium grown and manufactured and auctioned by the British Government in China ought to be immediately stopped, for there was already wrought an infinite amount of mischief and demoralisation by the sale of this drug, and there was now (according to current report) three times as much opium grown in China for home consumption as was imported.

Briefly referring to the persecutions of Christians in China, Mr. Hill said these persecutions were largely owing to the wholesale propagation of scandalous and blasphemous literature, turned out by hundreds of thousands of copies from the Province of Hunan. All these events seemed to point to a call in the near future for the more active sympathy and help of the Evangelical Alliance in this movement; unless the Imperial Government put a stop to the further publication of this scurrilous literature, and other of its class.

#### EVANGELICAL WORK AMONG THE POLES.

The Rev. Dr. PINDOR, addressing the meeting on this subject said:—

I praise God, that He has given me opportunity of speaking in this assembly. I am a Polish pastor and preach the Gospel in the Polish language, Sunday by Sunday, to an audience of four or five thousand souls and more. You are wondering about it, the Polish nation being noted as fanatically Roman Catholic, and it is so. But in the small province of Silesia in Austria are about 50,000 Protestant Poles, who are now divided into fourteen parishes, the centre and the heart of which is Teschen. My forefathers received the Evangelical faith not only by Luther, but before him by the Bohemian Huss and through him from your great reformer Wycliff, because Huss was a scholar of Wycliff.

When I left for England, my countrymen ordered me to greet you, to thank you especially for the Holy Bible, and to beg you for your kind sympathy and benevolence. You ask, are they needing and worthy of our sympathy? I answer they are!

They need it. Our Evangelical Church is a poor, neglected and hated one. And yet it was not always so; at the time of the Reformation the whole Empire of Austria was thoroughly Protestant. The Evangelical faith was found in the cottage of the peasant and the palace of the prince. The Emperor Maximilian II. was really Protestant. In the year 1619 Ferdinand II. came to the throne, a pupil of the Jesuits. He made a pilgrimage to the shrine of the Virgin in Maria Zell and took a solemn oath to destroy the Evangelical faith. Germany was saved by the Swedish King G. Adolf, but the Evangelical Church of Austria was destroyed. The persecutions lasted 160 years, till Josef II. gave his edict of tolerance, 1781.

For instance our little town of Teschen which had been Protestant, after twenty years was quite Roman Catholic. The preachers and teachers were expelled or imprisoned, the churches *cleansed with holy water and consecrated* for Roman Catholic worship. Then Jesuits were sent into the town and soldiers placed at their disposal. The Jesuits ordered that nobody be permitted to fill any office who was not known as a good Catholic; they ordered, too, that nobody be allowed to buy anything from or sell anything to a Protestant. They were like lepers excluded from all intercourse. At last only three Evangelical persons were found in the town—two of them women, who died in consequence of ill-treatment; the last, a physician, was ordered to leave the town at a time when a plague was raging in it.

In the year 1731 the Archbishop Firmian expelled 30,000 Protestants in the severest winter. Many of them died on the way, the others found refuge elsewhere. Only in the small province of Silesia a small number were saved. My forefathers lost all their possessions and homes and saved only their *lives and faith* in the forest and caverns of our mountainous country. We are, therefore, very poor. Our principal food is potatoes—meat is a rarity. We pay all contributions for public affairs, and keep our churches and schools by our own sacrifices. We have no friends among our neighbours; the Poles do not like us, because we are Protestants; the Germans in Austria are Catholic too, and we are suspected to be no good patriots, being Protestants. We need your sympathy. My countrymen are also worthy of it. Follow me in spirit into Teschen to spend a Sunday in our church. At seven o'clock in summer-time the Polish morning service begins; at nine o'clock the Polish communion follows, at ten o'clock the German service, and from eleven to two o'clock in the afternoon the Polish midday service is held. At seven o'clock in the morning you see an endless stream of my parishioners coming to church from their distant villages—some of them must leave their homes at four o'clock in the morning to come in time—and after they have attended two or three services they return home again. I have twenty cemeteries and twenty-five schools within my parish, I visit about 300 sick persons in their distant homes every year. It is hard work. But when I stand in the pulpit before an audience of 5-6,000 souls, when I see the thousand eyes directed to me, hungry and thirsty for the Word of God, when the Spirit of God helps me to touch the hearts and lead them to Christ, when I see the brightened eyes, the flowing tears and hear the thankful expressions, I am thoroughly rewarded.

My countrymen are very fond of religious books. I have written and translated some, among others "Thomas à Kempis" and the "History of the Reformation," by Merle d'Aubigné. A year ago a farmer's wife came to me and told me she has read all the volumes of this History *five times* through, because she cannot remember all the details by once reading. Within my parish, two hours distant from the church, a great iron factory has been built; where about 800 Protestant workmen are employed. Some of them come on Sunday to church after they have spent all the night from Saturday to Sunday in the factory, and in the afternoon having returned home they resume their night shift again. These workmen are exposed to many temptations. From the one side the Jesuits, and from the other the Socialist, come to turn them away from their faith. For these workmen a church must be built. They have already gathered a fund of nearly £1,000 themselves, but it is not sufficient. When I left for England they prayed to God to help me to find some benefactors to support them in their noble purpose; Jesus Christ will reward them.

I see a vision. A little fisherboat going over the sea is struggling with the waves. In the moment of the greatest danger a large steamer comes and helps them. The little fisherboat is my church; may I hope the large steamer will be yours? I shall set out for home this evening, being expected by my countrymen. What shall I tell them? Shall I say, "My journey was in vain?" Or may I call upon them: "Rejoice, be of good cheer; the English brethren will not forget you, they sympathise with you!" Amen.

## FINLAND.

The Rev. J. D. KILBURN said he wanted to have said a good deal, first, about Finland, and second, about the Fins; but the fifteen minutes limit on his speech must shut out the country. About the people of Finland he was able to confirm what had been written in a Russian book, that the Fins were "active, firm, persevering, uncomplaining, manly, seriously disposed, and that whatever they undertook was well done." He was able to speak well of the general state of education among the Fins; indeed, no persons might marry in Finland or undertake the duties of citizenship unless they could read. The Fins were also singularly honest. In illustration of this point, Mr. Kilburn instanced the case of some tourists through Russia to Germany, who were defrauded at every turn by

booking clerks, agents, &c., whereas in the case of his own wife, Mrs. Kilburn, she booked at Helsingfors for Abo, paying the fare demanded, but on arriving at Abo an official recognising her told her she had been by error charged too much at Helsingfors, and thereupon returned the excess fare. Other instances of national honesty were cited, and Mr. Kilburn mentioned that so kernaly honest was the national instinct that until recently the punishment for theft had been death, and that at the present time a third conviction for theft entailed a punishment of imprisonment for life.

The extent and the barrenness of the country tended to produce an earnestness of purpose among the people in their efforts to cultivate the land. Some 140,000 square miles were divided into 214 parishes, which allowed an average equal distribution of more than 650 square miles. And yet every church in Finland was well filled whenever that church was open for services.

In respect of spiritual work Mr. Kilburn mentioned that there had been four great revivals. One of these was at Helsingfors, where a large number of the students at the University had themselves been attracted by the power of God, and having consecrated their lives to Christ were ready to go and preach the Gospel to their countrymen. In other places numbers of converts had been gained, and these, being Free Christians, belonged more to the Evangelical Alliance than to any particular sect. Six new mission houses had been erected, and three others were being constructed. In addition to this five halls were hired for services; twenty Sunday-schools had been founded; a hundred teachers were duly enrolled, and there was a scholarship of over 1,800 children. Further than this, the local converts published a weekly Evangelical paper in Finnish, which the Religious Tract Society had done much to help by sending out electros for illustrations. Two thousand copies of this paper were produced and circulated weekly. In conclusion, Mr. Kilburn earnestly appealed for the support of Christians at home, of all denominations, so that an active and extended propaganda might be carried on.

Other foreign workers would have taken part in the meeting had the time at disposal been sufficient, but this interesting meeting was then brought to a close by the Rev. Dr. McEwan, who pronounced the Benediction.

## PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, May 12, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. J. D. Kilburn.

## NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. G. Tonge, M.A., London.  
Mr. Geo. Witt, London.  
Jno. G. Rocha, Esq., M.B., C.M., London.

Mrs. Heard, London.  
Mr. Jno. Olancy, London.  
Mrs. Gosset Tanner, London.  
Miss Griffith, London.  
Miss A. Whyte, London.  
Miss Cooper, Byfleet.  
Mrs. Schofield, Potter's Bar.  
Miss Ker, Paris.  
Rev. H. E. Nöyes, D.D., Paris.  
Rev. Dr. Loba, Paris.  
J. Van Benkelow, Esq., Brighton.  
Past. Vanderboken, Jersey.  
Miss Stevenson, Paris.  
S. P. Twysford, Esq., and Mrs., Paris.



Miss Noblette, Paris.  
 Miss Kalopothakes, Paris.  
 Miss Jackson, Paris.  
 The Hon. Mrs. Okeover, Ashbourne.  
 The Hon. Susan Cavendish, Ashbourne.  
 Mr. and Mrs. Kennedy, Ashbourne.  
 Rev. Alex. J. Shephard, London.  
 Miss Some, London.  
 Miss Petch, London.  
 Miss Donaldson, London.  
 Mr. Thos. Parkes, London.

#### DEPUTATION WORK.

The Rev. J. Consterdine gave a report of his Deputation visit to Derbyshire, &c.

Mr. Arnold reported his visit to Paris, where a new English-speaking branch of the Alliance had been formed, with the Rev. Dr. Noyes as president, and Dr. D. E. Anderson as honorary secretary. During Mr. Arnold's visit a drawing-room and public meeting were held, and he took services in the Congregational and Wesleyan churches on the Sunday.

#### HONORARY SECRETARIAT.

A letter was read from the Rev. Dr. MacEwan accepting his appointment as Honorary Secretary, in place of the late Rev. Dr. Donald Fraser.

#### FOREIGN VISITORS.

There were present to meet the Council the Rev. Dean Vahl (Denmark), the Rev. Dr. Pindor (Teschen, Austria), and the Rev. J. D. Kilburn (Hamburg).

Mr. Kilburn and Dr. Pindor then briefly addressed the Council—the former giving information regarding the Religious Persecutions in Russia, and the latter speaking

of his Evangelical work amongst the Poles. The Rev. Dean Vahl also spoke briefly with reference to the Danish Branch of the Evangelical Alliance.

#### MAY CONVERSAZIONE.

The Secretary reported the complete arrangements for the approaching conversazione.

#### RELIGIOUS LIBERTY IN TURKEY.

In regard to the question of religious liberty in Turkey, the Secretary read communications from the Marquis of Salisbury and from the Constantinople Committee of the Alliance.

#### RELIGIOUS PERSECUTION IN RUSSIA.

The Secretary presented resolutions adopted by the English Presbyterian Synod and by the Baptist Union on the subject of the persecution of the Stundists and other Christians in Russia.

#### MADEIRA.

In regard to the case of Señor Melin, of Madeira, the Secretary stated that one or two contributions had been received towards the cost of his legal defence.

#### BELGIUM.

A letter was read from a friend in Courtrai, Belgium, enclosing a statement of the conversion of a young Roman Catholic priest. The Chairman added a few words in reference to this interesting case, and stated that he had already secured some temporary financial help until the case could be more fully investigated.

The meeting was closed with prayer by the Rev. H. E. Brooke.

### SECRETARIAL DEPUTATION WORK.

THE Rev. James Consterdine, Deputation Secretary, reported to the Council that on Thursday evening, April 21, he preached in Park Chapel, Chelsea (Incumbent, Rev. S. L. Dixon). During the service, Mr. Dixon read Psalm cxxxiii., from the first two verses of which Mr. Consterdine preached, dwelling on the benefits of Christian unity and the good work done by the Alliance. In the vestry, at the conclusion of the service, some names were taken of persons willing to become members, including one clergyman.

On April 28, by the kindness of Mrs. Marcus Wright and her daughter, Miss Tamelander, a goodly number assembled in the drawing-room at Birdsgrove House, near Ashbourne, when Mr. Consterdine spoke of the benefits and work of the

Alliance. The meeting was also addressed by the Rev. W. Sandford, Rector of Edlston, a member of the Council, who presided, and who gave an interesting account of his visit to the Florence Conference. A collection amounting to £6 11s. was taken at the close. On the evening of the same day a public meeting was held in St. John's Hall, Ashbourne, the chair being taken by the Rev. H. Jones, Incumbent of St. John's—Mr. Consterdine's former charge. Besides the Chairman and the Deputation, the meeting was also addressed by Mr. Sandford. As a result of these two meetings a few new members have been enrolled.

On April 29, Mr. Sandford and Mr. Consterdine proceeded to Derby, where the Misses Newton, of Leylands, gave them a kind welcome, and held a drawing-

room meeting in their house. The chair was taken by the Rev. J. E. Matthews, Vicar of St. Peter's, Derby; and at the close of Mr. Consterdine's address the Rev. Dr. Gritton spoke of the efforts of the Alliance in promoting the observance of the Lord's-day.

Mr. Arnold reported to the Council that, according to previous arrangement, he had paid a brief visit to Paris, where there had been for more than a year past a strong desire for the formation of a Branch of the Alliance among the English-speaking community of the French capital. Early last year, on his way to Italy, the Secretary had addressed a drawing-room meeting, held at the house of Dr. Anderson, and when most of those present became enrolled as members of the Alliance. The present visit was intended to consolidate and strengthen the interest awakened last year.

On Saturday, May 7, a largely attended drawing-room meeting was held by the Rev. Dr. and Mrs. McAll, at their residence in Auteuil. Most of the clergy and ministers of the English churches in Paris were present. After a hymn had been sung, prayer was offered by the Rev. Dr. Noyes. Dr. McAll then expressed the pleasure it gave him and Mrs. McAll to welcome so many Christian friends to their house. He felt a deep interest in the Evangelical Alliance which had done so much in the cause of religious liberty, and he was sure that the present visit of the General Secretary would widen and deepen the sympathy which had been evoked by the meeting held about a year ago. It would be extremely desirable for the English-speaking Christians to have amongst themselves a Branch of the Alliance, and thus seek to strengthen each other's hands in service for the cause of Christ.

Mr. Arnold then gave a brief outline of the principles of the Alliance, and spoke of its practical work, not only in promoting Christian union, but also in defending the cause of religious liberty in many lands. The details thus given regarding the efforts of the Alliance, held the audience in rapt attention to the end of the address. The Secretary's description of the International Conference at Florence was specially appreciated.

The Revs. Dr. Loba and R. T. de Carteret, and Dr. Anderson subsequently gave ad-

resses, after which the company partook of tea and light refreshments.

On Sunday morning, April 8, Mr. Arnold took part in the service at the Congregational Church, rue Royale, when, in the course of his address, he spoke of the great value of the Week of Universal Prayer, which had proved so powerful an influence in the foreign mission field. In the evening of the same day Mr. Arnold conducted the service in the Wesleyan Church, rue Roquepine. On Monday, May 9, a Committee which had been formed to carry out the proposals made for an English-speaking Branch of the Alliance in Paris held a meeting to consider the best means to be taken in carrying out the matter. Amongst other things it was unanimously agreed that the Rev. Dr. Noyes should be invited to become chairman and D. E. Anderson, Esq., M.D., hon. secretary; both these gentlemen kindly consented to act. At a public meeting held afterwards in the hall kindly lent for the occasion by Dr. McAll, the Rev. Dr. Noyes took the chair, and in the course of his address expressed his hearty sympathy with the principles and operations of the Alliance. He had seen evidences of its practical value, and he rejoiced to be able to announce that they now had in Paris an English-speaking Branch of the Society, which he felt sure would be helpful in promoting Christian union. Mr. Arnold followed with an address, which was afterwards summarised and given in French by the Rev. Dr. Loba, as there were many French hearers present who usually attend the McAll Mission meetings held each night.

It is hoped that the result of this visit to the French capital will be productive of lasting good, and already it has borne fruit in the addition of new members and subscribers to the funds of the Alliance.

On Tuesday, April 26, Mr. Arnold had the opportunity of addressing a goodly company of Christian ladies and gentlemen at Mildmay Conference Hall, Colonel and Mrs. Morton having very kindly sent out a special card of invitation. The meeting was held in No. 6 Room, Colonel Morton presiding. After devotional exercises, and the Chairman having expressed his cordial sympathy with the Alliance, Mr. Arnold gave a sketch of the objects and aims of the Alliance, and spoke more particularly of its practical work in promoting Christian

union and co-operation. He also referred to the great value of the Week of Universal Prayer, and gave interesting details regarding the International Conference in Florence last year. At the close the Chair-

man expressed, on behalf of all present, their hearty thanks to Mr. Arnold for the valuable information he had given, and the company then adjourned to the garden-house, where tea and coffee were served.

### THE LATE REV. DR. ALLON.

THE removal of three such men as Charles Spurgeon, Donald Fraser, and Henry Allon from the Christian ministry in the Metropolis, may well make true believers consider carefully how their works are to follow them as they rest from their labours. Distinct and diverse in personality as these three great men were, they yet had much in common, and it is this common factor in their truly devoted lives which is most sure to follow them. We ask what was this? and find it unmistakably to be evangelical thinking, feeling, and action. All three were members of the Evangelical Alliance, and were deeply interested and active in its work. At the last meetings in connexion with the Week of Universal Prayer in London, Dr. Allon was engaged to give an address; his letter complaining that illness prevented him from keeping his appointment was full of spiritual sympathy, and one of those who led in prayer that morning was Dr. Fraser.

Dr. Allon's sympathy and co-operation with the Alliance was all the more remarkable, as those who knew him well have testified. Dr. Dale, in the memorial service at Union Chapel, Islington, and the Rev. J. G. Rogers, in connexion with the merchant lectureship, stated that Dr. Allon was wide, broad, tender, and sym-

pathetic in his humanity. He was cultured and philosophic. He was alive to all the influences of his age. He was "very much exercised with questions concerning the validity of the Evangelical ideal of the Christian life, modes of worship and the relations of Christian faith to literature, art, and science. He was always demanding of himself a reasonable account of his own belief. Within the range of his own speculation he was impatient of confusion, incoherence, disorder. His intellectual method, to use a technical term, was rational rather than mystical. The fields of sacred toil he sought beyond the range of the large pastorate he filled so well and so long were indicative of this. He may be said to have refined and elevated Christian psalmody. And this is the man who, to the end of his days, was in warm sympathy and active co-operation with our Alliance. Younger men who sometimes fear that the Alliance is a little narrow may learn surely that there is a faith to follow that led such men as Spurgeon, Fraser, and Allon, to pray, to confer, and to labour together toward the same glorious end—that all Christ's disciples may be one, and the world knowing men as such may be led to say with the Greeks, "We would see Jesus."

### CONTRIBUTIONS RECEIVED FROM APRIL 20 TO MAY 18, 1892.

	s.	d.		s.	d.		s.	d.
Mrs. Court	1	0	Hon. & Rev. Canon and Miss			Guildford Subscriptions, per		
Rev. J. and Mrs. Rato	1	0	Barrington	1	3	Mrs. Blakiston	5	2
Colonel Clarke	1	0	J. R. Wakefield, Esq.	1	0	Whitby Subscriptions, per		
Messrs. Morgan & Scott	2	0	Major J. Smith	1	0	Rev. J. S. Nightingale	1	2
"A Reader of the Christian,"			Mrs. Hales	1	0	Brighton Subscriptions, per		
per Messrs. Morgan & Scott	1	0	W. H. Forester, Esq.	1	0	Miss Coker	1	0
A. C. P. Coote, Esq.	0	10	J. Gordon Brown, Esq.	1	0	Liverpool Subscriptions, per		
H. P. Wood, Esq.	0	10	Major-General Noble, n.s., and			Rev. S. Hawkes	9	13
Mrs. Seton Karr	1	0	Mrs.	1	0	Collections at Drawing-room		
Mrs. Newton	1	0	Mrs. Thos. Avery	1	0	Meetings at—		
Miss Griffith	1	0	Lady Low	1	0	Ashbourne, per Mrs.		
Rev. J. Radford Thomson	0	10	Miss Low	0	10	Marous Wright	6	11
G. B. Hunter, Esq.	1	0	Rev. R. D. and Miss Thomas	0	10	Malvern, per Miss Green	2	10
Rev. B. E. Washer	0	10	Messrs. E. Proctor & Sons	5	0	Mildmay, per Col. Morton	1	12
Miss Deudney	1	0	Miss Cave-Browne	1	0	Leylands, Derby, per Capt.		
Mrs. D. W. Aston	0	10	Miss C. M. Pether	1	0	Reid	1	0
Miss A. C. Turner (5 yrs.)	5	5	A. St. Clair Humphreys, Esq.	1	0	Paris, per Rev. Dr. McAll	2	4
Rev. W. A. Blake	0	10	Rev. Canon Newton	0	10	Collection at Conversations,		
Miss Blyth (1893)	0	10	Mrs. Terry	1	0	Regent's Park College	7	11
Major-General Bruce	1	0	Mrs. Schofield	0	10	Sums under 10s.	6	9
Rev. W. A. C. Fremantle	0	10	Miss Kay	1	0	SPANISH AND ITALIAN MISSIONS, BUREAU		
T. Hunter, Esq.	0	10	Miss Jackson	1	0	ATREAS.		
Miss Somes	0	10	Mrs. de Bron	2	1	Mrs. Foster	0	10
J. Bateman, Esq., and Mrs.			W. A. Wace, Esq.	0	10	FOR BELGIAN PRISON.		
Bateman	1	10	F. Austin, Esq.	1	0	A. H. Heywood, Esq., per D.		
Mrs. Thornton	0	10	Rev. H. M. Baker	0	10	Matheson, Esq.	10	0
Rev. S. E. V. Filieul (2 yrs.)	1	0	Mrs. Cooper	0	10	FOR THE MADRIRA CASE.		
Mrs. Whelpton	0	10	Northampton Subscriptions,			Mrs. Hitchcock	5	0
Rev. G. Whelpton	0	10	per Mrs. Page	2	10	Miss Wade	0	2

Alliance House, 7 Adam Street, Strand, London, W.C.

# Evangelical Christendom.

JULY 1892.

## CONTENTS:

	PAGE		PAGE
MONTHLY NOTES .. .. .	189	Religious Intolerance in New Caledonia ..	210
HOW TO WALK WITH GOD .. .. .	195	"Mission-Fest" in a German Moravian Settle- ment.. .. .	210
TO-DAY .. .. .	197	MISSIONARY NOTES .. .. .	211
THE GIFT OF CHRIST PROMISED TO THE AGE ..	198	THE BIBLE IN MADAGASCAR .. .. .	215
FOREIGN INTELLIGENCE:—		BRIEF NOTICES OF BOOKS .. .. .	215
France .. .. .	199	EVANGELICAL ALLIANCE:—	
Germany .. .. .	201	Special Prayer .. .. .	216
Italy .. .. .	203	Dundee Conference .. .. .	216
Spain .. .. .	204	Proceedings of Council .. .. .	217
Turkey .. .. .	205	Secretarial Deputation Work .. .. .	218
Jerusalem .. .. .	206	Contributions.. .. .	220
International Conferences of the Evangelical Alliance and their Results .. .. .	208		

## MONTHLY NOTES.

THE near approach of a General Election is beginning to produce a state of political excitement by no means conducive to the cultivation of that Christian brotherly love which it is the aim of the Evangelical Alliance to promote. It may be well, therefore, while abstaining from all allusion to political questions, to urge upon all Christians, and especially upon members of the Alliance, that they should accord to one another perfect liberty of action at this crisis, and should seek to prevent any difference of opinion on political matters from introducing discord where there has hitherto been Christian harmony. The fourteenth chapter of the Epistle to the Romans may well be studied at this time. Differences of judgment are there contemplated as existing among Christians upon questions which in those days would excite considerable party antagonism, but the Apostle does not meet this by any exercise of Apostolic prerogative, and say—as the Pope, for instance, does—"I, by virtue of my Apostolic power, decree so and so," and yet had he done so, no one could deny the authority of the Apostle of the Gentiles.

Instead of this he urges direct responsibility to Christ Himself. "To his own Master he standeth or falleth." Not even the fact that all Christians serve the same Master is allowed to deprive each one of his own independent judgment as to what that Master's will is. In a large household the upper servants often assume a power of dictating to those in an inferior position, but no such power is allowed in Christ's household. If any one might have been justified in exercising it it would have been the Apostle of the Gentiles, but his word is "let every man be fully persuaded in his own mind"; and the servant who would sit in judgment upon his fellow, on the assumption doubtless that he knew more of his Lord's mind

than his fellow servant, is curtly reminded that he is but a servant himself, and that he is not to take on him to interpret his Lord's will to any but to himself. "Who art thou that judgest the servant of another (a.v.)?" He speaks almost as if there were different masters, though we know there is but one, so careful is the Apostle to accord to every Christian perfect liberty of conscience quite independent of the judgment of his brethren.

---

It is of course true that the Apostle is speaking about differences of judgment as to matters of conscience, and not about differences of opinion as to politics, but we may none the less learn from the principles which he lays down how Christians should act even in the lower sphere of political differences. One thing at least all Christians can unite in, and that is in prayer that God would be pleased to overrule the results of the coming election to His glory, and to the advancement of His Kingdom, and to the spread of His Gospel throughout our own and other lands. The Council have, with a view to this, issued a paper in which they "earnestly appeal to members and friends of the Alliance throughout the country to unite in continual prayer to God that He would overrule and guide all concerned in this matter, which must so seriously affect the interests of our nation." Every Friday, at 11.30, a short prayer meeting is being held in the Council Room of the Alliance House, to which all members and friends of the Alliance are cordially invited.

---

It is not often that a Presbyterian writer receives commendation from a High Church Review, so on reading in the *Church Quarterly Review* a very laudatory notice of Dr. Milligan's book on "The Ascension and Heavenly Priesthood of our Lord," curiosity was excited to find out the reason of such praise. It was not far to seek. Dr. Milligan advocates the thought of our Lord's offering a continuous offering in Heaven, rather than the generally accepted view of an offering once and for all offered, though its virtue abides continuously; and as this view of a continuous offering is eminently acceptable to Ritualism, as it seems to them to justify a counterpart on earth in a continuous offering such as they conceive the Lord's Supper to be, no wonder that Dr. Milligan is commended and told that "if his lot had been cast with us, we should have been able to offer him a doctrine and a worship better fitted than his present to be a field for practice of the lessons which God has taught him."

---

But is Dr. Milligan's view "what God has taught him"? We cannot think so, when we find it so different from the view which God sets forth in His Word. If any one wishes to see this ably proved we would refer him to a book entitled "Crux Christi," just published by the Rev. Dr. Bennett, Vicar of St. George's, Worthing, in which he shows that Dr. Milligan's mistake arises from his taking the types of Leviticus as to the High Priest's work within the veil, without also taking the inspired explanation of these types as given to us in the Epistle to the Hebrews. True it is that in the type the sprinkling of the blood within the veil was the culminating point of the great sacrifice of the Day of Atonement, but as Dr. Bennett says: "Sometimes types are to be expounded by way of contrast and not of parallel." In Heb. ix. St. Paul comments on the ritual to which Dr. Milligan refers, and when the latter sees a parallel the former warns us that there is a contrast: "By His own blood He entered in once into the Holy Place, having obtained eternal redemption for us!"

This idea of an offering still being offered is at the very root of the chief errors of Romish teaching. If Christ's sacrifice has not once for all done its work and been accepted, but is still being offered in Heaven, a door is left open for doubts and fears as to the result, and for any amount of human co-operation being added to render effectual that which Christ by Himself has hitherto been unable to effect. Hence the whole sacerdotal system is brought in to assist on earth that which Christ is represented as still trying to effect in Heaven! How refreshing to turn from these virtual denials of Christ's completed sacrifice to His own dying words, "It is finished," or to the testimony of His Spirit in the Word: "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." "By one offering hath He perfected for ever them that are sanctified."

---

No two sections of the professing Church of Christ in our land seem more completely divided from one another than Baptists and High Churchmen. They differ apparently without any hope of reconciliation. Baptists reject Infant Baptism, upon the exaggerated virtue of which the whole of High Church Christianity is practically built up. It is, therefore, a curious feature of the times, and one that we may hope tends in the direction of Home Reunion, to find a well-known and able High Church writer (Canon Mason), in a very interesting book lately published on the relation of Confirmation to Baptism, advocating a return to the practice of the Baptists in postponing Baptism till years of discretion! He had shown that in the primitive Church, Confirmation, or the laying on of hands, was considered part of the Baptismal rite, and was not till later times separated from it. "If (he adds) the two parts of the Sacrament must needs be celebrated at once, I would shelter myself under the authority of St. Gregory the Divine, and advise rather the postponement of Baptism, as a rule, till years of discretion (using that expression in its strict sense), than the administration of Confirmation, as a rule, to infants."

---

It is true this recommendation is but hypothetical—"if the two parts of the Sacrament must needs be celebrated at once"—and Canon Mason would probably deny any urgent necessity for such unification of the two parts of the Sacrament now so long separated. Nevertheless, it is a remarkable admission for a High Churchman to make; nor does it stand alone, for he says in the same note in which the words above quoted occur: "It will be observed by those who study the matter that the Baptism of infants was practically rare in the early Church, although theoretically it was considered the proper thing to do, and although the few who demurred to it, like Tertullian and the Pelagians, did so for reasons wholly unlike those which move the modern opponents of the practice. The significance of this rarity of Infant Baptism in early days was pointed out to me by the present Bishop of Durham."

---

It must, however, be fairly owned that the tone of Canon Mason's book is so thoroughly sacramentarian and sacerdotal throughout, that it affords little ground for hoping that it will effect any drawing together of those who differ even more upon these points than upon such a question as the time when Baptism is best administered. Still the book will doubtless do good in showing that the wall of separation between Baptists and other Christians is not so high or so insurmountable as has often been supposed. As a Christian once said: "If we cannot do away with these walls of separation, let us at least keep them low enough to admit

of our shaking hands over them." The late Dr. Adolph Saphir used often to say that, Presbyterian as he was, and himself one who practised Infant Baptism, he would much prefer to see it left an open question, and one that need not necessarily exclude, even from the Presbyterian Ministry, those who conscientiously took the other view.

---

The Archbishop of Dublin has just given further practical proof of his attachment to the cause of Christian Union by inviting to a garden-party at his house, Old Connaught, near Bray, the members of the General Assembly of the Presbyterian Church of Ireland, along with their wives and daughters, as well as the deputies from Scotland and their families who happened to be in Dublin for the General Assembly. Things are considerably changed for the better in the diocese of Dublin, since the days when the late Archbishop Whately deprived a most excellent and deserving curate, the Rev. Robert Kyle, of his licence for joining the Evangelical Alliance! Such an act of courtesy as that which Lord Plunket has shown is of especial value at the present time, when political events may before long make it all the more important for the Protestants of Ireland to stand together to resist the encroachments on their liberties, which must be expected if power is given to their common enemy the Church of Rome.

---

An article by Dr. Alexander Mackennal in the *Christian World* calls attention to a proposed Free Church Congress, the aim of which is to promote "united action between the denominations for mission work among the town populations, and the continuance of Evangelical Church life in the villages, as well as for moral influence upon the national conscience." The difference between this aim and that of the Evangelical Alliance is thus described: "Men entering the Alliance ignored denominational diversity for the sake of the Christian truths held in common. The Congress recognises the value of the denominational testimony; each denomination is rich not only in possession of a common Gospel, but also in special fitness for unfolding some truth, or rendering some service of the Church. 'Tell us why you are what you are—a Presbyterian, a Congregationalist, a Methodist—not that we may try to convert you, but that we may learn from you'—that is the invitation which we have learned to address to one another."

---

Members of the Evangelical Alliance will, we feel sure, wish well to the aims and objects of the Free Church Congress, though, perhaps, feeling somewhat doubtful of the wisdom of making the discussion of denominational differences so prominent a feature in their programme. It has generally been found to be a matter of some delicacy and risk to Christian concord to direct attention to the points on which Christians differ. But if this coming Congress shows us a more excellent way, we are sure that the Evangelical Alliance will value the lesson thereby conveyed, and be ready to adopt any improvement of their mode of seeking to promote Christian union that it may seem safe to adopt. But we must frankly own that human nature being what it is, even in Christians, we should less fear the result of their being invited to discuss their differences if more prominence were given in the programme of the Congress to the fundamental points of Evangelical truth upon which all Christians are agreed. This would, at least, afford a ground of union to fall back upon if the differences proved insurmountable.

Viscount Halifax, the Chairman of the English Church Union, when speaking a few days ago at its annual meeting, asserted that "Undenominational Christianity is not Christianity at all; and to suppose that mere Bible reading is in any sense a Christian education is the worst of delusions." The extravagance of these statements makes the mere record of them their best refutation, but it may be added that it is sad to see a man of piety, as Lord Halifax is recognised to be, making the essence of Christianity to consist in the denomination, and treating faith and holiness, spiritual life and consistency of walk, all of which can undoubtedly exist without denomination, as "not Christianity at all"! It may be a fair question whether separation from all existing denominations is desirable, but to deny to individual conversion—resulting in faith, hope, love, and good works—any part or lot in Christianity, unless appearing under a denominational label, shows that a little more Bible reading would do no harm either to the President or members of the English Church Union.

---

The Baptist Missionary Society is now celebrating its centenary, and can look back with devout thankfulness to all the work for God that has been accomplished both by their own and other denominations, whom their zeal stirred up, in sending forth the Gospel to the Heathen, since the day when, 100 years ago, the nucleus of the Baptist Missionary Society met in the persons of its twelve pioneers in a back parlour at Kettering. One name, that of William Carey, stands forth pre-eminent as the one whom God raised up to arouse first his own denomination, and afterwards others to attempt great things for God. It must have been no small trial for the young Christian upon whose heart God had laid this burden to be put down by the chilling remark of an older Minister: "Young man, if God wants to convert the Heathen He can do it without you." But as both Joseph and Moses, and afterwards the greater One whom they typified, were first rejected by their own brethren, so was Carey shown to be not the one whom man sent, but whom God Himself chose and qualified to be the pioneer of Mission Work to the Heathen.

---

The last tidings from Russia report a steady persistence in the persecution of the Stundists. Christians, against whom no charge can be brought but that of conscientious separation from the Greek Church, are suddenly arrested and sent off to unknown and distant places in Siberia or the trans-Caucasian region, where they are cruelly treated by the police as common criminals, for they are falsely represented as being enemies of the Russian Government. In truth, Russia has few better or more loyal citizens, as those who have studied the subject are well aware. The true cause of their persecution is to be found in those words of the Master whom they serve and follow: "The servant is not greater than his lord. If they have persecuted Me they will also persecute you." But one hardly expected to find a country calling itself "holy and orthodox" persecuting the disciples of Christ because they stand aloof from the corrupt form of Christianity presented to them in the National Church.

---



**BROTHERLY LOVE.**—When our Lord bids us love one another as He has loved us, what is the force of the word “as,” inquires a correspondent. He cites John xv. 12, but it also occurs in xiii. 34. After washing the feet of the apostles Jesus said to them, “I have given you an example that ye should do as I have done to you.” In all these instances the Greek word is *kathos*. The disciples had seen the love of Christ manifested during these years; they were to see it still more powerfully exhibited on the cross, especially after the Spirit of Pentecost should have come upon them. But whatever conception of it they might attain to, they were to aim at the exhibition of the same love one to another. The love of God shed abroad in their heart by the Holy Ghost given unto them, was to go forth from them to their brethren. The context of John xv. 12 shows that what our Lord had in mind was that the disciples should be willing to lay down their lives for one another, as He Himself laid down His life for them. We are to love one another with an unlimited love, such as is described 1 Cor. xiii., bearing all things, believing all things, hoping all things, enduring all things; bearing from and enduring for our Christian brethren. Jesus knew perfectly all that was defective and censurable in the apostles, but His love flagged not till it had taken Him to the cross. His love was pure, disinterested, undissembling, considerate, intelligent, patient, persistent, impartial; in all these respects our love should correspond. The perfect love which is the privilege of the Christian, is Christ’s love in us, constraining us. Christ’s love, when traced to Himself, is the love of the Redeemer, the sinless One, the Almighty, the All-wise; our love, viewed as proceeding from us, is the love of a sinful, fallible, unworthy but redeemed soul.

**THE COMMUNION OF SAINTS.**—The Creed called The Apostles’, set forth the great facts upon which everything rests. In the first part, Creation and Redemption. In the second, commencing with the gift of The Holy Ghost, the precious benefits of The Cross and Passion of Our Lord Jesus Christ. Those who, through the preaching of the Gospel, are brought out of the world to Christ, are that Body of which He is the Head. They are called members and brethren of Christ, members one of another and brethren, saints, His people, His ser-

vants, His stewards, His disciples, His friends, the flock, which, as Chief Shepherd and Bishop of Souls, He cares for, God’s House over which as Son He is set. That Living Temple, a habitation for God in Spirit. (Eph. ii. 20—22.) A Royal Priesthood. Their salvation is a common salvation. The Life in which all live to God a common life. All drink into one Spirit, and are baptised by One Spirit into One Body. The inheritance in light, and the glory to be revealed, alike for all. Thus, what one has another has; and one cannot have it but in union and communion with Christ, and so in union and communion with all Christ’s. Thus, the Son of God was manifested to destroy the works of the devil, who first separated man from God, and then man from man; for what in nature one has, the other has not. Man is restored to God through the Gospel in such a manner as that what he now has he must have it in common with all saints. “Is Christ divided?” asks the Apostle. This is the Holy Catholic Church of saints, built upon the foundation of apostles and prophets, Jesus Christ Himself being the Chief Corner Stone. Nothing can be more precise than the teaching of the apostles as to this unity and its results; and in one passage it is even called “Christ.” (1 Cor. xii. 12.) Having touched briefly upon this deeply spiritual subject, “The Communion of Saints,” I leave the fuller consideration of it to the reader, only observing that the Lord Jesus Christ is ever present in those that call upon His Name. “I will dwell in them and walk in them” (2 Cor. vi. 16, and xiii. 5). The infinite glories connected with the manifestation of this eternal purpose which God hath purposed in Himself, await The Day. They are now made known to faith according to what is written.—C.

**THE COMMUNION OF THE HOLY GHOST.**  
—When the tide is out, you may have noticed, as you ramble among the rocks, little pools with little fishes in them. To the shrimp in such a pool his foot-depth of salt water is all the ocean, for the time being. He has no dealings with his neighbour shrimp in the adjacent pool, though it may be only a few inches of sand that divides them. But when the rising ocean begins to lip over the margin of the lurking-place, one pool joins another; their various tenants meet; and, by and by, in the place of their little patch of standing water, they have the ocean’s boundless fields to roam in. When the

tide is out—when religion is low—the faithful are to be found insulated; here a few and there a few, in the little standing pools that stud the beach, having no dealings with their neighbours of the adjoining pools, calling them Samaritans, and fancying that their own little community includes all that are precious in God's sight. They forget for a time that there is a vast expanse of ocean rising—every ripple brings it nearer: a mightier communion, even the communion of saints; which is to engulf all minor considerations, and to enable the fishes of all pools—the Christians, the Christ-lovers of all denominations—to come together. When, like a flood, the Spirit flows into the churches, church will join to church, and saint will join to saint; and all will rejoice to find that if their little pools have perished, it is not by the scorching summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose

ample depths the saints in heaven, as well as the saints on earth, have room to range. Yes, our churches are the standing pools along the beach, with just enough of their peculiar element to keep their inmates living during the ebb-tide period of the Church's history. But they form a very little fellowship—the largest is but little; yet is there steadily flowing in a tide of universal life and love, which, as it licks in over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion. Happy church! farthest down the strand! nearest the rising ocean's edge! Happy church! whose sectarianism shall first be swept away in this inundation of love and joy; whose communion shall first break forth into that purest and holiest, and yet most comprehensive, of all communions—the communion of the Holy Ghost! Would to God that church were mine.—*The late* Dr. JAMES HAMILTON.

## HOW TO WALK WITH GOD.

By the Rev. Geo. C. GRUBB, M.A.

I WANT to talk, as the Holy Spirit shall lead, on the consequences of the life of trust—the life of walking with God. And, that we may have no mere sentimental idea of the blessing, but a knowledge of what it really is, let us look at some of the more prominent passages regarding it.

First, we have to consider the indispensable qualification for this life. Can we rush unbidden into this holy fellowship with God? Certainly not. Amos iii. 3: "Can two walk together, except they be agreed?" These verses, you will note, are pronounced against the Lord's own people, redeemed by blood, who had taken their pilgrim staves and at His command marched out of Egypt, and whom He had borne upon eagle's wings. They have now got a great distance from Him, and He is showing them that they cannot expect to walk with Him, unless their hearts are at one with His—unless there is a complete heart-obedience to Him. And it stands to reason that, if the Lord Jesus wants to go that way and I want to go this way, we must part company. To walk with Him, our hearts must be obedient to His will; and in doubtful matters we must give Him the benefit of the doubt.

Then, there is the element of this

walk. Rom. vi. 4: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Oh, ask God, dear soul, what this means! Ask Him to reveal to you this divine parallelism—we, like Christ, going down into death, then rising up into the newness of resurrection life, set free from sin and from its baneful dominion. This walking in newness of life includes walking in the light of God (1 John i. 7). That does not mean walking in the twilight. I would not like to say that most Christians to-day are walking in the darkness—that is, in definite committal of known sin; but they are walking in this twilight, where everything has an unnatural tint. There is a broad mud slough near Belfast, which looks quite beautiful and poetic in the twilight, but which, when we come to see it in clear daylight, is quite disgusting. And I am afraid very many Christians to-day look upon those things as very nice which God counts disgusting, and much that God abominates is highly esteemed among them. They are in the twilight. Let us get into God's clear light, and get cleansed from actual sin, and from the 10,000 unknown sins within us.

There is another divine parallelism as to the element in which we are to walk. Eph. v. 2: "Walk in love, as Christ also hath loved us"; and above, iv. 31, 32: "Let all bitterness and wrath, and anger and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Here is a grand Total Abstinence Society—total abstinence from all that is not of love. How many of us have joined this society? What sort of ribbon shall we have as its badge? To be a member of it does not mean sending a story all round the parish half-an-hour after one hears it. We are not under a necessity to repeat an evil story even if it is true.

Then (Col. iv. 5), we are to "walk in wisdom towards them that are without"; to (Eph. v. 15) "walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." And it is Christ who "is made unto us wisdom," so that we must learn from Him. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Only "he that winneth souls is wise." May God teach us this wisdom—to win souls wherever we are! I believe, whenever the passion for souls fades out of a man, he is in a backsliding state. Satan does not care how much philanthropy and social improvement we go in for, if only we do not seek to get souls saved. Oh, may we show the world that we believe eternal things to be true! We are no good to Jesus unless our life and words force the world to say: "There is a man who believes in eternity!" That is "walking in wisdom."

We have passed, from the element, into considering the manner of our walk—"circumspectly," accurately, precisely. This is not much cared for in these days, "Oh, he's very precise!" being rather a term of reproach. But it is a word used by the Spirit. He will give us distinct and precise guidance as to where we are to go and where we are not to go. Have you ever studied the Scriptures on this subject? People say this is fanatical; but

there is nothing too trivial for His attention. And His guidance will be through the Word, not through our feelings—though, indeed, He does work upon these also.

Now, the power for this walk. Perhaps you say you try to recollect yourself, and to keep from sin, but find it is upon you before you know. But (Gal. v. 16) "this I say, Walk in the Spirit, and ye shall not—shall in no wise—fulfil the lust of the flesh." For they that are in the flesh "cannot please God," however much they may strive. Nothing but the power of God can produce a life pleasing to Him. Walk in the Spirit, dear soul! God wants to win us to a sort of self-despair, so that we may never walk in our own strength. But He may lead you through the wilderness, and you don't like that. Can He give waters in the desert? Yes, He can! He can so flood your nature, that you will scarce know yourself. "Be not drunk with wine, but be filled with the Spirit," He can fill you and make you so happy—so extravagantly happy. Ask God to give you that holy heart-intoxication which His Holy Spirit can produce, by bringing us into His banqueting-house, and shedding abroad in our hearts that love which is better than wine. Then, "if ye through the Spirit do make dead the deeds of the flesh, ye shall live."

You may have known all this in theory from childhood; but how is this power to be received? 2 Cor. v. 7: "We walk by faith, not by sight"—just the old story again! Col. ii. 6: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." How did you receive the Saviour? Don't you remember the time when, in your bedroom, in the church, in some revival meeting, at some conference, you came to the point of self-despair and threw your all on Him? At once the peace of God came to your troubled soul. Is not that the case? Well, "so walk ye in Him." Come to the end of yourself for sanctification; throw yourself upon Him, and trust Him to "sanctify you wholly"—through and through, spirit, soul and body. "Faithful is He that calleth you, who also will do it."—*South African Pioneer*.

## TO-DAY.

By the Rev. ANDREW MURRAY.

WHEREFORE, even as the Holy Ghost saith, "To-day, if ye shall hear His voice, harden not your hearts." (Heb. iii. 7).

These words are generally applied to the unconverted; the Psalm in which they occur, and the context in which they occur in this Epistle, both prove that they are meant for God's people. In all the dealings of the Holy Ghost with believers, be they weak and erring, or strong and glad, His great word to them is To-day.

"The Holy Ghost saith, To-day."

What does this mean? God is the Eternal One. With Him there is no yesterday or to-morrow; what we call past and future are with Him an ever-present Now; His life is an ever-blessed, never-ending To-day. One of the great words of this Epistle in regard to Christ and His salvation is the word eternal, for ever. He has become the author of eternal salvation—that is, a salvation which bears the character of eternity; its chief mark is that it is an ever-present Now—that there is not a moment in which Christ, Who ever lives to pray for us, is not able to maintain us in it in the power of an endless life.

Man is the creature of a moment; the past has gone from him, and over the future he has no control; it is only the present moment that is his. Therefore it is that, when he is made partaker of Christ, a High Priest for ever, and the eternal salvation He imparts, God's great word to him is To-day. In Christ all the blessedness of the great eternity is gathered up in an ever-present Now: the one need of the believer is to know it, to respond to it, and to meet the To-day, the Now, my child! of God's grace with the To-day, the even now, my Father! of his faith.

If you would understand the meaning of this Divine To-day, look at its wondrous setting. "Even as the Holy Ghost saith, To-day." Satan's word is ever To-morrow. Man's favourite word, too, To-morrow. Even with the child of God the word of unbelief is too often To-morrow; God's demand is too great for to-day; God's promise too high; we will hope it comes easier later on. "The Holy Ghost saith, To-day." That means that He Who is the Mighty Power of God is Himself ready to work in us all that God wills and asks; it is He Who is each moment pleading for immediate surrender, for a present trust,

because He bears with Him the power of a present salvation.

To-day: it is a word of wonderful promise. It tells that to-day, this very moment, the wondrous love of God is for thee: it is even now waiting to be poured out into thy breast. That to-day all that Christ has done, and is now doing, in heaven, and is able to do within thee—this very day it is within thy reach. To-day the Holy Ghost, in Whom there is the power to know and claim and enjoy all that the Father and the Son are waiting to bestow; To-day the Holy Ghost is within thee, sufficient for every need, equal to every emergency. With every call we find in our Bible to full and entire surrender; with every promise we read of grace for the supply of temporal and spiritual need; with every prayer we breathe, and every longing that rules in our heart, there is the Spirit of Promise whispering, to-day. "Even as the Holy Ghost saith, To-day."

To-day: it is a word of solemn command. It is not here a question of some higher privilege which you are free to accept or reject. It is not left to your choice, O believer, whether you will receive the fulness of blessing the Holy Spirit offers. That To-day of the Holy Ghost brings you under the most solemn obligation to respond to God's call, and to say, Yes, To-day, Lord complete and immediate submission to all Thy will; To-day, the surrender of a present and a perfect trust in all Thy grace. "Even as the Holy Ghost saith, To-day."

To-day: a word, too, of earnest warning. "Even as the Holy Ghost saith, To-day, if ye shall hear His voice, harden not your hearts." "They shall not enter into my rest." There is nothing so hardening as delay. When God speaks to us, He asks for a tender heart, open to the whispers of His voice of love. The believer who answers the To-day of the Holy Ghost with the To-morrow of some more convenient season, knows not how he is hardening his heart; and delay, instead of making the surrender and obedience and faith easy, makes it more difficult. It closes the heart for to-day against the Comforter, and cuts off all hope and power of growth. O, believer, "Even as the Holy Ghost saith, To-day," so when you hear His voice, open the heart in great

tenderness to listen and obey; obedience to the Spirit's To-day is your only certainty of power and of blessing.

To all Christians whose life has been one of feebleness and of failure, who have not yet entered into the Rest of Faith, into God's own Rest, this word To-day is the key to all their disappointments and to all their hopes. You waited for strength to make obedience easier; for feeling, to make the sacrifice less painful. You did not listen to the voice of God, breathing through every word He speaks that wondrous note, even through the Living Word, Jesus Christ, that wondrous note of hope, To-day. You thought it meant for the sinner a call to immediate repentance; you did not know that it means for the believer, each time he hears the Voice, immediate, whole-hearted submission to all God says, immediate trustful acceptance of all He gives. And yet just this is what it does mean.

In the Epistle to the Hebrews we have a very wonderful exhibition of what Christ, as a high Priest at the right hand of God, can do for us in the Power of an Endless Life. The entering into the Rest of God, the perfect cleansing of the conscience in the blood through which He entered into the Presence of God, our access within

the veil into the Presence of God, the being brought close to the very Heart of God, the being taken up and kept in Christ in the Love of God—these blessings are all ours. And over each of them is written the words, "Now is the accepted time." "Even as the Holy Ghost saith, To-day."

Brother, let you and me bow in great stillness before God to hear this wonderful message: the Holy Ghost whispering, To-day, To-day. Let our whole heart open up to take it in. Let all fear and unbelief pass away as we remember it is the Holy Ghost Himself, the Giver of Strength, the Dispenser of Grace, the Revealer of Jesus, who says To-day. Let our faith simply listen to God's voice, until it rings through our soul day by day, and all the day, We shall take God's word To-day, and make it our own. We shall meet this wonderful To-day of God's love with the confident To-day of our faith. And it will become to us a foretaste of that eternal To-day in which He dwells. The Holy Spirit's To-day, accepted and lived in, will be within us the Power of an Endless Life, the experience of an eternal salvation, as an ever-present, never-ceasing reality. "*Even as the Holy Ghost saith, To-day.*"

### THE GIFT OF CHRIST PROMISED TO THE AGE.

THE age in which we live is the Pentecostal age. Whatever else it may be it certainly is that; and the gift of Christ we most need in this age is the gift most distinctly promised. When, shortly after the promised outpouring of the Holy Ghost had taken place, and the addition of 3,000 converts resulted, who "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and in prayers;" when "fear came upon every soul, and many wonders and signs were done by the apostles"—a hostile unbelieving world had to be met and dealt with as now. Upon one memorable occasion Peter and the apostles were brought out of the prison into which the authorities had cast them, "and when they had brought them, they set them before the council." There the Christian leaders of that time were empowered and directed to testify: "Him (Jesus) did God exalt with His right hand to be a Prince and a Saviour, for to give repentance to Israel

and remission of sins." Jesus Christ, Prince and Saviour, the Living One, is still exalted to impart the same divine gift, and it is this gift from heaven we want amidst all the contentions and conflicts of this age. Still, the hierarchies strive everywhere to silence God's witnesses who circulate and teach the Word of God. In Russia, in Turkey, in Peru, in Madeira, in islands of the Pacific, still the priest-power would silence God's witnesses by threats, by imprisonment, by banishment; and what we want is that a Divine Prince and Saviour should make their hearts tender and give them repentance. A powerful ally of the priest-power, set upon closing Bibles, is the rationalist, who, thoughtlessly or designedly, "takes away from" the Word of God in any way—even if he only takes away that profitable awe which handles the Bible reverently: what he wants is the gift the exalted Saviour Prince can give—repentance. And what all high-minded,

bigoted and proud professors want—who feel certain that they must be right and that all others must be wrong—is repentance. This is everywhere the great thing wanted, and a gift which we must receive from above if we are to have it in all its tender, gracious benison, casting out the hard proud evil spirit of the world with the gracious Holy Spirit proceeding from the Father and the Son. As we must in these days have much to do with the world; as we are not taken out of the world but pre-

served in it; do let us endeavour to remain here as God's witnesses, and stand and see how our exalted Prince and Saviour keeps His word with us: "I tell you the truth, if I go I will send Him (the Comforter), and He will convict the world in respect of sin;" and as we watch for this divine conviction, and as we pray for it, we may confidently believe that wherever it takes place it will be followed by the gift of repentance and remission of sin.—P. H. C.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, June 16, 1892.

AN anxious question was raised lately by some earnest young people in Paris, who had been to the brilliant Sunday-school Fête in the grand hall of the Trocadero, and the Fête de la jeunesse in the Oratoire Church: "With such abundance of good plans, and redundancy of good speeches, why do all things remain just as ever they did? Where is the soul-saving, the change of life, the renovation we are led to expect?" And we remembered the old story of the sailors who steadied their mast, made ready their sail, prepared their tackle, pushed off their craft, and bent to the oar, and tugged—but tugged in vain! One thing they had forgotten—to raise the anchor that fixed them to the shore! Oh! how one longs to shout across the sands to the bewildered and baffled fishers: Heave up your anchor! Old rusty customs, time-honoured trifles, flimsy habits of mutual applause, fear of criticism, horror of the cross and shame and reproach of taking a step without the camp to follow Christ, and a hundred other things—varying from the stateliest ecclesiastical considerations to the pettiest paltry fear of man! Such anchors retain thousands. But experience shows that all who dare

Quit the shore at His command,  
Forsaking all for him,

catch the heavenly breeze and speed their way; a new song is in their mouth; they find precious spoil, and the burden of their song is ever, "See what the Lord has done

for me!" We catch the echo of their joy here and there in France, and those who are able to go in and out among them with spiritual perception, rejoice as golden ears are housed in the Lord's garner, and draughts of living souls reward the fisher's toil.

The continual tone of "mourning, lamentation and woe" which pervades most of the Protestant papers, about small progress, small funds, small zeal, dying out of Protestantism, &c., may well cause those who know the fatal tie, to say: Oh! the pity! It sadly brings to mind the verdict of the statesman who, after striving in vain to bring France and the Emperor to such a practical understanding of things as would have averted the fatal war: "From highest to lowest, no one in France possesses the *sens pratique des choses*!—practical sense of things." To every attempted step forward is opposed the absolute: "Those things may do for America, or for England, but they will never do here!" Experienced evangelists, if independent, smile, and go on. It would not be far from the mark to say that every method of bringing the Gospel to the people, which to-day has become of familiar use among Protestants, was at first pronounced incompatible with French habits and tastes, from the time of the Rev. Mark Wilks—who was rather a startler!—(1830) downwards! "We are every now and then amused to see in some solemn church-paper—in which this stereotyped laying down of the law crops up again—the assurance that such and

such a mode will never succeed in France, while the "mode" is bristling and budding with success in their very town, striking root downward and bearing fruit upwards, giving joy on earth and joy in Heaven!

We are tempted, before passing on, to mention a remarkable case of immediate conversion by the latest of these "modes" so often cried down. Two young men (in Saint Etienne), bosom friends, strolled into a Salvationist hall; both were unbelievers, both were intense anarchists, giving all the energies of their nature to what they considered the regeneration of society, even if oceans of blood had to be crossed; willing to do and suffer to reach the goal. One of these young men, with whom we are well acquainted, was then and there saved; the Lord spoke to his conscience, awakened him, convinced him, brought him to his knees in tears and agony—revealed Himself to him as the Mighty God and Saviour. He is now one of the most efficient, holy, brave Salvationist evangelists, bringing in sheaves to Christ's glory. The other young man remained callous; it was—Ravachol!

The renewed effort of the Mission Intérieure in hiring a theatre in Marseilles for a series of conferences has again been a success. The clear Gospel was given—read, sung; and the people listened—the greater part of these being of the general population, not Protestants. It is no small encouragement. The pastors of various churches united in these Gospel services. This Society held its seventeenth anniversary at Castres. It was acknowledged that ecclesiastical questions slipping in, and the lack of being filled with the Spirit, had cooled down the fervour manifested at the last anniversary. It is difficult to stir up regular church-going harmless folk to throw themselves into the thick of the fight for their neighbour's souls. But this is the aim of the Society, and its agents valiantly go their rounds, irrespective of church or party, and strive to form groups of aggressive, loving Christians. They propose to prepare a *manual* for evangelists. Their work is on a strictly Evangelical Alliance line—no polemics, no controversy.

The pastoral annual conferences had for subjects—Personal Holiness, by Pastor Monnier; Prophetic Inspiration and Messianic Hopes, by Pastor Van de Becken; The Person of Jesus Christ according to Luther, by Pastor Kuhn; Authority in the

matter of Faith, by Pastor Bœgner. "One hour passed humbly with the Bible is worth more than a hundred given to discussions about authority," was one of his valuable truisms. Open discussion followed, and elicited variety of opinion, especially on the last of these subjects. Pastor Bœgner, the head of the Mission-house, and Professor Sabatier, of the Theological Faculty, are on two different currents—the latter supporting the claims of rigorous modern "criticism," and declaring that the days of the traditional canon (of Scripture) are over. There is no uniting these two currents, they flow away from each other. Oh! spirit of our Huguenot fathers, hast thou fled? The subjects for next year are: The Pre-existence of Christ, and the Reasons which render Protestantism unpopular in France.

The religious anniversaries met as usual, and were attended as usual. The reports were very long, and the hour of closing very protracted; two reasons for comparative small attendance. Surely these two rusty anchors to past failing, so often mentioned with regret, might be removed. The Lutherans are drawing and striving to preserve their own by giving, among others, short interesting services, in which two pastors speak each for twenty minutes on some event or man of note in church history.

Truly Bible, Book, and Tract Societies should be active; we have before us the four Gospels and a few chapters of the Acts published by Abbé Garnier; 200,000 copies are said to have been sold, with the authorisation of competent Catholic authorities. It is full of very curious old engravings of 1593 by Jerome Natali, and it has a running commentary in *italics* (somewhat after the manner of Doddridge). The preface contains the following curious words: "Christians have always, up to the 16th century, delighted in the reading of the Gospel. The Gospel converted the world and created civilisation. In the 16th century, the Protestants having brought back all religion to the Gospel, Catholics, in France especially, too violently reacted against their error in forsaking the Gospel! The abandonment of the Gospel is the great cause of all our woes. The Gospel had made France Christian, the Gospel alone is able to create her anew. Social regeneration, above all, can be effected alone by the seed of the Gospel. This sacred book should be read and propagated; therefore, a popular edition was

needed. Here it is: the Divine text has a power that none other has. We add as notes the paraphrase of Father Carrieré, but to distinguish it from the text we print it in *italics*. Read it with faith—it is the Word of God; with hope—it is the great means of Salvation; with love—it is thence that a soul draws the love of God and one's neighbour, true, practical love, like that of Jesus."

The Protestant population of France is estimated at 600,000. Were all these real leaven, how rapidly the mass would be leavened!

The Society for the Primary Instruction of Youth met under the presidency of Baron Schickler (Rationalist). During the year it has made grants to 125 different Protestant schools, given scholarships to five superior schools, and continued to support its girls' training-school for teachers at Boissy, thus spending 119,189 francs. It is furthering Thursday schools for the religious instruction of those who are deprived of Sunday-schools.

The Baron Schickler also presided at the

Protestant Bible Society. He said that this Society to-day, supported principally by the liberal fraction of the Reformed Church, issues new translations as well as the old ones. It has spent 28,545 francs.

The Bon Messenger, McAll Mission boat, has floated up to Meaux, and done good service in Bossuet's Town. E. Réveillaud gave conferences there. He has brought out the *Signal* once more, and has added *La Fraternité*, dedicated to the members of the popular meetings. The French Missionaries in Kabylia have prepared the definite translation of the Gospels of S. Matthew and S. Mark into the three chief dialects, they have compared them, and have chosen that called Zouazoua as the most current in Algeria. The British & Foreign Bible Society has undertaken the printing.

The stone of the new edifice for the Young Men's Christian Association in Paris has been laid.

Pastor Arbousse Bastide, for many years the well-known Secretary of the Paris Tract Society, has gone to his rest.

## GERMANY.

[From our own Correspondent.]

Berlin, June 16, 1892.

Three large gatherings which took place during the last month will fully occupy the space allotted to this letter. The first is the Congress for the better Observance of the Lord's-day, held at Stuttgart, May 18 to 20. It is the first time that this Congress has been held in Germany, and this is due to the indefatigable energy of the Geneva Committee. This Committee recently obtained a law in Switzerland that all railway officials must have fifty-two days quite free of service in the year, and that seventeen of these must be Sundays. This Committee also bore the burden of the preparations for the Congress. There exists a Society for the Protection of the Lord's-day at Stuttgart—and Württemberg, with its rich religious life, is in itself a very favourable place for such meetings. Nevertheless, the Congress was not so well attended as might have been desired. Only the last evening meeting, when Mr. Stöcker spoke, was attended by 3,000 to 4,000 people. This is perhaps due to the fact that the president of the Stuttgart Society, Mr. Klunzinger, being ill, the preparations were not so efficient as they might have been. Still we

believe that this first Congress in Germany was not in vain. It is always a great thing when men of all classes and vocations are made to reflect on the necessity of Sunday rest. Medical men spoke clearly on the absolute requirement of the weekly day of rest for the health. Directors of railways spoke on the ways and means to secure this rest to their officials. Clergymen recognised that the churches had not done their duty in this respect. Such testimonies cannot be without value. On the question of Sunday recreations a rather lax view as yet prevailed, which gave offence to those who attach the greatest importance to the Sanctification of the Lord's-day. However, we must not forget that our nation is as yet entirely unaccustomed to anything which might resemble a Puritan Sunday; that we have to do with a number of people who have as yet no ideas of the spiritual blessing of the Sabbath, and that it is better therefore to proceed somewhat gradually. A resolution was passed unanimously which will give pleasure to our friends across the Atlantic, as Christians in the United States had especially desired such a demonstration from Germany. A request was sent off to the directors of the Columbian Ex-



hibition at Chicago to keep the Exhibition closed on Sundays. The King of Württemberg sent a friendly message to the Congress through the president of the Consistory.

From this I turn secondly to the Berlin City Synod. This body is now almost a Church parliament—having 298 members. As each new pastor appointed in Berlin increases the number by three (two laymen sitting in the Synod for each clergyman), this Synod will soon get quite unwieldy. It is, therefore, the desire on both sides that Berlin should be detached from the province of Brandenburg, and a separate Consistory, and a separate Provincial Synod instituted for the metropolis. The latter would then assume the functions belonging to the City Synod. But the "Liberals" wish it in the hope that the Provincial Synod of Berlin might have a majority of their party, and that the latter would thereby gain a greater representation in the General Synod—while the Orthodox parties especially hope for a greater activity in overcoming the difficulties of our large city from a Consistory, which has only to think of the Capital. The City Synod sat three days—the first day was almost entirely taken up by elections. The believing parties had a majority of about forty. On the second day the grants for the different churches were discussed and made. Only the third day was really devoted to religious questions of general interest. Two things were summarily despatched at the end. The Synod declined to give financial assistance to the poorer churches for leaving the churches open all day. In these cases, when the attempt has been made, the success was very small; only a few people, if any, made use of it. It is hardly to be expected that it will ever have large influence on the religious life—as the idea is to a great extent Roman Catholic. For us Protestants the place itself has no special holiness, and therefore the church has only value when the congregation is assembled. The Synod also declined to vote that all seats should be quite free. This would create a great revolution—the churches would lose a valuable income—many people would regret that they cannot have their fixed place in church. The Synod only passed a resolution recommending that at least one-third of the seats should be left free, and that all the pews be opened during the second hymn. But one great and important discussion took place. Since the new law on the protection for the working

classes, police regulations can be passed at every place, fixing the hours (five at the most) when the shops can be opened and some kind of work done on Sundays. The Town Council of Berlin resolved to fix the time at five hours, the maximum, and in order to be able to have these hours consecutive—6 to 11—requested the Government to use its influence, that the Divine Services be postponed from 10 to 11. The Consistory asked a vote from the Synod. The discussion was truly interesting, and the result far more satisfactory than might have been expected. The proposition was rejected almost unanimously. One of the "Liberals" had spoken in favour of the concession, but the lower classes generally dine at 12 here; a postponement of the hour of Divine Service would be inconvenient to them. It is clear that no reasons in the interest of Divine Service itself speak for a change in the hour. It is also highly improbable that men who have to work from 6 to 11 would attend Divine Service at 11. Should then the Church authorities legalise these long hours of work on Sunday? Everybody wishes that these hours be limited to three for the present (6 to 9) and that the technical classes should be held on weekdays alone. We trust that this valuable testimony will not be in vain. When it was argued by the speaker before-mentioned that our trade required Sunday work, cries of "England, England," were repeatedly heard. It shows, what was also felt at the Stuttgart Congress, that the prejudices against the "English Sunday" are somewhat diminishing.

Thirdly, and lastly, I turn to the Conference at Gnaden. For the third time a number of Christian friends from all parts of Germany who are interested in evangelization, sanctification, &c., met in the small and peaceful Moravian Settlement. The German Evangelization Society convokes these conferences. Baron Oertzen, of Hamburg, again presided. "What can we learn from the Apostle Paul for our evangelistic work?" "What does the Bible teach on conversion?" "What does the Bible teach on the second coming of our Lord, and how does the study of these things influence our spiritual life and our work?" "How can we deepen Christian fellowship?" These were the questions treated. The second subject gave occasion to a very decided testimony against baptismal regeneration. It is clear that

when 130 Christian friends, all engaged in practical Gospel work, discuss these questions, much real light from the Spirit will be given to them. There was great unanimity, and especially a great spirit of prayer. Prayer had not only its place at the prayer meeting, but was often uttered during the discussions. The reports given from different parts of Germany were encouraging. The Lord is gathering souls into the fold everywhere, though a revival

on a larger scale is still missing, but that such a one may come is the subject of much prayer. A joint Communion Service ended the conference. It is only to be regretted that some friends from the West were missing, as the conference of the West German Branch of the Evangelical Alliance was held at Siegen at the same time. But all those who attended at Gnaden are deeply grateful for the help they received for their spiritual life.

## ITALY.

### WALDENSIAN VALLEYS.

THE Rev. Stephen Bonnet, of Angrogna, Torre Pellice, sends us the following interesting communication :—

The copy of *Evangelical Christendom* which you kindly send to me regularly is passed on to several ministers in the Valleys. God was pleased to bless abundantly His work here during the last winter. The meetings in connexion with the Week of Universal Prayer were crowded always and everywhere in the parish, both in our three churches and in the twelve village schoolrooms. Sometimes we were obliged to send for a new supply of benches, and still many people were standing; others were going home for want of place, and others chose rather to stand outside in the cold and in the darkness listening till the meeting was over. What I tell you of Angrogna may be said of nearly all the other parishes in the Waldensian Valleys.

Following that week we had in nearly all our parishes several series of revival meetings. They also were crowded and abundantly blessed to pastors who presided as well as to hearers. These meetings were generally conducted by two or more pastors, with a certain number of laymen who unite with us in prayer and give addresses. The series of meetings lasted a week, including two Sundays. In Angrogna I had with me the Rev. William Meille and the Rev. A. Balmas, and on my return I went to Bobbio for eight days with the Rev. Henry Meille and the Rev. B. Gardial. We had meetings twice a day during the week - days and four times on the Sundays, both in the church and in the village school - rooms. We went afterwards to Villar for meetings and conferences, and as soon as the season becomes propitious again, we intend to make, if God will, other series of meetings

in all our Waldensian parishes. We believe we are in the presence of an increasing revival which we asked in prayers long ago.

Our four Young Men's and Young Women's Christian Associations of Angrogna are progressing, and number 125 members, amongst whom are many catechumen, accepted the last month as members of the church. Thirty-eight of them were accepted in our church membership after an examination before the Council of our twelve elders. We are going to have in Angrogna next month the great annual gathering of all the Young Men's Christian Associations of Piedmont.

The Lord was merciful to us also during the last communions at Easter. A great number of persons came to the Lord's Table, and seemed to be all with one accord, as far as it is possible for men to judge.

Make mention of us and of our work in your prayers. May it please God to bless you in your soul, in your body, and in your work! May the peace of God which passeth all understanding, guard your heart and your thoughts in Christ Jesus!

The position which Professor Mariano occupies in Italy is one which gives cause for hope and good cheer. The body guard of Scepticism and Indifferentism halts on its marches and stands at attention when he lifts his standard of learning and truth. This has notably been the case in regard to his discourse delivered at the *Accademia di Scienze morali e politiche della Società Reale di Napoli*. Naples may well be proud of so able a teacher in her midst. The Gospel of St. John was the subject. A choice company of the laity, notable for their vigour of mental

power, observation, and reflection, not all of the same way of thinking on religious matters, fully perceive the moribund condition of papal dogma, and the scepticism consequent thereon. Among these few doubtless is Prof. Mariano, whose aim is to restore the study of theology and religious questions in Italy. Any work written by him is sure to be received with acclaim by all who are awakening to the importance of the subject of religion among the cultivated and intelligent, not only on account of the anti-papal spirit which runs through them, but also, and especially, from the genuineness of the religious convictions which penetrate all the parts, and which are put forth with remarkable force, owing to the vast philosophical and Biblical culture which he has at command, and likewise from his bold and courageous cast of mind. We wonder whether Professor Mariano's contribution to the discussions on the fourth Gospel will ever appear in English garb. French, German, Swiss, and English treatises are brought before the British public, but what about Italian?

The Italian edition of the proceedings of the Florence Conference is much appreciated in Italy. The *Italia Evangelica* says: This *resumé* of the Florence Conference is one of the most useful

books one can have, and contains varied and extensive information. It can be well recommended for its intrinsic excellence, as well as for its clear type and convenient form, and also for its very moderate price 1 lire (10d.). A certain number of copies only have been printed—a few hundred—which issue will soon be exhausted, as they have been well bought up.

At Leghorn, the work among the seamen finds itself in difficulties. The Government intends taking for public uses the stretch of shore known as the "Molo vecchio," and will erect a large factory for the production of antimony on the spot whereon the "Bethel" now stands. Mr. Facfarlane, who has laboured so indefatigably in the work of evangelization among the seamen, is greatly concerned, as it will be very difficult indeed to find a place wherein to carry on the work, sufficiently near the port. It is, however, to be hoped that the difficulty will not be found to be insurmountable.

The municipality of Rome has caused to be constructed at its own expense, a beautiful chapel in the Gothic style, for the Evangelical Cemetery in the Campo Verano. The chapel will be shortly made over to the Evangelical Alliance, which will, however, have to furnish it with all that is necessary, at its own expense.—D.

## SPAIN.

MADAME LOPEZ RODRIGUEZ of the Figueras Mission, writes:—

"When in England last year holding meetings on behalf of the Mission, some who know but little of the Church of Rome, could hardly credit our statements of her character, and lines of action. 'Such things belong to the "Dark Ages," they do not happen now-a-days,' was the frequent comment. The following fact proves that Rome's motto, 'Unchangeable,' is but too true. Her hatred to the Word of God is as bitter as ever. Only a week or two ago, a case of Scriptures was burnt in the Custom House in Barcelona, sent to us in 1885, since which time it had been unjustly detained by the Authorities. A few of the books were, however, rescued, namely five large Bibles, five small ones, and ninety Gospels. The news reached us here, and the Pastor at once went to Barcelona, and purchased them all.

"We trust that this may serve as a

timely warning to some in Protestant Britain, who through Ritualistic teaching, are being slowly but surely seduced into the fatal precincts of Rome. In Spain the line of demarcation must necessarily be clearly drawn. 'Black or White,' as the Pastor says to the converts who offer themselves as candidates for the Lord's Supper, and on doing so have to sign a solemn Act of Abjuration, of which the following is an example.

### Translation.

"I, the writer, aged 45, married, Profession, retired Military Officer, Citizen of this town, of my free and spontaneous will, without coercion do separate myself for ever from the Communion of the Roman Catholic Church, hereby casting away those of her doctrines and teachings which are not in unison with the Words and Teaching of our Only Redeemer and Saviour Jesus Christ, and of His Prophets and Apostles, in the Old and New Testaments. At the same time I make Profession of the Evangelical Faith (vulgarly called Protestant), and declare solemnly that now, and in the future, will

hold as my only rule of Faith what is found in the Word of God, the Holy Bible. I also state in a voluntary manner, formal and irrevocable, my Will to be buried according to the Protestant Rite; rejecting from this time, and for ever all ceremonies and interventions of the Romish Church.

"We are thankful to say that the dear Converts mentioned in a former Letter have been kept true to Christ. The promising work in Llaná continues to prosper, and it is cheering to know that in that remote Spanish fishing-village, there are no less than forty-two Communicants. One day they told the Pastor that they much wished to have a Protestant Cemetery. He lost no time in obtaining permission from the Mayor, secured a plot of ground, and set to work to build the wall. Meanwhile, as in the days of Nehemiah the enemies of the truth tried to frustrate the work, and an order came from the Governor of Gerona saying: "The building is to be stopped immediately." Thanks to the Pastor's promptness, however, it came too late. Just two days before the Cemetery wall was finished and paid for.

In response to more than one invitation to preach the Gospel in Junquera, we set off one day in a clumsy old omnibus, on the top of which we placed a small American organ, as music has a great charm for the Spaniard. We were a party of ten, including the English chaplain of Barcelona and his wife, devoted workers among their own nationality in that city. Being in delicate health, we felt it to be a joy to have them for a little rest in our breezy mountain home. Our arrival in Junquera caused quite a sensation. Rich and poor ran to street doors and windows to have a look at the Protestants. We were most hospitably entertained by a cork merchant, who, though we were so large a party, would not hear of our going to the hotel. The priest soon heard of what was going on, and said that no meeting should take place; but having per-

mission from the Mayor, we at once sent round the town crier, and at 9 p.m. hundreds were crowding into a theatre, which was brilliantly lit up for the occasion. It was a sight worth going from London to Spain to see those upturned faces of men and women listening, with the greatest possible respect and attention to the addresses and hymns, so new to them—and, to judge from the applause, much appreciated. Eight hundred Gospels and tracts were distributed at the close of that most interesting meeting.

"On behalf of our Medical Mission, we recently sent out an appeal, and received in response kind letters of sympathy and thank offerings for preservation or recovery from influenza to the amount of over £59. The sum needed is £500.

"In reply to the question, 'What can ladies do in Spain?' we could say, 'Many a happy afternoon could they spend, for example, in such a village as Vilafant, where the people are very poor and ignorant.' The women are at work in the fields at 4 a.m., not returning home till 8.30 p.m., 'too weary,' as they tell us, 'for anything but a little supper and into bed.' An evening meeting was therefore hopeless, so we started an afternoon one, giving the women, who were too poor to lose half-a-day's wages, 2½d. an hour for knitting stockings, to be sold in aid of the Medical Mission. Whilst at work we teach them texts and hymns by heart, and, meanwhile, two of the ladies hold a bright little meeting for a number of children who flock in with their mothers. For the last hour the knitting is dropped, and it is really touching to see with what rapt attention they listen, as we tell them very simply of the tender love of Jesus and His wonderful *finished* work. How we long that they may quickly grasp it, and thus obtain the sweetest of all joys to brighten their lives of toil."

Figueras (Prov. Gerona), Spain,

June 16.

## TURKEY.

### INDIRECT EVANGELISATION.

By the Rev. H. O. DWIGHT.

THE work of Protestant Evangelists, in different parts of Turkey, tends to increase the use of the Bible among the ecclesiastics of the Greek and Armenian Churches. Secular newspapers, both Greek and Ar-

menian, have more than once pointed out the insufferable emptiness of a Sabbath service made up entirely of the chanting of an unintelligible Liturgy, and have contrasted with this class of services the help-

ful and attractive sermons which men hear in the Protestant chapels. Such discussions have always hinted or openly declared to the clergy that the people will have sermons, even if they have to go to the Protestant chapels to get them. In order to meet this demand, the ecclesiastics are forced to try to make themselves acquainted with the Bible. It is now by no means uncommon for efforts to check the evangelical movement to be reinforced by the appointment of educated preachers to churches near the Protestant places of worship. The idea of the appointment is to steal the thunder of the Protestant preacher, as Lord Beaconsfield did that of Mr. Gladstone in the Electoral Franchise bill.

These preachers, instead of giving occasional homilies on the lives of the saints or the beauties of church ceremonies, expound Bible topics. In a number of cases the sermons intended to win men from the evangelical movement, are thoroughly evangelical, and cannot but have good results in raising the spiritual standard of religion in those churches. Such preachers have been reported from Smyrna, from Sivas, from the region of Cesarea, as well as in Constantinople. A new instance is just reported from Janina in Albania. The agent there of the British & Foreign Bible Society has been carrying on a Sabbath service for some months past, which has drawn in numbers of interested

hearers. Finally the Greek clergy of the city called a preacher and announced a regular preaching service for the same hour as that of the Protestants. Unhappily the new Greek preacher found his benches empty. The people, not believing that any good could come out of that Nazareth, continued to attend the Protestant service. After three Sundays, the Greeks changed the hour of their preaching service to the afternoon, with good results. The Bible Agent and his congregation began to attend the service in the Greek Church in the afternoon. They found the sermons evangelical, and let it be understood that while attending the Protestant service in the morning, they will listen to the Greek in the afternoon so long as it is the Bible that is taught in the sermons.

A somewhat similar incident has lately occurred in one of the villages of Western Turkey, where the Greeks actually made a bid of higher salary for the Protestant preacher and teacher, if he would teach their school and on Sunday preach in the Greek Church, promising not to hamper his freedom of discourse.

As far as these old churches in Turkey will awake to the need of preaching the Gospel, teaching their people to live it, so far the American Board and its constituency may rejoice as in the fruition of their highest hope.—God speed the day!—*New York Independent.*

## JERUSALEM.

THE Rev. A. Ben-Oliel writes from the Presbyterian Alliance Mission and Church, Jerusalem :—

Jerusalem, consecrated for ever by the footsteps of the Son of God, by His Divine teaching, His agony in Gethsemane, His expiatory death on the ignominious cross, His glorious resurrection, His triumphant ascension to heaven from yonder Olivet, claims pre-eminently above all other spots on earth the prayers, the sympathy, and heartfelt interest of Christians of all denominations and of all lands. It is sacred ground common to the whole Christian world.

In the circular I issued in October 1890, shortly after coming up to the Holy City, I pointed out the three great glaring wants which the Lord called me to supply in His holy Hill of Zion—namely (1) that there was no missionary in Jerusalem, nor

is there any now, that can preach the Gospel to the Sephardim-Judeo-Spanish-speaking Jews, numbering 10,000 to 15,000 out of the 40,000, or that can converse freely and intelligently with them in their domestic dialect; (2) that there was and there is no missionary that can discuss in Hebrew with Rabbis and learned Jews, or that can even quote the Scriptures fluently in the sacred tongue, excepting a Plymouth Brother, mostly occupied with printing, whose Ashkenazi pronunciation of Hebrew is not easily understood by the Sephardim, who are the most learned and religious, the most liberal and tolerant, and the most accessible to the Gospel messenger; (3) that there was no place where non-Episcopal travellers or residents could worship God in the form they prefer, or where their ministers could witness for the Lord Jesus and testify against the idolatry,

superstitions, and errors of Papists, Greeks, Armenians, Copts, Moslems, and Jews.

In the Upper Room provided by this mission a large number of visitors—Presbyterians and Wesleyans, Congregationalists and Baptists, Methodist Episcopal, Friends and Brethren, and even some Evangelical Episcopalians—have, last season, worshipped God together, “keeping the unity of the Spirit in the bond of peace,” and unitedly sat at the Lord’s Table to commemorate His death. Among these visitors from different lands were some seventy to eighty ministers, of whom forty to fifty took part in the services, many holding forth the Word of Life for the edification of all. And so, again, this season, now quarantines are removed, visitors are coming in numbers, and already many men of God from distant lands have preached in this Upper Room.

While Papists, Greeks, Armenians, Copts, Moslems, Jews, &c., have plenty of gorgeous religious edifices of all sorts in Jerusalem, and our Episcopal and Lutheran brethren are also well supplied, the non-Episcopal Evangelical world have not a foot of ground dedicated to God’s worship and the extension of His Kingdom here. One of the Lord’s stewards says: “This is not as it should be. I would like to have the privilege of purchasing the ground and also contributing towards the erection of the building. I wish to have an interest in an edifice erected for the worship of our Lord within the walls of Jerusalem.” And what Christian man or woman is there that would not feel the same holy desire to share in the privilege of contributing at least a few stones or handfuls of mortar for the erection of such a building in the City of the Great King? I am persuaded that not only those whom the Lord has blessed in temporal things, but even our poorer brothers and sisters in all the Evangelical Churches, would esteem it a high privilege to contribute their mites for supplying the Holy City with an Evangelistic Hall and Mission premises for schools, medical dispensary, &c.—and in order to afford to all the opportunity of participating in this noble design, collecting cards will be furnished to all applicants who will kindly send me a line of introduction from their pastors, deacons, or elders. And I beg of all contributors and collectors to remember also the labourer and his family of co-workers, Mrs. and Miss Ben-Oliel’s work among the Jewesses and girls.

The Mission to the Jews of Jerusalem—mainly, if not exclusively, to the Ashkenazim—of our Episcopal brethren, possesses a handsome church, lecture hall, spacious schools for boys and girls, house of industry, parsonages, &c., all freehold properties; and have also a hospital in the city; but as the interior of Jerusalem is not very healthy, they have decided to build a better and larger one outside the walls, and have in a short time raised £5,000 to build with, having already purchased a splendid site. May their noble example of liberality stimulate the non-Episcopal Churches of Christendom to provide this, their Mission, with the requisite hall, &c. Another liberal offer has been made by a Scotch lady, member of this Church, who works by her consecrated means among the Moslem inhabitants at Bethany, kindly appreciating our labours and our earnest longings for more extended usefulness, has most liberally offered land, freehold, adjacent to her house in that village of sweetest memories during the Ministry of our Lord, for the construction of a convalescent hospital for poor Jews and children. The Lord has provided the land, who will furnish the means to build on it? A lady in far off Vancouver has sent me a plated Communion Service and Baptismal Bowl. The God of Israel will bless her for her generous present.

This appeal for an Evangelistic Hall and Mission premises in Jerusalem should tell forcibly on the ministers of all churches and lands who worshipped with us last season. Some have seen, all have heard, how the Lord is bringing to me Rabbis and the higher class of Jews among the Sephardim, coming of their own free choice, sometimes as many as forty in a day, to hear the message of redeeming love and to discuss the fulfilment of the Messianic prophecies in the Lord Jesus. It is simply unprecedented and marvellous. Each brings others with him the next time he comes. Rabbis bring their wives, sons, and grandsons.

I appeal to the Evangelical Churches to provide his Mission with a Hall, &c., to be held in trust for all future Evangelical workers in Jerusalem. This is a work of entire reliance on God’s gracious, un-failing promises; and the lively interest manifested in this Mission by men of God and particular congregations in the U.S.A. and other lands, encourages me to go forward in faith and trust. Jerusalem and its 40,000 Jews has a strong claim on all.

## INTERNATIONAL CONFERENCES OF THE EVANGELICAL ALLIANCE AND THEIR RESULTS.

By J. E. BUDGETT MEAKIN.

AFTER travelling the whole length of Italy, I take a pause at my last halting place in Europe to glance back over my route, and to take note of the impressions I have formed. In connexion with Christian work in this Pagan land, what I have been able to glean as to the results of the Conference held at Florence last year assumes a prominent place. The interest I felt in that movement—independently of my membership of the Alliance—led me to make inquiry of a goodly number of workers on the spot as to what had been its real results. A year has passed since it was held, and an opportunity has thus been given for a leisurely consideration of its working, and of what it has accomplished.

Rather than quote one by one the opinions which have been expressed to me, I will endeavour to convey the general tenour of the whole—the impression they have caused upon my own mind. Everyone has agreed that it was a success, and that it has done good; but naturally there is a diversity of estimate as to the amount of good to be ascribed to it. It is most gratifying to note that this success is attributed to it in its two chief aims—the binding together of Evangelical workers of all denominations, and the bringing of Protestant effort more prominently before the public here. I will deal with these points separately, and add some of the most important suggestions made by one and another to secure even better results next time—which would, of course, be applicable also to similar Conferences held elsewhere.

First and foremost comes the great aim of the Evangelical Alliance—Christian unity. The universal expression of a desire for this was very gratifying; but it was more so to be assured by one or two that this was nearer a fact in Italy than perhaps in any other country, in spite of such misunderstandings as existed. Nothing is more important than this, and if anything real is to be accomplished in Italy or anywhere else, it must be by a united front. Actual union is not to be hoped for in the foreign field any more than at home, but complete harmony is indispensable to ensure success. No soldier in an army can stamp out his individuality, or be expected to

fulfil his instructions in a manner contrary to his own understanding of them, but it is the duty of every man to sink all rivalry and prejudice in implicit and whole-hearted obedience to his general. When there is fighting to be done we must all stand shoulder to shoulder, and at all times recognise but one common aim—"none of self, but all of Christ." It is complete co-operation which must be striven for, and nothing much can be done till this is attained.

"The real key of union lies in Great Britain," said one. "They send us the money; each denomination has its own pet work out here; and they do much to foster the spirit of rivalry abroad which has wrought so much evil at home. We should know here no other title for our churches than that of Evangelical. Every other name is a real obstacle. The Waldensians and the Free Italian Church, for instance, would have united ere this, but for their pride in a name. They are supported by much the same people, and work on much the same lines."

One worker felt strongly that the Waldensian Church needed rousing, that it was sinking into a parasitic lethargic condition, and that it was not alone in this respect. "It is one thing," he said, "to be a Scotch pastor in Scotland, and another to be a Scotch pastor in a heathen land. Too many, educated in Scotland and supported thence, are content to be nothing else in Italy. But this is a condition of hopelessness which is hopeless indeed. Such a worker once appealed to Mr. Spurgeon for advice. "What?" said the successful preacher, "You surely didn't expect a conversion at every service!" "Oh, dear no," was the reply. "Then it is no wonder that your preaching had none effect!"

The Conference at Florence would probably have done even more good at an earlier stage than it has done as it is. Such a movement is needed in every new field before the divisions it seeks to obliterate have had time to mature. As it was, undercurrents of feeling manifested themselves which could do no good, but which had almost all been at least modified. The workers too often allow themselves to be influenced by their individual

circumstances, above which they ought to rise. It would be well if another "half-time" Conference could be held in the near future. It would then be the time to realise the results of the last, and to prevent them from passing away.

There is still a great need of Inter-Missionary Conferences. The Inter-Missionary Committee, dormant for a couple of years, is not enough, nor is the monthly prayer-meeting, though this might be developed. There should be periodical social gatherings, opening and closing with prayer, but affording an opportunity for the heads of missions to discuss matters over a cup of tea; when encouragements and discouragements could be rejoiced over or minimised; when political events bearing upon the common cause could be considered, and a common line of action decided upon; when the necessity of united representations to the government could be talked over; and when inter-congregational difficulties generally could be smoothed away, and frictions or overlapping reduced to a minimum. Such a suggestion as this bears weight on the very face of it, and applies to more places than Italy. The Florence Branch has done excellently in instituting a monthly united dinner to this end. It is not dead lists of names that the Evangelical Alliance needs for branches, but such gatherings as these seal living spirits with one aim. The adoption of the International Sunday-school lessons, one of the results of the Conference, is felt to be a good step, and, though a small matter, to be a bond in itself. The tendency to inter-denominational amity in Italy has been growing for some years, and now is the time, while the iron is yet hot from the Conference, to strike and weld. No stone should be left unturned to this end; but the need of power must not be forgotten, and for this we must plead both at home and abroad. Not only the need, but also the possibility of complete co-operation requires to be kept constantly prominent. Let that be our immediate goal, as on the high road to our ultimate one.

There are in Italy many hundreds of small, weak congregations, which cannot stand by themselves, and which are very little helped in reality by many in connexion with some particular body at home. Success in too many cases depends chiefly on local circumstances or on the ability of the workers, and not as something to stand on its own merits—which is a discouraging fact, but one which must be kept in view

to be remedied. The publication called *A Voice from Italy*, is to be recommended to our friends at home as being under an undenominational committee, and presenting the needs of the Italian work as much as possible from all points of view.

As for the ways in which another Conference could be made still more effectual than the last in bringing Protestant work before the public, a strong feeling was expressed that it should be held in Rome, and that the advisability of such a step was so great that it would be well to hold a half-time Conference on a less expensive scale than the last. Another suggestion was that, in accordance with the custom of the country, the newspapers should be subsidised to give verbatim reports of the most important speeches; and that, with a view to this, special Gospel addresses should be prepared by men who knew Italians best, with a view to reaching them in the fullest manner possible. The Glad Tidings would then enter very many homes and meet very many eyes which would otherwise be absolutely closed against them. In this and other ways, such a gathering could be made still more of an immediate evangelising agency than the last.

So much for Italy. Now let me say a word on behalf of Spain, so similarly circumstanced. I feel that, humanly speaking, few steps could be taken which would more effectually assist the work in that land, than the holding of such a Conference in Madrid, independently of any regular series of the Alliance. I understand that a donation of a few hundred pounds would enable it to be held at a few months' notice. Here is an opportunity of rendering a very great—an almost incalculable—service to the cause in Spain. There the work occupies altogether a back place; it is confined almost entirely to insignificant quarters where it labours under untold disadvantages. Yet there are very many thousands in Spain who are dissatisfied with the husks which are offered to them, and need their attention directed to the places and the people whence they can obtain the Bread of Life. If the holding of an Evangelical Conference in Italy has done so much good, I have no hesitation in saying, from my knowledge of Spain and the Spaniards, that, under God, it would do still more good there.

Syracuse, May 1892.



### RELIGIOUS INTOLERANCE IN NEW CALEDONIA.

THE Rev. J. Jones, the missionary who was expelled some three years ago from Maré, writes from Sydney as follows:—

Reliable news is lately to hand that the French Government in Nouméa has stopped our Maré pundit on his way to Sydney to assist us in the revision of the Scriptures. Mr. Creagh, while in New Caledonia on his way to Sydney from the Loyalty Islands, lately interviewed the Director of the Interior and obtained from him the assurance that there would be nothing to prevent his obtaining the services of a Maré man to come to Sydney to assist in the revision of the Bible in the Maré language. He accordingly arranged with a suitable man to prepare to follow him as

soon as possible. This man accordingly left Maré for Nouméa, intending there to take his passage to Sydney. He arrived in Nouméa on the 8th inst., and was immediately sent back to Maré by the French authorities, who absolutely refused to allow him or any other Loyalty Islander to visit Sydney! We are now unable to proceed with our revision of the Bible in the Maréan.

Besides the above action there are still kept in exile by the French authorities, a pastor and some twenty of his flock from Maré. They have been away from their own land already more than two years! Their sole crime is that they have dared to conduct religious worship according to our teaching.

### "MISSIONS-FEST" IN A GERMAN MORAVIAN SETTLEMENT.

It is "Missions-Fest" this bright, crisp, lovely Sunday morning in September; scarcely a footstep is heard along the broad flagstones outside the cheerful Moravian hotel; all is still.

The hour for Divine Service in the well-known turreted church approaches. Brothers carrying their various musical instruments—saxhorns, trombones, &c.—are seen leaving their houses, and dainty little white-capped sisters with their festive shawls, Liturgies, and hymn-books in hand, are all converging towards the cheerful, well-kept centre of the congregation,—the tall-windowed, pure white "Gemein-saal," the little Moravian Church.

The hour for service has struck—the organ bursts forth—the brothers and sisters troop in from their respective sides of the building: a few strangers watch the lively scene from the "Fremdenloge" inside, whence a good view of the schools—both boys' and girls'—filing in as of old: after each fifteen pupils a teacher, who places himself on the "Arbeiter-Bank" in front, facing the scholars.

Facing the congregation, which well fills the building, stands the "Tisch" festively draped in white, and surrounded with flowers and shrubs,—the side-doors open, and the various "Gemein Arbeiter" (ministers) enter, the first of whom takes his seat behind the table, the rest on the labourer's bench at his side.

The presiding chief minister gives out the opening hymn of missionary praise; the organ peals forth, this time accompanied by the festive trumpets, and the grand German choral harmonies resound through the building in all their solemn grandeur and simplicity.

Then follows the brief but beautiful Moravian morning Liturgy—minister, choir, and people, each taking their share in it. Then a solemn pause, the "Festrede" (festival sermon), preceded by the lovely strains of Mendelssohn's "How lovely are the messengers," sung as Moravian choirs alone can sing it.

The preacher (a Lutheran Evangelical pastor from Düsseldorf) gives out his opening prayer of salutation and blessing, then the gospel for the day, another trumpet-accompanied hymn, then his text—of course, a missionary one.

In strong, impassioned, and yet well-controlled accents, he appeals to his hearers; recounts the glorious past triumphs of the mighty Gospel, and whilst warning them, "not by power, not by might, but by my Spirit," calls for fresh devoted Apostolic labour "to spend and to be spent."

Every seat appears filled, every face uplifted, and amid a silence in which you could hear a pin drop, fresh consecrated resolutions are formed in that remarkable church, one member out of about every

sixty of which give, not only their prayers and their substance, but themselves to the arduous work. We English feel the privilege of the occasion to be permitted to join in a mission festival in one of the mission churches of the United Brethren (commonly called Moravians).

There is a consecrated enthusiasm, a calm resolve, a note of certain victory about it all, that explains the secret why the Lord of all His Churches should have so greatly honoured this "one of the least" of them all.

But the mission festival is not over yet: in the afternoon, in their quite simple way, the whole congregation meets again—this time in the girls' gymnasium, laid out tastefully with tables and chairs, for the afternoon "coffee," and the more social commemoration of the Missionary Anniversary begins. Throughout the world on the same day, not only in Germany, England, and the United States, but in the distant Mission Churches of Labrador, Greenland, South Africa, West Indies, Surinam, Moskito Coast, Australia, and Alaska; nay, in the very snow-clad Himalayas also, the simple, honest Moravian workers, join hearts and hands in happy communion, "such hath He done for us in the past, such and yet greater things can and will He do in the future."

But we left the little Church—adults, boys, and girls, all orderly assembled at the afternoon "coffee,"—on this festive day all partake together; again the trumpets are present, and the space inside the gymnasium being insufficient, the bright September afternoon permits of a vast throng outside as well as in.

A little pulpit is extemporised, and from it once more the powerful Düsseldorf

orator addresses both those within and without; it is a loving service, this stretching out of the hand to the little Brethren's Church on the part of Luther's successors, and the brethren have heartily reciprocated it by being used of God to stir up and revivify the Protestant Churches of Luther.

Another speaker—this time the Brethren's own "Arbeiter" (labourer or minister) with words full of pith and faithful encouragement; then an English gentleman congratulates the assembled company on the part of friends of the Brethren's work in England, the "London Association in Aid of Moravian Missions," themselves members of other English Churches, but none the less intent upon strengthening the hands of their devoted "Little Sister" in her wondrously successful work. He speaks of the privilege they feel it to be in England, to help the dear Moravian brethren, and if not to go to the fore-front of the battle themselves, at least to help in bringing up supplies; he speaks of English Churchmen, Wesleyans, Congregationalists, Baptists, Presbyterians, Quakers, labouring together in this fraternal work, and bids the dear brethren "God-speed" in their united name! But more, he speaks of the time, when nearly forty years ago in this hallowed place, he himself had been found of that Christ whom the brethren preached—how that precious time had become the keynote, in spite of much ingratitude and infirmity, to all his after-life—and appeals to the dear boys and girls there present, to make this day a bright and glorious festival to their own hearts, by lovingly opening them to Him who is waiting to receive, pardon and befriend them.—*Moravian Missionary Record*.

---

## Missionary Notes.

---

THE *Church Missionary Intelligencer* for June will be read with great interest, not only because it contains an account of the Church Missionary Society's ninety-third annual meeting at Exeter Hall, and a very able review of the whole set of meetings by the Rev. H. Sutton, in which he says: "We doubt whether there has ever been an anniversary which, considered as a whole, was cause for greater gratitude to

Almighty God." The account of the anniversary, however, will not be the first thing seized upon in this number, but the "News from Uganda," given in letters from the missionaries of the Society stationed there. This news, much of it in the form of diary, reaches up to December 14, and recently the country has been moved and Ministers have been interrogated in the House of Commons about certain reports

that have reached the newspapers from the pens of the Roman Catholic missionaries at Uganda. These reports are highly sensational in character and not very cohesive in detail. For instance, one charges Captain Williams of the East African Trading Company with firing upon women and children, while another says — "I do not accuse the English officers: they have only too easily let themselves be deceived by the Bayandas, who are instigated by the clergy" (i.e., Protestant missionaries). While waiting for official accounts of the struggle which has doubtless taken place, it is a great advantage to have from the pens of such trustworthy men as Baskerville and Roscoe clear and reliable statements of fact before that struggle broke out. Thus Mr. Baskerville writes in his journal, December 4: "We are living in a volcano—the whole country is in a ferment. *The Roman Catholics started all the trouble* by sending men to destroy the Melondo's place in Kyagwe. He is one of our biggest and most respected chiefs." This chief went, it appears, not to war, but to the captain in charge of the station, and put himself under his direction, and the next day we find Mr. Baskerville writing: "We hear the Majaris' war-drums. He is a Roman Catholic, and was the first on a former occasion to commence: then he pleaded drunkenness as an excuse. Our people have behaved grandly. They have taken no step without the captain's permission." While we are waiting further information and fuller evidence, we cannot but judge Monsignor Hirth by his own words: "The English officers have been deceived by the Bayandas, who are instigated by the clergy," and we say English officers are not very likely to be deceived by excited tribes, and English missionaries are not likely to instigate tribes under their care to deceive or to shed blood. While waiting for facts we cannot but remember, however, that in other mission fields in distant and in recent times, Protestant missionaries have been ousted from positions where they had led prosperous and useful lives by "instigation of clergy." Jones, of Maré, was removed from the island in which he had planted prosperous churches, and had promoted Christian civilisation, by French soldiers by order of the governor, "at instigation of the clergy." Shaw, of Madagascar, was imprisoned on a French man-of-war in much the same way. We could multiply in-

stances from history that would, formulated, result in some such axiom as this: Let the Romish hierarchy only have the ear of temporal power and its instigations will always be in line with the ambitions of that hierarchy.

**AFRICAN VITALITY.**—An American paper, the *Mail Express*, gives the following interesting statement of African vitality in the States: " . . . Let no one believe that the Negroes in this country are dying off. They have increased from 4,000,000 in Lincoln's time to 7,000,000 now. Whatever their death rate may be now, it will be improved under better sanitary conditions. The coloured man is here to stay. The South can kill him neither by statistics nor shotguns."

**PERSIA.**—The Week of Prayer meetings in connexion with the Evangelical Alliance are thus reported upon in the *New York Independent* by the Rev. J. L. Potter, Missionary of the Presbyterian Board: "The new year opened at the capital of Persia with a very troubled state of affairs, owing to the popular reaction against the tobacco monopoly, which finally succeeded in overthrowing the company. In connexion with this movement, a placard was posted in Teheran about the close of the old year, urging the Moslems to engage in a religious war, and proclaiming the use of anything foreign to be unlawful. Monday, January 4, a mob which had gathered in connexion with the popular agitation, was dispersed by the soldiers, who fired on them and killed several; this caused great excitement in the city, and a general feeling of anxiety among native Christians and foreign residents. The observance of the Week of Prayer was thus seriously interfered with. Some interest was evident almost from the first, and the results, though not as extensive as hoped for, are yet cheering. Some church members have been helped to a more earnest spiritual state, grievances have been removed and reconciliations effected. Several souls have newly entered the Christian life, and may in due time be added to the Church. This is the first time such special services have been held at Teheran, and to the Armenians of the Gregorian Church they were a surprise; but the attempt to draw them to the meetings was not very successful. The old Church, with its lifeless forms, is still to them a visible centre of national unity, and any defection from it is regarded as disloyalty to the Armenian nation."

JAPAN.—The Rev. Dr. Forest, of the American Missionary Board, reports an annual and important meeting of the *Kumi-ai* or Congregational Churches in Japan. We quote the following from his report: "The creed of the Congregational Churches hitherto used has been that of the Evangelical Alliance. But during the last two or three years the leading Christians of Japan have felt that foreign creeds are much like foreign clothes—they don't exactly fit. Moreover, the coming of Unitarians and Universalists, who have sent out their views in various able and attractive publications, has forced thoughtful Christians to look into the grounds of their faith for themselves. This they have done boldly, desiring to find the whole truth about every phase of Christianity. They have taken little counsel with missionaries, and we leave them to do their own thinking. Some missionaries have not hesitated to express the fear that the Congregational Churches were virtually going over to Unitarianism. The intellectual and spiritual struggle has been long and severe. But when the leaders began to come out with statements of personal experience, such as, 'For all practical purposes Jesus is my God'; 'I worship him as God,' we felt the battle had been won. And when last week the whole body of delegates rose to indorse this little creed of their own making, we knew, as none who have not followed the conflict of the past three years can know, that Christianity will go on here in Japan on the same grand line of faith on which it has won its greatest victories. This is the little creed, with its five articles; and, considering its history, it deserves a warm place among the creeds of modern times:—  
'We believe in the one infinite and perfect God who is revealed in the Bible as Father, Son, and Holy Spirit.' 'We believe in Jesus Christ, who being God became man, and, for the sake of saving a sinful world, took on Himself our infirmities, died and rose again.' 'We believe in the Holy Spirit, the Giver of new life.' 'We believe the Bible which was given by the influence of God and which makes us wise unto salvation.' 'We believe in the Holy Church, baptism by water, the Holy Supper, the Lord's Holy Day, the everlasting life, the resurrection of the dead, and righteous rewards and punishments.'"

BALOLO-LAND.—The following extracts from the journal of Mr. Peter Whytock

are taken from *Regions Beyond: Bonginda, Tuesday, Dec. 1.*—I am doing what I can in preaching in the chapel, and in speaking to the boys in the evenings. To-night I had, according to Mrs. McKittrick's custom, the Christian boys by themselves for instruction. Two more dear lads made a profession of their faith in Christ, one of whom, after I had questioned him and found that he understood God's way of salvation, prayed most touchingly, telling the Lord that he had a hard heart and asking Him to make it soft! *Sunday, Dec. 6.*—In the afternoon Brother Howell and I went to the old king's town. We found Mata Ibenge sitting among his people, and had a nice talk with him. He seemed to be grievously sorry for Mr. McKittrick's death. I pressed upon him to think of the subject on which his friend who had gone had spoken to him so often. The old man listened very seriously, giving me a good opportunity of preaching the Gospel to him and his people, after which one of the Christian lads spoke a word for Jesus very nicely. How grand it would be if this old king was converted! He has probably more influence on this river than any other man. In the evening the young folks gathered in the sitting room and had a happy little praise and prayer meeting. *Wednesday, Dec. 9.*—After dinner to-day, I embarked in my canoe for the return voyage to Ikau. After some hours' steaming we camped for the night at a nice landing place several miles up river. I was much struck with the simple and apparently earnest prayer one of my men made just before they ate their evening meal. For some time we have hoped that a good work was begun in him. Miss de Hailes told me that at a meeting she had last Friday this man and three others of our workmen said they wished to trust Jesus for salvation. God grant that they all may have truly done so! After we had worshipped together, the men curled up round the fire for the night, while I slept comfortably in the canoe. *On the Lulanga, Dec. 10.*—We made an early start this morning, and had a day's pleasant voyaging. I did not stop at any of the towns, as I was anxious to reach Ikau on Saturday. We meant to continue our journey by moonlight, but it came on to blow, and rain fell in torrents. We ran the canoe up a reedy inlet for safety, and there I and my poor fellows had to pass a rather miserable time in the rain. I sat and dozed in my

seat until early morning, when we were glad to be off. Sunshine soon cheered and warmed us up again, and we presently stopped at Lolifa. All the people in these towns seem to know me. They flocked round, and wanted me to sing God's song to them, and to tell them the words of God. This I had the privilege of doing after the fashion of the Master Himself, sitting in the canoe while the crew listened on the shore. All day long we paddled ahead, and just after sunset reached the large district of Bokakata. *Ikau, Saturday, Dec. 12.*—Reached home about ten this morning all well, and found Brother Ellery the same. Praise the Lord! *Ikau, Sunday, Dec. 13.*—While thankful to have been permitted to spend a little time at Bonginda, and to see what God had wrought, I was yet glad to be back at the old place again. Yesterday a number of the chiefs came to see me. They said that they were afraid lest I should go away and leave them, and expressed themselves pleased when I said I trusted that I should stay with them still.

**TURKEY.**—A singular incident is that mentioned by Mr. Chambers, in a letter on another page, that an audience of 200 women in Turkey, gathered to listen to the Gregorian bishop, but disappointed at his non-appearance, asked a native teacher in our Adabazar Girls' School to address them and to lead them in prayer. A significant fact this, as showing the respect felt for Protestants within the Gregorian Church. The Turkish government in its blind opposition to the preaching of the Gospel seems bent on suppressing geographical as well as historical truth. A physical geography, published by the Western Turkey Mission some time since, and authorised by the censor at Constantinople, has recently been put under the ban on account of an expression it contains about "the tableland of Armenia, with its highest point 17,000 ft." The Sultan would not have his subjects know that there is such a land as Armenia, and he would doubtless be glad to level down Mount Ararat. It is doubtful whether it can succeed in the one case more than in the other. The converts from Islam within the Turkish Empire will be few so long as the political power regards conversion as treason, and so long as death or exile await those who turn

from Mahomet to Christ. But in other parts of the world conversions are taking place. The English Church Missionary Society reports 1,000 converts from Islam, chiefly in India and Africa. Dr. Schreiber, of Barmen, affirms that the Rhenish Missionary Society has in Sumatra and Borneo 2,000 converts, and that of the 12,000 Christians in Java the large majority were formerly Mohammedans.

THE following facts and figures given in the *Free Church of Scotland Monthly*, are interesting:—

Population of the world .. ..	1,500,000,000
Living in Asia .. ..	800,000,000
Living in Africa .. ..	210,000,000
Living in Europe .. ..	350,000,000
Living in America .. ..	110,000,000
Living in Island World .. ..	90,000,000
	<hr/>
	1,500,000,000
Evangelical Christian Communi-	
cants .. ..	35,000,000
Adherents .. ..	105,000,000
	<hr/>
Total Communicants and Ad-	
herents .. ..	140,000,000
Greek Church .. ..	90,000,000
Romanists .. ..	205,000,000
Jews .. ..	8,000,000
Mohammedans .. ..	175,000,000
Pagan and Heathen .. ..	882,000,000
	<hr/>
	1,500,000,000
Converts to Christianity in heathen	
lands 100 years ago did not ex-	
ceed .. ..	300
	<hr/>
Communicants now .. ..	800,000
Adherents .. ..	2,200,000
	<hr/>
Total Communicants and Ad-	
herents .. ..	3,000,000

**BERLIN.**—"Our prayer meetings at Weisensee were about to close when all at once several anxious enquirers showed themselves. Like a refreshing wind the Holy Spirit came down upon us all, and before we were aware of the fact we stood in the midst of eight children who were pleading with God for mercy. This precious revival also found its way into the ranks of the adults. Through this movement I saw myself obliged to conduct prayer meetings throughout the following week with the grown-up children of the Sunday-school, and it was touching to hear them praying in their childlike way. The result was that seven children and seven adults professed Christ as their Saviour. The total number of conversions in both places was nineteen children and twenty-five adults."

## THE BIBLE IN MADAGASCAR.

## A REMARKABLE MEETING.

ONE of the numerous small societies or associations that have sprung up in the capital of recent years is the Society for selling the Scriptures at a cheap rate to the people in the distant provinces. This Society was established two years ago, and it is therefore quite in its infancy—there are now rather more than a hundred members who meet once every month, each member bringing or sending as much money as he can afford. Bibles and Testaments are purchased here at the usual price, 1s. for the one, and 4d. for the other; they are then sent as ways open to trustworthy persons in far distant places; and are sold at 6d. and 2d. respectively, the Society bearing the loss, also in many cases the cost of the carriage. In this way some hundreds of Testaments and a few Bibles have been circulated.

As the Society was very little known in the town it was decided some weeks ago to have a meeting in one of the large churches to which the public should be invited. Notices of the meeting were accordingly issued, one being sent as a matter of course to the Palace Church. It thus came under the notice of the Queen and Prime Minister, who showed much interest in the matter, and finally acquainted the committee with their intention of being present. The place of meeting was at once changed from the Memorial Church at Faravohitra to the much larger one at Ambonin' Ampamarinana, which is also very near to the royal residence.

Of course when it became known that the Queen and Prime Minister intended to be present a very large number of persons wished to be there and there was an immense assembly—probably not less than 1,500, some put it at a higher figure, and hundreds went away without being able to get in. There were the usual devo-

tional services — and the *Sidikina* "God Save the King" (Queen in this case) was appropriately sung by the large audience.

The chairman, Mr. H. E. Clark, of the Friends' Mission, opened the proceedings in a short speech, and then called upon the two Secretaries, who each in turn read part of the report. After this the Rev. W. E. Cousins delivered a most interesting address, giving details of the work of the British & Foreign Bible Society. Much interest was excited by his showing the little book published by the Society with John iii. 16, printed in nearly 300 languages and dialects in which the Society has printed or circulated the Holy Scriptures. Mr. Cousins was followed by Radaniela (Mr. Daniela), the senior native tutor at the L.M.S. College, and Chairman this year of the Imerina Congregational Union and Native Missionary Society. The subject given him to speak on was the good that the Bible has done in Imerina, the central province of Madagascar. He divided his address into the orthodox three headings: (1) The Bible was the means of our knowing the one true God; (2) the Bible has very much reduced and assuaged the sufferings of the people; (3) the Bible has helped forward all kinds of progress. On each subject he enlarged as only a Malagasy well in sympathy with his subject could. Under the third heading the speaker alluded to all the various agencies for good now at work in Madagascar, and said they were all brought about by the Bible.

The Rev. R. Baron, L.M.S., was the third and last speaker. He spoke on the responsibility of Imerina (that is the Hovas) to send the Bible to the distant tribes. The address produced a great impression.

This most interesting meeting was held on January 25. Some greater good may, it is hoped, come of it.—*The Bible Society Monthly Reporter*.

## BRIEF NOTICES OF BOOKS.

*Christian Theism*. By the Rev. C. A. Row, M.A. Hodder & Stoughton.

ANYTHING in the way of a volume on Christian evidences from Prebendary Row's able pen is sure to be widely appreciated. The present volume, of some 300 pages, is meant as "a brief and popular survey of the evidences upon which Christian Theism rests." It does not profess to enter the lists with such works as

those of Professor Flint or Dr. Samuel Harris, which appeal to a narrower circle of persons than Prebendary Row desires to reach. What it does profess to do is this; to lay before people of ordinary intellectual capabilities the main evidences in favour of Christian Theism, together with a refutation of some of the widespread fallacies that exist regarding our most holy faith. Prebendary Row has (we think)

succeeded in demolishing not a few of the idle theories and false views that exist regarding it; and we would recommend the book to such persons as are ready to listen, and do not refuse to accept evidence in favour of the Christian faith, but who still are disturbed by the anti-theistic spirit abroad, and feel the moorings of their religion in danger of giving way. To these earnest seekers after truth, who would fain be convinced, the work under review should prove profitable and stimulating.

*The Old Documents and the New Bible.* By J. PATTERSON SMYTH, B.D. Bagster & Sons.

WHEN Dr. Smyth, about five or six years ago, brought out his little book "How we got our Bible"—which was intended to form a history of the Revised Version—it was welcomed on all hands as a most instructive piece of work; its practical usefulness is shown by the fact that more than 25,000 copies have already been sold. The present volume is, as the author tells us, mainly intended as "an easy lesson for the people in Biblical criticism." Into 216 pages there has been compressed a most ample array of striking facts and apt illustrations; indeed, we do not remember ever to have read a more thoroughly interesting book on the subject of Biblical criticism. The division into three parts was a happy thought of the writer; the first, dealing with the old Hebrew documents; the second, with "the other documents"—i.e., the Samaritan Pentateuch, the Talmud, the LXX., the Syriac Versions, and the "Vulgate"; the third (and last) division, giving some well-chosen specimens of critical work. With this part, the third lecture of Professor Kirkpatrick's "Divine Library of the Old Testament" may profitably be compared. Dr. Smyth's book we gladly commend to our readers; the style is simple and clear, and the fine photographic illustrations largely increase the value of the

book as a whole. The very moderate price, too, of the present volume—namely, half-a-crown,—is decidedly in its favour.

*The King's Cupbearer.* By Mrs. O. F. WALTON. Religious Tract Society.

AN attractive volume of nearly 200 pages, by the author of "Christie's Old Organ."

*Apostolic Missions.* A Sermon by the Rev. Principal ANGUS, M.A., D.D. James Nisbet & Co.

THIS is a new edition of a sermon preached in 1871—with facts brought down to the centenary year of the beginning of English modern Missionary Societies, 1892. Dr. A. T. Pierson, who writes a preface to this edition, speaks of this vigorous address as "one of the boldest, wisest, strongest appeals for immediate and world-wide evangelisation" he had ever read. This is a striking testimony to a sermon preached twenty-one years ago, when the interest felt in missions was less extensive and less intense, and when the openings for mission work were far less numerous. There are appended "statistical facts," gathered from a variety of sources, and, like all the productions of this distinguished author, the pamphlet is both clear and comprehensive. We trust that it will be very widely read and greatly blessed by God in stimulating the missionary zeal of all the Churches.

*The Forgotten Truth.* By the Rev. CHARLES BULLOCK, B.D. Home Words' Office.

THIS is a small and cheap edition of Mr. Bullock's treatise on "the Gospel of the Holy Ghost." It is calculated to be of real service to Christians who do not fully realise their privilege by constantly seeking the power of the Holy Spirit. We trust the writer may be much encouraged by a large circulation for his work.

## Evangelical Alliance.

### SPECIAL PRAYER

WITH REFERENCE TO THE APPROACHING GENERAL ELECTION.

THE following appeal has just been issued:—

"The Council of the Evangelical Alliance, in view of the forthcoming General Election, earnestly appeal to members and friends of the Society throughout the country to unite in continual prayer to God that He would overrule and guide all concerned in this matter which must so seriously affect the interests of our nation.

"The Council suggest that local Branches of the Alliance should convene meetings for prayer weekly, and where practicable on Friday, until the Election takes place.

"On Friday, June 17, and each succeeding Friday, at 11.30, a short meeting for united supplication will be held in the Council Room of the Alliance House. All members and friends of the Alliance are cordially invited."

### DUNDEE CONFERENCE.

SEPTEMBER 26—29.

ARRANGEMENTS for the approaching Annual Conference are progressing satisfactorily, and already a goodly number of the speakers have been secured; among them,

the Revs. George Wilson and John Smith, of Edinburgh, Dr. Clement Clemance, Dr. John Bennett, of Worthing, H. E. Fox, of Durham, Sholto Douglas, of Glasgow, F. E. Marsh, of Sunderland, and others. The Lord Provost of Dundee, Lord Kinnaird, Lord Polwarth, and John Paton, Esq., have also promised to take part in the proceedings. This early intimation is given in order to remind members and friends of the Alliance throughout the country of the date, and it is hoped that a large number will make their arrangements so as to be present. The opening meeting on Monday evening, September 26, will be preceded by a conversazione, and on the three following days the meetings will be held as follows: Morning at 10, Prayer Meeting. 11 to 1, Conference. From 3 to 4.30, Open Conference. 7.30 to 9, Public Meetings of an evangelistic character. The subjects to be considered on the various days will shortly be published, together with a full list of speakers. In the meantime all communications regarding the Conference should be made to the Secretary of the Alliance, 7 Adam Street, Strand, London.

### PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, June 9, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Bishop Taylor.

#### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. W. J. Woods, B.A., London.  
 Hy. Spelman, Esq., Norwich.  
 Robt. Haselwood, Esq., Norwich.  
 Geo. M. Chamberlin, Esq. (Mayor of Norwich).  
 Mrs. W. P. Jarrold, Norwich.  
 Miss Franklin, Norwich.  
 Mr. T. B. Fuller, Norwich.  
 Mr. Geo. Olley, Norwich.  
 Mrs. W. Andrews, Norwich.  
 Mr. Basingthwaite, Norwich.  
 Miss and Miss J. Cooke, North Walsham.  
 Miss L. Parnell, Ilfracombe.  
 Rd. Amery, Esq., Potters Bar.  
 Mrs. Consterdine, Potters Bar.  
 Rev. F. Roberts, London.  
 Stanley R. Carden, Esq., London.  
 Mrs. Ball, Clapham, S.W.  
 Mrs. Olney, Northampton.  
 Miss Johnson, Northampton.  
 Miss Halcro, Sunderland.  
 Miss Oriehton, Stuart, Bournemouth.  
 Rev. J. S. Morris, London.  
 Theodore H. Davies, Esq., and Mrs. Davies, Southport.  
 Edwd. Clough, Esq., Southport.  
 Miss A. Hope, Southport.  
 Rev. C. T. Porter, D.D., Southport.  
 Mrs. Wm. Lees, Southport.  
 S. Kenworthy, Esq., Southport.  
 A. B. Kenworthy, Esq., M.B., Southport.  
 T. A. Vann, Esq., Southport.  
 Mrs. Berry, Southport.  
 Mr. T. H. Cousins, Ambleside.  
 Mr. R. F. Bell, Ambleside.  
 Mr. Thos. Simpson, Ambleside.  
 Mr. Jas. Airey, Ambleside.  
 Miss Dixon, Ambleside.  
 Mrs. Hardy, Ambleside.

Mr. Jas. Fleming, Ambleside.  
 Mr. Jno. Clapham, Ambleside.  
 Mrs. Stark, Bridge of Allan.  
 A. H. McLellan, Esq., and Mrs. McLellan, Bridge of Allan.  
 Revd. Andrew Wilson, Bridge of Allan.  
 Miss Hannay, Bridge of Allan.  
 Miss Robertson, Bridge of Allan.  
 Mrs. Young, Bridge of Allan.  
 Miss Ferguson, Bridge of Allan.  
 Mrs. Knox Dick, Bridge of Allan.  
 Mrs. Lillie, Bridge of Allan.  
 Miss Telford, Partick, near Glasgow.  
 Miss Drummond, Stirling.  
 Revd. and Mrs. Angus, Stirling.  
 Rev. Walter Lang, Stirling.  
 Rev. Wm. Blair, Stirling.  
 Mrs. Goldie, Stirling.

#### DEPUTATION WORK.

Mr. Arnold reported a Deputation visit to Scotland, where several meetings had been held on behalf of the Alliance. He had also met the Dundee Committee for consultation regarding the arrangements for the Conference. He further reported meetings held at Southport, Ambleside, and Northampton, and stated that, by special invitation of Dr. Grattan Guinness, he had addressed the students at Harley College, Bow, on the principles and work of the Alliance.

The Rev. P. Colborne reported a Deputation visit he had paid to Norwich and Norfolk.

The Rev. J. Consterdine reported that he had preached at Holloway on behalf of the Alliance.

#### MAY CONVERSAZIONE.

The Secretary reported that the May Conversazione had proved to be a very large and interesting meeting.

The Council desired that their most cordial thanks be given to the Rev. Principal and Mrs. Angus for their con-



tinued kindness in placing the fine rooms of the Regent's Park College at the disposal of the Council for the Annual Conversation.

#### RELIGIOUS INTOLERANCE IN THE ISLAND OF MARÉ.

A letter was read from the Rev. J. Jones, now residing at Sydney, N.S.W., reporting further instances of religious intolerance on the part of the French authorities in the Island of Maré.

#### DUNDEE CONFERENCE.

The Secretary reported the arrangements thus far made for the Dundee Conference, and stated that a number of speakers had already been secured.

#### UNITED PRAYER AND THE GENERAL ELECTION.

A suggestion having been made as to the desirability of united prayer with reference to the approaching General Election, the Council fully considered the matter, and unanimously agreed to the proposal, appointing a small Sub-Committee to arrange for an appeal upon the subject to members and friends of the Alliance throughout the country.

A letter was read from the Rev. D. Mullan, Secretary of the Irish Branch, stating that the Dublin Council proposed to issue an appeal to the Christian people of Ireland for united prayer in view of the forthcoming General Election.

#### WALDENSIAN VALLEYS.

An interesting letter was received from Pasteur S. Bonnet, of Torre Pellice, giving an account of the observance of the Week of Prayer in the Waldensian Valleys, and of the enthusiastic meetings which followed in the various parishes. Mr. Bonnet also enclosed 50½ francs as the subscriptions of members of the Alliance in the Valleys.

#### FINLAND.

A letter was received from the Rev. J. D. Kilburn, of Hamburg, appealing for a supply of large type Testaments for the poor people in the workhouses in Finland. The Council agreed to the suggestion that this matter should be mentioned in *Evangelical Christendom*, and also instructed the Secretary to forward a copy of the letter to the British & Foreign Bible Society.

### SECRETARIAL DEPUTATION WORK.

MR. ARNOLD reported to the Council that, during the past month, he had paid a visit to Scotland, more particularly with reference to the arrangements for the forthcoming Dundee Conference.

On his way north he visited Southport, where he was the guest of John B. Fell, Esq., a member of the Council, who had taken great interest in arranging for meetings on behalf of the Alliance. In the afternoon of Thursday, May 19, a drawing-room gathering was held at the house of Theo. H. Davies, Esq., when a large number of Christian ladies and gentlemen assembled. Mr. Davies himself presided, and cordially welcomed all who had accepted his and Mrs. Davies' invitation. Prayer having been offered by the Rev. Dr. Porter, vicar of All Saints', Mr. Arnold gave an address setting forth the objects of the Alliance, and described its practical work. The Chairman followed, expressing his warm sympathy with the Alliance, and several other friends present expressed their deep interest in what they had heard. A good number of new members were enrolled. This was the first time for many years that a meeting had

been held in Southport on behalf of the Alliance, and it was therefore thought desirable to have a public meeting in the evening. This was held in the Lecture Hall of the Young Men's Christian Association, when John B. Fell, Esq., presided. In the course of his opening remarks he referred to his long connexion with the Alliance and his hearty sympathy with it. He had seen results in many countries of the efforts of the Alliance on behalf of persecuted Christians, and he greatly rejoiced in this department of the work. Mr. Arnold's address followed, and much interest was awakened in his description of the way in which God had used the Alliance in the promotion of Christian union and the defence of religious liberty.

The result of these meetings is seen not only in a revived interest, but also in the desire for a further visit from the Secretary in order that a larger number of Christian people may be brought into sympathy with the Alliance and its work.

On Friday, May 20, Mr. Arnold proceeded to Ambleside, where a meeting was held in the lecture room under the presi-

dency of Mr. James Fleming. There was a good attendance, and the Secretary's address was received with many tokens of sympathy and interest. Mrs. Bolton, of Windermere, who hospitably entertained the Secretary, rendered very valuable service in regard to this meeting.

Proceeding to Dundee on Saturday, May 21, Mr. Arnold was enabled to occupy two pulpits on the Lord's-day. It had been arranged by Mr. R. Anderson, the local honorary secretary, that Mr. Arnold should preach in the Tay Square United Presbyterian Church in the morning, and in St. Peter's Free Church (McCheyne's) in the afternoon. On both occasions there was a large congregation, and Mr. Arnold was able to refer to the work of the Alliance as illustrating the subjects chosen for the addresses.

On Monday, May 23, the Secretary met the Dundee Committee to confer regarding the arrangements for the Conference to be held on Sept. 26—29. He also in connexion with this visit spoke at the noon prayer meeting, and gave an address at the Baptist Church.

On Tuesday, May 24, Mr. Arnold proceeded to Bridge of Allan, where he received a warm welcome from the Rev. James Muir, who had invited a number of Christian friends to a drawing-room meeting at Sunnyslaw Manse, when the Secretary gave an address setting forth the work of the Alliance during the past few years since his former visit to Bridge of Allan. The weather was unfavourable, and thus reduced the number attending. Some of those present were already members, but most of the others gave their names for enrolment.

Proceeding on Wednesday, May 25, to Stirling, Mr. Arnold was the guest of Mr. and Mrs. Crowe, and in the afternoon a drawing-room meeting was held at the residence of Mrs. Harvey, who had invited a large number of Christian ladies and gentlemen to meet the Secretary. His account of the varied operations of the Alliance since his last visit paid to Stirling evoked many expressions of warm interest; and amongst those who took part in the proceedings were the Revs. Dr. Frew, James Chalmers, George Yuille, J. T. Gowanloch, and others. In the evening of the same day, Mr. Arnold addressed a meeting in the Free Church Hall (Rev. J. Chalmers') upon the promotion of united prayer by the Alliance, and its blessed results, especially in the mission field.

On Friday, June 3, Mr. Arnold visited Northampton, where a drawing-room meeting was kindly convened by Mr. and Mrs. Page at Sydney House. There was a good attendance, and much interest was awakened in the Secretary's address describing the recent work of the Alliance.

On Friday, June 17, a drawing-room meeting convened by Sir James Colquhoun, Bart., and Lady Colquhoun, was held at their residence, Duncutha, near Hastings. A large number of Christian ladies and gentlemen assembled, many of whom were already members of the Alliance. It had been intended to hold the meeting on the lawn, but the weather did not permit of this—and for the same reason the attendance was not so large as it would have been. The Rev. C. Ough presided, and was supported by Sir James Colquhoun, the Rev. F. Leaver, the Rev. H. N. Collier, and General Laughton. After devotional exercises the chairman referred to his own long connexion with the Alliance, and his increasing interest in its blessed work. Mr. Arnold followed with an address fully describing the practical work of the past two years since the last meeting was held here. He spoke of efforts made to promote brotherly love and union, and showed the value of the Alliance as an agency in promoting united prayer throughout the world, as well as in defending the cause of persecuted and oppressed Christians. The address was listened to with marked interest, and evoked many expressions of sympathy. At the close of the meeting offerings were taken, and the sum thus contributed amounted to over £13, including a special donation from Sir Jas. Colquhoun himself.

At all these meetings the names were received of many ladies and gentlemen desiring to be enrolled as members of the Alliance; and the Council expressed their gratitude to all those who rendered service in connexion with the various meetings and especially to those who had offered their houses for drawing-room gatherings.

The Rev. Philip Colborne reported to the Council that he had visited Norwich and North Walsham as deputation secretary. The Mayor of Norwich and Mrs. Chamberlin gathered at their house, Bixley Lodge, a large party of friends. The meeting was opened by singing and prayer led by the Rev. J. Spinks. Mr. Colborne spoke of the claims of the

Alliance upon the sympathy and co-operation of Christians of all denominations; the Week of United and Universal Prayer, the Conferences such as those at Florence and Bath, and the active and practical sympathy with persecuted Christians in different parts of the world. At the close of the meeting, the Mayor spoke with warm appreciation of the work of the Alliance, and of the Christian unity it sought to promote. He was glad to see that it had secured as deputation secretary one so much esteemed for his works' sake in the city of Norwich; he was sure that meeting joined with him in wishing Mr. Colborne great success. The collection amounted to £4 7s.

On Sunday, May 22, Mr. Colborne

preached morning and evening at the Chapel-in-the-Field, setting forth the unity of true believers in waiting upon the Lord in prayer, and caring for the oppressed and persecuted for conscience' sake. At the close of the services he had the pleasure to receive the names of some of his old friends seeking membership with the Alliance.

On Tuesday, May 24, a meeting was held at Lingate Farm, North Walsham, where Mr. and Mrs. Howes kindly gathered a goodly party of their friends, who listened with evident enjoyment to the statements made by the Deputation dwelling upon the work of the Alliance. A few sought membership, and a collection was taken.

#### CONTRIBUTIONS RECEIVED FROM MAY 19 TO JUNE 17, 1892.

	s	d		s	d		s	d
Miss Colborne	0	10	Mrs. and Miss Murray Gartshore	1	10	C. H. Bousfield, Esq.	1	1
Mr. and Mrs. R. Howes	0	15	Mrs. Haslegrave	0	10	Thomas Bantock, Esq.	1	1
Miss Franklin	0	10	J. A. Haig, Esq.	0	10	J. Brutton, Esq.	1	1
Henry Spelman, Esq.	1	1	Rev. H. McNelis	1	1	T. P. Munyard, Esq.	0	10
Robert Haselwood, Esq. (sub. and don.)	2	2	C. W. Pocock, Esq., and Mrs.	1	1	Jacob Belt, Esq.	1	1
Mrs. W. P. Jarrold	1	1	J. B. Fell, Esq.	2	2	Miss Corderoy	1	1
Geo. M. Chamberlin, Esq.	1	1	Miss Wright	0	10	Rev. Dr. Gritton	0	10
Theo. H. Davies, Esq.	1	1	General the Hon. R. M. Ward	1	1	Rev. R. Johnston	0	10
Mrs. Davies	0	10	General Sir A. and Lady Cotton	1	10	Mrs. Holt	0	10
S. Kenworthy, Esq.	1	1	Captain Kenyon, n.s.	1	1	Rev. H. N. Collier	0	20
Mr. Jas. Fleming	0	10	Alderman Stephenson, s.r.	1	1	Waldensian Valley's Subscriptions, per Rev. S. Bonnet	2	0
Miss Telford	0	10	Miss Burnup	1	1	Derby Subscriptions, per Capt. Reid	6	4
Miss Robertson	0	10	W. Stuart, Esq.	1	1	Liverpool Subscriptions, per Rev. S. Hawkes	4	1
Rev. Wm. Blair	0	10	Rev. H. C. Sturdy	0	10	Paris Subscriptions, per D. E. Anderson, Esq., n.s.	3	3
Alex. Crowe, Esq.	0	10	Mrs. Davidson	1	1	Collections at Drawing-room Meetings at—		
J. Jenkins, Esq.	0	10	J. W. Bishop, Esq.	0	10	Newton Abbot, per Secretary	0	17
Miss Haloro	0	10	Rev. Dr. Joy	1	1	Yeovil, per J. B. Paynter, Esq.	1	13
S. Wells, Esq. (2 yrs.)	0	10	T. Buckmaster, Esq., and Mrs.	1	5	Norwich, per G. Chamberlin, Esq. (Mayor)	4	7
Mrs. Orlinton Stuart	0	10	Rev. J. W. Martin	0	10	North Walsham, per Mr. Howes	1	0
M. Guttridge, Esq.	1	1	A. J. Caloy, Esq.	2	2	Collections (part) at Service and Public Meeting, St. Mark's, Fosse, per Rev. S. Liddbetter	1	7
Mrs. Gooch	1	1	Mrs. Penny	1	1	Collections at Drawing-room Meetings at—		
Mrs. Pignin	1	1	Major Whish	1	1	Southport, per Theo. H. Davies, Esq.	1	2
Mrs. Vismas de Ponthien	1	1	Miss Charlton	0	10	Ambleside, per Secretary	1	4
J. J. Gurney, Esq.	0	10	Rev. G. L. Fenton	0	10	Bridge of Allan, per Rev. J. Muir	2	1
Mrs. Buxton	1	1	Miss Hayley	0	10	Ditto "A Visitor" (don.)	0	10
Miss Burges	1	1	C. Burt, Esq., and Mrs.	1	1	Stirling, per Mrs. Harvey	2	6
Rev. Canon Bell	1	1	R. M. Brocklebank, Esq., and Mrs.	2	2	Stirling, F. C. Hall, per Secretary	0	9
G. Barbour, Esq.	2	2	Mrs. Part	2	2	Northampton, per Mrs. Page	2	3
C. R. Collins, Esq.	1	1	M. B. Sutton, Esq.	1	10	Ora, Hastings, per Sir J. Colquhoun, Bart.	6	11
Miss Howatson	1	1	Miss Harrison	0	10	Sums under 10s.	18	1
Rev. Dr. Dalzell	0	10	Mrs. Parker	0	10	J. Holt Skinner, Esq.	5	0
Mrs. Douglas Dale	1	1	Mrs. Nevill (2 yrs.)	1	1			
Mrs. Gibson	1	1	G. Arbuthnot, Esq.	1	1			
Rev. J. G. Train	0	10	Miss Tighe	1	1			
E. E. Evans, Esq.	0	10	Harold Smith, Esq.	1	1			
Sir Douglas Fox, s.r.	1	1	E. Rawlance, Esq., and Mrs.	0	15			
A. Sinclair, Esq.	1	1	J. Stevenson, Esq.	1	1			
Lady Forrester	1	0	Rev. H. Brooke	0	10			
J. R. Foord, Esq.	0	10	Mrs. Brooks, Senr.	0	10			
W. K. Sloan, Esq.	1	1	"Beta"	1	1			
Rev. G. Tonge	0	10	Mrs. Hunting	0	10			
T. Hannay, Esq.	1	1	Rev. W. R. and Mrs. Golding	0	10			
Colonel Cantle	0	10	Thomas Walker, Esq.	0	10			
Colonel W. H. Horsley	0	10	Thomas Stocker, Esq.	1	1			
Sir J. Colquhoun, Bart.	2	0	James Wales, Esq.	1	1			
Ditto (don.)	5	0	Thomas Wheeler, Esq.	1	1			
H. M. Drifill, Esq.	2	2	Colonel Baveri	1	1			
Mrs. N. Hone	1	1	Rev. Dr. Gibson	0	10			
Rev. J. and Mrs. Hartley	0	12						

Alliance House, 7 Adam Street, Strand, London, W.C.

\* \* Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

August 1, 1892.]

MERCANTILE LIBRARY  
NEW YORK.

## Evangelical Christendom.

AUGUST 1892.

CONTENTS :	
	PAGE
MONTHLY NOTES .. .. .	231
THE DIVINE PRESENCE .. .. .	235
CONSECRATION BY FAITH .. .. .	237
A COSMOPOLITAN SCHOOL .. .. .	238
FOREIGN INTELLIGENCE:—	
France .. .. .	231
Germany .. .. .	233
Austria .. .. .	235
Spain .. .. .	236
Palestine .. .. .	239
THE HISTORY OF MOHAMMEDANISM .. .. .	240
MISSIONARY NOTES .. .. .	241
EVANGELICAL ALLIANCE:—	
Dundee Conference .. .. .	247
Proceedings of Council .. .. .	248
Special Meetings for Prayer .. .. .	248
Swiss Branch .. .. .	249
Constantinople Branch .. .. .	249
Contributions .. .. .	252

### MONTHLY NOTES.

ARCHDEACON FARRAR has done good service to the cause of Christian truth by an article on Sacerdotalism in the July number of the *Contemporary Review*. He gives at the commencement his reasons for entering upon such a crusade, and they are such as to do him honour. "When the current of popular opinion seems to be running very strongly in one direction, many are tempted to follow the easy course of swimming with the stream. This may be pleasant and profitable, but it cannot be right. There are times when even those who most dislike controversy may feel it a duty to speak if, as in the present instance, they are invited to do so. If a cause seems to them to be a true one, it is mere pusillanimity to let the love of personal ease prevail, and to suffer it to be lost by acquiescence and default."

There is not much that is new in his exposure of the evils of Sacerdotalism, but at a time when the current is running in that direction it is well to re-state and even reiterate truths which are apt to be forgotten; accordingly the Archdeacon goes over ground, familiar enough to all who have any acquaintance with the controversy, showing that it is an unfair abuse of language to take the word "priest" as used in the Prayer Book in any other sense than that of Presbyter, seeing that at the Savoy Conference (1661), when the Presbyterians requested that it should be altered, the Bishops "distinctly stated that the Prayer-book retained the word 'priest' solely in the sense of Presbyter, and in distinction from bishops and deacons." So that the Archdeacon can fairly say "The 'priests' of the Church of England are undoubtedly and confessedly the counterparts, not of the Jewish or Pagan *hiereis*, but of the *presbuteroi*, and no amount of casuistry or conjecture can alter the significance of the plain fact that Christian ministers are never once called by the former name in the Bible."

It would have been well, undoubtedly, if the Bishops at the Savoy Conference had given in to the reasonable request of the Presbyterians, and had removed a word so capable of being used in a double sense as "priest," and used "presbyter" in its stead. The retention of this equivocal word has gone far to help the unfair use which sacerdotalists have made of it. Dr. Farrar quotes two passages from Hooker, and from the late Bishop Lightfoot which frankly own this. The latter says: "It might have been better if the later Christian vocabulary had conformed to the silence of the apostolic writers, so that the possibility of confusion would have been avoided;" and Hooker says, "*In truth the word presbyter doth seem more fit, and in propriety of speech more agreeable than priest with the drift of the whole Gospel of Jesus Christ. The Holy Ghost throughout the body of the New Testament making so much mention of them, doth not anywhere call them priests.*" The italics, we would add, are those of Archdeacon Farrar.

---

He then takes up the word "altar" and shows that this word was deliberately expunged from the Prayer-book at the Reformation, and cannot now be found there. As to the text to which the Ritualists appeal (Heb. xiii. 10), he says "the word 'altar' has no reference whatever to the Lord's table," and as to the Fathers, however later ones, "especially after the days of Cyprian," departed from the language of their predecessors on this point, "in the first stage of Christian literature (writes Bishop Westcott) there is not only no example of the application of the word 'altar' to any concrete material object as the Holy Table, but there is no room for such an application." So with the thought of "sacrifice" the Archdeacon says, "In the sense that the priest 'offers Christ' there is not one syllable in the New Testament to sanction it, and everything to exclude it. Such a notion is studiously reprobated alike by the silence and by the express terms of every formula of the Church of England."

---

What one misses in this otherwise able and timely protest against *Sacerdotalism* is any distinct assertion of the positively anti-Christian character of this invasion of our Lord's priesthood. A reference is indeed made to Dr. Arnold's words that "to revive Christ's Church is to expel the Antichrist of priesthood," but Archdeacon Farrar introduces them by saying "without using the strong language of Dr. Arnold," &c. &c., and seems to prefer the milder language of Maurice that "the very virus of the Romish system consists in its treating the members of a supposed sacrificial priesthood as essential intermediaries between the soul and God." Surely the Epistle to the Hebrews supplies ample proof that no one who accepts the sacrifice and priesthood of Christ can with loyalty to Him, acknowledge any other sacrifice than that once offered, which needs no repetition; nor any other priesthood than His, which—as Heb. vii. 24, teaches us—"is His alone, open to no rival claim, liable to no invasion of its functions." (Bishop Westcott.)

---

To recognise any other priesthood—the spiritual priesthood of all Christians excepted—is, therefore, to recognise the claims of what must from its very nature be Antichristian, for Christ has assumed in His own person the whole functions of the sacrificial priesthood, and will share them with no other. "His priesthood (writes Bishop Westcott on Heb. vii. 25) is absolute and final, He is able to fulfil completely the ideal office of the priest." An earthly sacrificing priesthood is not only a protest against His sufficiency to discharge the office He has undertaken, but it is likewise rebellion against God's decree which has "consecrated for

evermore" the Son to discharge the function of priesthood. "The Lord hath sworn and will not repent; thou art a priest for ever after the order of Melchisedek."

The *Church Times* devotes a leading article to an attempt to answer Archdeacon Farrar, but in so doing it only exposes the weakness of the Ritualistic position, for it assumes that sacerdotalism "has always and everywhere been accepted in the Church," which is the point in dispute. The article in the *Contemporary* had shown that it was unknown in the first century, whether in Holy Scripture or in the writings of the early Fathers, and the age of Cyprian (A.D. 250) had been mentioned as the time when the change began. "With St. Cyprian begins the habitual and easily abused practice of transferring Levitical language to Christian institutions." To ignore this fact is to ignore the evidence of Church History, and to answer the assertion of Sacerdotalism being contrary to the teaching of the New Testament by quoting Matt. xxviii. 18—20, John xx. 22, 23, 2 Cor. x. 8, 1 Tim. iv. 14—texts which, as anyone may see, afford no proof of sacerdotalism—is only exposing the weakness of the cause which it is sought to advance.

But the *Church Times* exposes more than the weakness of its cause. It shows only too plainly that the voice which it follows is not that of God speaking to us in His Word, but the voice of the Church. "When the Church everywhere and in all ages is agreed upon any point, that agreement is the result of the guidance of the Holy Spirit, and her voice is to us the voice of God." If we further ask what is this Church, whose voice is "as the voice of God," we read "Sacerdotalism is the theory that certain persons have received a special gift of the Holy Ghost, by virtue of which they have authority given them to rule and teach in the Kingdom of Christ, and power to minister the Sacraments, &c." Now, as it is obvious that those who in any community "have authority to rule and teach" must be those whose voice is heard, it follows that the voice of the Church is the voice of the clergy, and if their voice claims to be heard as the voice of God, we seem not far from one possible solution of 2 Thess. ii. 4, where we read of him who "sitteth in the temple of God setting himself forth as God" (R.V.).

The reports which have been received of the opening of the Grindelwald Conference and of the addresses then delivered, convey the impression that whilst there has hitherto been a lamentable deficiency in setting forth the true and only basis of real Christian union—a living faith in the person and work of the Lord Jesus Christ,—yet many good things have been said as to the desirableness of Christian union, and especially as to fellowship in Christian work being the best antidote to sectarian disunion. Mr. Aitken referred to his co-operation in evangelistic work in 1870 with Mr. Moody, and said that he had worked shoulder to shoulder with that evangelist for many months before he knew to what sect Mr. Moody belonged. Mr. Lovett, of the Tract Society, referring to the co-operation of Christians of different denominations on the Committee, said that "if all the sects, would unite for practical Christian work differences and difficulties would fast recede into the background."

A paper was read by the Rev. J. Harford Battersley, in the absence of the Rev. H. Armstrong Hall—it would seem to have been written by the latter—in which the somewhat dangerous ground was reached of recommending an outward and visible unity. "The unity desired must be not only a spiritual unity, but

there must be a unity of Christians that should be outward and manifest to the world. Such a unity existed once, and was shattered since the time of the Reformation." If these words have been rightly reported, they convey the best refutation of the notion that the state which they describe is one so much to be desired. The pre-Reformation Unity was a unity of spiritual death and darkness which was broken up by the life and light of God's word, then brought out of the obscurity in which Rome had so long hidden it. We cannot believe that the writer of the paper meant to hold up the ecclesiastical unity existing before the Reformation as a state of things that one would wish to see again brought back.

This, however, illustrates the danger of expressing well meant, but not always well considered, aspirations after outward and visible unity. Those who are unacquainted with Church history, and are not aware of the fearful corruptions both in doctrine and practice which existed before the Reformation, are apt to be misled into thinking that the unity which was "shattered since the time of the Reformation" is worth restoring, even at the cost of truth. It is fair to say that the writer of the paper dismisses the claims of Rome thus: "First, it was proposed that there should be an unconditional surrender to one body, to which all other bodies should be subject. That was the dominant idea and claim of the Roman Catholic Church, and he did not propose to enlarge upon it." But why should not some reason have been given why such a claim was utterly to be rejected? There are, alas! many weak souls who, seeing that Rome is alone likely, by her power, her craft, and her boastful pretensions, to bring about external unity, and ignorant of the anti-Christian character of her teaching, would sacrifice truth for the attainment of such outward unity.

It is well, by way of contrast, to turn to some wise words on this subject used by Archdeacon Farrar in the article on "Sacerdotalism" already referred to. "There is in the hearts of tens of thousands of Christians a specially earnest desire at the present day in favour of unity. Uniformity there can never be, and it is more than doubtful whether it is to be desired. There always have been, and to the end of time there always will be, many *folds* in the one *flock*. The attempt to force all Christ's sheep into *one* fold has always been a disastrous failure; and when the semblance of such external unity has been affected by the execrable crimes of religious persecution, the unity has invariably resulted in arrogant usurpation, sullen wrath, intellectual torpor, deadly immorality, and general indifference to religion."

Members of the Evangelical Alliance may be thankful that their testimony is given to the unity of the One Church of God, in the midst of the diversity of forms and externals in which the outward and visible church appears. Those who recognise nothing but what is visible and tangible, may mourn the lack of any one visible representative of the true Church, or may fondly assume that their own ecclesiastical system is such a representative; but those who walk by faith and not by sight are content to believe, on the credit of what Scripture teaches, that there is "one holy Catholic Church--the communion of saints," and that it consists of "all who in every place call upon the name of Jesus Christ our Lord, both theirs and ours." "There is one body and one spirit," and as it is the body of which Christ is the head, it derives its life and strength and growth from Him, ministered by His Spirit of whom we read, "If any man have not the Spirit of Christ, he is none of His."

Another warm supporter of the Evangelical Alliance has just been called to his rest—the Rev. Dr. Eustace R. Conder, of Leeds. Dr. Conder was not only an influential Minister of the Congregational body, but a man of wide sympathies, and thus he was frequently identified with the work of the Evangelical Alliance. He attended several of the International Conferences, and also some of the British Annual Conferences, and in many ways served the cause of Christian Union. Only shortly before his recent illness, Dr. Conder rendered valuable service in connexion with a meeting for the Evangelical Alliance at Leeds. His removal by death is a loss to the whole Church of Christ.

We would again call attention to the Annual Conference of the Evangelical Alliance to be held this year in Dundee (September 26—29). In another column will be found an outline of the proceedings; the full programme will be published in our next issue. It is hoped that there will be a large attendance of members and friends of the Alliance from all parts of the United Kingdom.

### THE DIVINE PRESENCE.

Among the last words of Jesus were: "Lo, I am with you alway, even unto the end of the world." He said these words to encourage His disciples. He knew of the darkness beyond. He had not met friendship with the world. His teaching was such as to oppose the interests and desires of the worldly mind. The prince of this world was arrayed against Him. This is Satan's strong-hold. "Here is the field of his action, where the devil and his angels were cast out; they were cast out into the earth. They are in the invisible world, yet they are here. The visible and invisible world are not wide apart, they lie in close proximity. We cannot trace the line between them. We cannot lift the veil that separates them. Darkness covers the earth. Invisibility is all around us. If our eyes were opened we might see. The invisible lops and inter-lops with the visible, the two worlds trench (or encroach) but do not blend; they touch, attract, repel, impress, and move on together as matter and spirit can, yet they remain distinct. Here then is the war of spiritual forces. Here is the sphere of Satan's activity, and here is the seat of his empire. The lordship of this world is the prize for which he contends. Here are gathered all the spiritual forces of sin that the universe contains. This is the reason the Incarnation was here. Christ came into the heart of the kingdom of Satan, met him in the citadel of his power, grappled him in the domain of death, and wrenched from his grasp the keys of Hades. (Bishop Merrill.) "For this purpose the Son of

God was manifested, that He might destroy the works of the devil." Jesus knew the power of Satan. He knew the weakness of His disciples. They were but men, and needed such words as these at this hour. We need this precious truth to inspire our hearts amid life's conflicts. The adversary is a strong and mighty foe. Our Saviour and the Apostles were continually teaching the believers the necessity of watchfulness, patience, faith, and prayer. The Ephesians Paul exhorts to put on the whole armour of God, that they may be able to stand against the wiles of the devil. Further saying: "For we wrestle not against flesh and blood (mere material forces) but against principalities, against powers, against rulers of darkness of this world, against spiritual wickedness in high places." While the Holy Spirit gives us to understand that Satan is a wily, cunning, wicked, cruel foe, with whom we are compelled to contend all our life; a restless ever-watchful enemy, seeking only to destroy our whole well-being; at the same time we are greatly encouraged, and amid the conflicts, hourly may rejoice, not in self or our own self-strength, but in Jesus Christ. To the Colossians we read: "In Him dwelleth all the fulness of the Godhead bodily." "And ye are complete in Him who is the head of all principality and power." "Strengthened with all might according to His glorious power, unto all patience and long-suffering with joyfulness, who hath delivered us from the power of darkness, and hath translated us into the



kingdom of His dear Son; in whom we have redemption through His blood even the forgiveness of sins." The King enthroned, is present. He rules, He gives wisdom and strength. He is able to shield and protect. By faith we shall conquer. *We do conquer.* With Jesus on the throne of our hearts, Satan is baffled. A continuous victory over temptation and sin is ours while here below. There is no friend so strong as Jesus. No other takes such an interest in our continual welfare as He. Let us not forget the fact, there is a wonderful fellowship between Christ and His followers. Every Christian knows this. To the Corinthians the Apostle says: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any *other creature*, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The wicked world knows something of this power, though nothing of its sweetness and rest. The godly experience it every day. Jesus did not speak in vain to His disciples. He is with them every day, and everywhere, and to the end. *I am* with you. *I am* very God. This same *I am* was with Moses. Troubles came, but *I am* never left him. All power was His, and was manifested on behalf of Moses. He was with all the prophets and holy men of God in every age, to comfort sustain and bless. He is with us all the time in the same fulness. He is with us more evidently in the person (or subsistence) of the Holy Ghost. He is with us in His own personal agency. Saul on his way to Damascus heard His voice. It was louder than a thunder-clap to his soul, and he became so changed that ever after it was his delight to listen to its dictates and obey. He is with us in His own word. In it we find truth, light, and life. God's word is an infallible guide from earth to Heaven. He is with us in the sacraments, which show forth His death and bring to our remembrance His agony and passion, bloody sweat and cruel suffering. His bodily presence is never thus manifested. Neither is there any

saving virtue in them alone. But we are thus reminded of His life here below and His humility as He walked among men, and the great sacrifice that was undergone in our behalf. Truly God loves us with an everlasting love and will never leave nor forsake His children. There is reference also to the vital union of Father and Son to the believer, for He had said before: "If a man love me, He will keep my word, and my Father will love him and We will come unto him and make our abode with him." He is with us to impart His life, so as to vivify and quicken our lives. He taught this when He said "*I am the vine, ye are the branches*" . . . "for without me ye can do nothing." I in the fullest sense, including His whole being, Godhead and manhood. The vine lives in the branches, so does Christ live in believers. Thus is the mystery of His name fulfilled—"God with us."

"Lo I am with you alway, even to the end of the world." Alford says: "To understand only the apostles and their successors, in this connexion, destroys the whole force of these most weighty words. Here were assembled five hundred. To these He said 'Go.' To these, as representatives of the whole Christian Church, He said 'Lo I am with you,' even where the twos and threes are assembled together in His name. He is never absent from us a single day."

There is no hour of the day in which our God is not with us. Sometimes He hideth Himself, but He never absenteth Himself. Sometimes in the dark, but never at a distance. This promise is to us all. What a glorious fact! What an irresistible evidence of our faith! What an unfailing source of strength, comfort and encouragement. A blessed reality, a felt presence. "Lo I am with you," Chrysostom says, "as much as to say, tell me not of the difficulties of all these things, I am with you who can make all things easy." He requires nothing impossible. "Be thou faithful unto death and I will give thee a crown of life." Remember, "unto death."—L. R. J.

## CONSECRATION BY FAITH.

It is a great mistake, and unfortunately not an uncommon one, to represent consecration as something that must precede faith. In a lecture on "the Christian Life," we find Consecration defined as "an entire, unreserved, unconditional and irreversible surrender of ourselves, body, soul and spirit, to God." This is a tremendous thing to impose on a poor creature who is seeking deliverance from life-long habits that lead him captive, and without the faith that summons to his aid the power of God.

The writer proceeds to say:—

"Consecration and faith are necessarily and inseparably connected as heat is to light in the sun. Consecration when true and full must be followed legitimately by faith. In fact it can have no force whatever without faith, not being thereby efficiently developed into any life and power. Faith therefore implies and necessitates previous consecration. The degree of the one is the measure of the other. Whatever is imperfect and limited in a consecration of soul, keeps back with it the faith, which, of course, can never be exercised until the soul knows, beyond peradventure, that it is altogether the Lord's." "Non-consecration utterly prevents faith." "Consecration brings the soul out of its Egyptian bondage and darkness. It disclaims all loyalty to the Pharaoh of sin in the soul. It looks to God for an open way through the sea of doubt, fear, and trial. It is the Moses of the soul that calls down the manna, that strikes the rock. It becomes a Joshua to lead the affections across the Jordan." "Because of it God comes down and dwells within the soul, tabernacling with it, when faith abides, receiving and cherishing the divine life. Faith thereby is fed and grows strong." "Just in proportion to one's consecration will be the height, depth, length and breadth of his faith." "You cannot find a river filling up its channels, unless you find its sources steadily overflowing." "Why do not those who desire to have a full faith, exercise it? Theirs is not a full consecration. A partial consecration admits only of a partial faith. You come to God with only a limited gift—you can have then only a limited faith." (Rev. C. N. A. Bulkley on "The Christian Life." in "Faith Training College Lectures.")

Now our study of the Word of God

leads us to reverse this description and assign to faith what is here assigned to consecration. The writer correctly says that consecration and faith are in some sense connected; but as we understand it, our consecration is determined by our faith, not the latter by the former. "Without faith it is impossible to please God." Salvation is "of faith that it might be by grace"—i.e., unpurchased, the free gift of God. We once knew a man who was ardently seeking to enter on a life of faith, and who, misled by such statements as we have quoted, was continually trying to consecrate himself, to make himself over, body and soul, to God, to be His for time and eternity, but was constantly made to realise that not the least change in his state was accomplished by these stern endeavours. At length, in utter despair of himself, in absolute helplessness, he fell at the feet of Christ and told him plainly that he abandoned all expectation and intention of effecting any change in himself, told the Lord not to expect anything from him but unbelief and hardness of heart, and added that if the Lord wished to see in him any good thing He must put it in him. The very moment that he fully and intelligently reached this point, all difficulty vanished; the power of the Lord became immediately available for him for all the exigencies of his nature, and he rejoiced with joy unspeakable not merely because Christ was consciously his, but because he had discovered the blessed secret of intercourse with Christ—simple, unmixed faith. The door of the heart opened by faith, the love of God was shed abroad by the Holy Ghost given unto him, and that love constrained him to use all his powers in doing the will of God.

The party whose experience we have here outlined had been converted some time before and had no doubt of his acceptance with God and of the pardon of his sins. But he saw a life of faith, peace, joy, victory described in the New Testament, which was quite beyond his experience; and it was this life that he was seeking to obtain when our sketch begins. As we have received Christ Jesus the Lord, so we walk in Him—i.e., always by faith in Him, not in ourself.

We have known others engaged in a similar search who, under instruction given, very carefully and with great

endeavours consecrated themselves to God, and then believing that what they had done had made it possible for them to receive the grace of God, looked to the uplifted Christ for the blessing. In some good hour, believing, they receive; the love of God is shed abroad in their heart by the Spirit of God. Now the temptation arises to look upon their act of consecration as having greatly contributed to their acquisition of the blessing; in fact, they find in it an evidence that they were rightly taught to regard that act as a *sine qua non*. Henceforth they join in teaching that the grace of God may not be experienced without this. What is the result? Spiritual pride in themselves. Misjudgment of others. Censure of those who are not capable of this heroism. A terrible stumbling-block to seekers who are profoundly conscious of their own weakness and faint-heartedness, and who weary themselves in crying to God for powers to do what they are so incapable of doing, and what God does not want them to do, and who, not getting it, fall into lifelong wretchedness or into scepticism. "This is the work of God that ye believe in Him whom He hath sent." "Only believe." The love of God in the heart will make it a very easy and natural thing to give yourself to Him without reserve. This is God's method.

We hear a great deal about putting our all upon the altar, and about the altar sanctifying the gift. Without faith this cannot be done. Faith must open the door of the heart that divine love may come in; then

we readily present our bodies and our all a living sacrifice. Whatever is done without faith only needs to be tested, and its hollowness will become conspicuous. But faith cannot spring up in the heart while we are occupied with ourselves, with something that we are to do. Faith cannot possibly be produced except as our attention is given to the object of faith. Looking unto Him—i.e., to the Scriptural account of Him, we see that all that we lack, all that we have in vain been seeking for in ourselves, in our own efforts, all that our natures and our circumstances demand, is in Him, and that receiving Him we receive all things that pertain to life and godliness. Seeing this, we believe, we receive, we rejoice, we yield ourselves to God. "Christ, by one offering, hath forever perfected them that are sanctified." Let the reader go carefully through the Epistle to the Hebrews, and he will see that there is a contrast drawn between the dispensation under which gifts and sacrifices had to be offered, and the dispensation of grace which speaks of the one offering, made once for all.

We are sorry to say that a good deal of what is called holiness literature is vitiated by the admixture of the error we have been describing.

"The grace of God that bringeth salvation (bringing to us the power of the Holy Ghost adequate thereto) hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."—G. B.

### A COSMOPOLITAN SCHOOL.

THERE never was a time when learning was more prized than it is at the present day. Men see that a good education will be more serviceable to their children than a rich legacy. There is a great solicitude to find out the best school and get their children admitted there. In determining this matter people will act according to the education they have themselves received, and if their ideas are erroneous, it may be expected that they will make a mistake in the choice of a school for their children. We feel moved to speak of a school in which men generally have very little confidence; of a Teacher whose name is not embellished with the honorific letters which modern universities bestow, and at whose feet most of our scientific

men would scorn to sit. They who know this Teacher as He is, believe that He has the very highest credentials, and that the knowledge which He imparts is incomparably superior to any that is imparted in our most renowned institutions. We are speaking now of Him who, eighteen and a half centuries ago, said to certain persons, and took care that the announcement should be repeated in all lands and in every age, "Learn of me." We speak of Him who lived, died, and rose again in Judea; of Jesus Christ. The word Christ means anointed, commissioned and set apart by high heaven for the instruction of mankind. Other teachers seek to enlighten a particular class, a limited portion at the most, a nation or an age; but here

is One who offers to be the teacher of all generations of mankind, and promises to be with His pupils to the ends of the earth. He says, "Learn of me, for I am meek and lowly of heart"—implying that one who is not meek and lowly of heart is not competent to be the teacher of mankind. Knowledge puffeth up; and we find that they who claim to be entitled to teach men, have a lofty sense of their own abilities, and look down upon common men from a great height. We infer from this that the claim of Christ to be the teacher of mankind rests upon a very different basis from that on which the claims of other teachers rest. I am meek and lowly; realise that I can of my own self do nothing; feel my dependence on God for everything; seek not my glory but the glory of Him that sent me; seek not the honour that cometh from man, and am not disturbed by inappreciation or depreciation, things that so terribly disturb the equanimity of the teachers of this world; know how to be serene in the privation of all those things that men consider so essential to their comfort and convenience; am not made unhappy in the society of ignorant men, but am at home in the haunts of the poor, the sick, the wretched. How strangely such an invitation sounds out among the corridors of our universities: "Learn of me, for I am meek and lowly of heart." We imagine that we hear the professors laughing to scorn the one who makes such an offer as that. Behold this tide of candidates for the best teaching of the day, drawing nigh to the temple of knowledge; we see a number of learned men in long robes addressing them in some such strain as this: "Come hither, learn of us, for we will ground you in the classics, in mathematics, in the sciences, in philosophy; behold the list of the fellows, the wranglers, the prizemen whom we have graduated; we have scaled the heights of nineteenth century attainment and will talk to you in a language that our forefathers knew not, and will fit you to move in a sphere where the gaping multitude will look wonderingly at you as at stars in the empyrean; we shall make you like the Colossus between whose outstretched legs men shall move like pigmies to and fro." The candidates press eagerly around these professors. Meanwhile, from beneath an adjacent tree, you hear a comparatively still, though distinct voice exclaiming, "Learn

of me, for I am meek and lowly of heart." What a strange title is this to put forward! Is this then what man wants above all things in the way of instruction? Is it more important than evolution or pre-historic speculation, to learn to be meek and lowly? Are we to understand that there is no ignorance so disastrous as that which is involved in pride, highmindedness, conceit of one's own ability? You speak to some of the pupils of this strange teacher, and say "What were you?" "We were fisherman by trade, ignorant of all human science, but were nevertheless self-willed, passionate, covetous, ungodly and yet self-righteous." "Well, what have you learned from this teacher?" "He has shown us the thoughts of man's Maker regarding man; has shown us the glorious destiny designed for man by the Creator, but forfeited when man insisted upon having his own way. He has shown us the guilt of man in having thrown away such a prize for his race and brought himself under the dominion of appetite and worldly desire. He has shown us the mercy of God in giving His own Son to make an atonement for mankind and provide for them pardon and reunion with God. We have been delivered from the idea of our own sufficiency and have received the Spirit of God, and recognise dependence upon Him for all that is good. Once we would have been impatient and dissatisfied, even if all the world had been made over to us; now we are patient and thankful and happy, in manifold perils, in weariness and painfulness, in watchings and fastings, in cold and nakedness, in labours, in stripes, in prisons. For us to live is Christ and to die is gain." You turn to some of those who have been pupils of the great professors of this world, and ask them what their education has done for them. One of them replies: "We owe everything to it. I soon found a career, and have been enabled to pursue it until it has brought me to a high social position and considerable wealth. But you must not think that I am where I propose to be; I see a higher pinnacle and shall not be satisfied till I obtain it. I wish to be where this my neighbour is, who graduated before me at college, and has got well up in the world." You ask this neighbour if he is satisfied, and he says, "No; you see that pinnacle yonder? I am bound to attain to it." You ask him something about the pupils of the Galilean, and his lip is curled with a derisive smile.

He replies: "They are the offscouring of the world, the refuse of society; miserable beings; they made a terrible blunder in going to a school not recognised by the officials of this world, and whose diplomas are not worth the paper they are printed upon. To give you an instance, I knew a rich young ruler, a very religious man in his way, who foolishly took it into his head that he would attend that Galilean school. Well, he went there and saw the Master and what do you think the Master said to him? 'Sell all that thou hast and give to the poor' and come join these fishermen and publicans in following me, and you shall have sometimes not where to lay your head, but you shall have treasure in heaven.' It seems almost incredible, but the foolish young man was half inclined to comply with these preposterous demands; however, he did not, but determined to keep his money in his own hands, instead of making it over to the beggars and the lepers and the blind. He knew that a bird in the hand is worth two in the bush. He is now a man of some consequence; in fact, you see him there alighting from that carriage." The questioner hastens to the ruler to learn from his own lips how it is with him. As soon as the young ruler understands the nature of the request, he answers curtly, bidding the questioner be gone about his business. Some how or other, this reception goes far to persuade the enquirer that the man might perhaps have done better to follow the counsel of the Galilean teacher. He approaches Jesus who, while He smiles upon him, says, "Except a man forsake all that he hath he cannot be my disciple." He says to him, "Master, why must we forsake all that we have to become Thy disciples? Why may we not retain what we have and be Thy disciples?" Jesus makes answer: "The path in which I lead my disciples, the path which leadeth unto everlasting life, is the pathway of faith. In this path all things are of God. Of Him, through Him, and to Him are all things. That which is with you is really God's, and is to be at the disposal of His will, not at that of your own. This is true of your money, your talents, your influence, whatever you have that you have been

accustomed to regard as your own. The reason why men get no true benefit from their possessions is because they persist in viewing them as their own. This is simply embezzlement, for all belongs to God, and the first act of genuine faith is the recognition of Him as the only proprietor. When He bids you then open your coffers and give to the poor, it is malversation on your part not to obey. In like manner, all your intellectual powers and your social influence are to be at the disposal of God, even of Him who is manifest in me and makes known His will by me."

How does Jesus make His disciples meek and lowly of heart? More by what He does and is and suffers than by what He says. No man ever spake as He did; no man ever taught as He teaches. He acts out His convictions before His pupils and by His own walk shows how they should walk. He takes you to a Samaritan village. Night is falling. What a condescension for a Jew to consent to spend the night among these miserable sectaries! What an infinite condescension for the Lord of all to consent to it! But, instead of throwing open their gates to the travellers, they refuse to admit them. The pupils are very indignant and wish to call down fire from heaven upon the recreant people; but Jesus reproves the disciples for their faulty spirit, and quietly trudges on to the next village. What? is it really possible that this kind of knowledge is better than the philosophy of history, comparative philology and all that? Yes; he that ruleth his own spirit is better than he that taketh a city. The one thing needful is to know God so as to be able to walk with God. What will your prodigious attainments profit you if you have not the fellowship of the Most High? But who has this fellowship? God says: "I am the high and lofty One that inhabiteth eternity, that dwell in the high and holy place; with him also that is of a contrite and humble spirit." "The proud He knoweth afar off." The favour of God means having access to all the wealth, the wisdom, and the power of the universe. What shall it profit you if you gain the whole world and then hear a voice saying, "Thou fool! this night thy soul shall be required of thee."—(*Selected.*)

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, July 15, 1892.

"How will the present moral disorder be brought to an end?" asks, with many others, the writer Jules Simon in the *Temps*. His words are worth recording "What must be looked to is faith—philosophic faith or religious faith; then education, the family circle, the influence of mothers, the restoration of paternal authority. As to public society it is said to be perishing through the indulgence of magistrates. But whence comes this weak indulgence? It has the same source as crime—viz., the weakening of the sentiment of duty; the vanishing of belief in God; scepticism and indifference substituted for the firm belief of former times, which arm the hand of the assassin, and disarm that of justice. I would fain raise a man rather than chastise him. Remorse I prefer to the hangman. To heal man there needs to give him not a hangman but a conscience!"

Such is the need, who doubts it? But how is it that men of worth, writers of moral value, know not the truth of God as revealed by Himself; the just God and yet a Saviour? How is it they have no personal dealing with Him so as to experience His transforming power in themselves, and no knowledge of the glorious futurity promised when His Kingdom will have come on earth as it is in heaven! Incomplete is the verdict on all these men of learning; they may "have measured mountains" and discovered worlds; if they had given the same earnestness to the knowledge of God, they would have received "Eternal Life," and changed the face of Society ere this. But with all their eloquent lamentations, they cannot stem a ripple of the fatal torrent!

Francis de Pressensé has a worthy article in the *Revue Chrétienne* against what he calls the "emasculating" of the prophets, the frittering away of their powerful words, and mutilating their meaning. With St. Paul he says we will build upon the foundation of the prophets and apostles, with Jesus Christ the corner stone."

The choice of the Reformed Churches

of three Professors for Montauban has fallen upon M. Leenhardt (science and philosophy), M. Meyer (dogma and morals), and M. Montet (the Greek Testament and the fathers). The two first are Evangelical, the latter is a Liberal. The Rationalist party in the churches are singing peans of triumph, declaring that a fraction of the Orthodox party has thus acknowledged the rights of the Liberals in the State Church, and they look forward to the joining of hands on the tombs of the Huguenot Fathers! while they anticipate a General Synod, in which they will be admitted and "find all the guarantees which they have the right to expect."

The annual meetings of the various Protestant societies were held as usual; my last letter only mentioned a few, but their numbers increase. I would fain draw them up in battle array before the reader—veterans and recruits, each as fighting for their Lord in the different posts assigned to them in the field of France, where the enemy has such immense influence and so many strong holds, and calls for every kind of counteracting and resisting activity. How often has it been mentioned as the desideratum of all others for a blessing on the French Churches, that Israel should come into remembrance! Pastor Kruger took up the lapsed point a few years ago, and has steadily worked his way upwards. There are but two missionaries of this Society for the Evangelization of Israel—one in Paris and one in Oran (Algeria). A periodical, *Le Réveil d'Israël*, ably written, comes to the aid of the missionaries and endeavours to stir up the interest of the followers of Jesus. The reporter gave a valuable statement, which should be trumpet-tongued in these backsliding days: "Never," said he, "will the deadly errors, now threatening us, find their way into the circles which evangelize the Jews—for this labour demands faith in the Inspiration of the Bible and in the accomplishment of full salvation by the return of the Eternal Son of the Father, Jesus of Nazareth, the King of the Jews and Saviour of the world, blessed be His Name for ever!" Pastor Appia spoke also to good purpose at the meeting.—The touching work called

Comfort for the Bereaved (*Œuvre des affligés*), held its first annual meeting this year, although it has been some eleven years in existence, as created by the late venerable Pastor Armand Delille at the gate of two Parisian cemeteries for the benefit of passing mourners. Several coadjutors of the founder and other pastors strongly recommended the opening of halls for similar blessed work in the proximity of every cemetery if possible. Pastor Th. Monod is its president. The meeting was held in the Church of the Saint Esprit.—The Temperance Society is juvenile and bright, glowing and prospering. Temperate people and even pastors are beginning to take the pledge to encourage those to whom drink is a temptation. In Rouen, where pastors of different denominations have signed, the work is prospering. The meeting was humorous, free, and easy—just the thing—and not devoid of solemnity, for the promoters know that there is no steady temperance without conversion.—The French Society for the Observation of Sunday met on June 19 in the Chapelle Malesherbes. M. Sautter presided, the Methodist Pastor Prunier read the report, the Reformed Church Pastor Gout spoke—then Père Hyacinthe. The important point taken up, now that Sabbath rest is well nigh an acknowledged right and necessity in France, is that it should be kept holy and not given over to more or less gross pleasure. Père Hyacinthe spoke of it as the day on which the Book of God, the Book full of Christ, should be opened to our people.—Then, after these more modern ones, came the long-established and long-loved societies. The Central Evangelization, not very affluent, this year it has only founded eight new posts. The Society prepares the way for the established Reformed Church and picks up scattered Protestants. It supports the preparatory school for pastors, containing thirty pupils in Batignolles. It has a deficit of 16,000 frs., after having spent 121,000.—The Protestant History Society met in the Oratoire, Baron Schickler presiding. M. Ch. Read, among other matters of interest, assumed the responsibility of having obtained the decree from Napoleon III., which gave such triumph to the rationalistic party, by creating a central council without consulting the churches. Much regret was expressed at the death of Jules Bonnet, who for twenty years devoted his life and all his talents to the

History of Protestantism. The manuscripts and historical documents of the Society are continually increasing, and form an exceedingly valuable collection.—The Sunday-school Society met in Taitbout Chapel; Pastor Paumier presided, as he has for many a year. It was affirmed that three-quarters of the Protestant child population do not attend Sunday-school; the funds are about 3,000 frs. behindhand. It goes on publishing its periodicals for teachers and scholars, and, instead of a stated agent, various pastors travel in the interests of the Society.—The Deaconesses' Institution held its fiftieth anniversary at the Oratoire, where a powerful sermon was preached by Pastor Dhombres, whose loss of sight brought additional touching interest to the occasion. The review of fifty years' gradual growth of the congeries of benevolent and spiritual works grouped around the institution founded by Pastor Vermeil, Mme. Jules Mallet, André-Rivet, and a galaxy of others now with the Lord, was peculiarly interesting. The deaconesses are continually called upon to nurse the sick, and their numbers might be multiplied to advantage for this part of their work alone, besides the many other branches calling for increase. Their funds are prosperous. A more familiar meeting, a jubilee fête, was held in the establishment.

The Foreign Missionary Society was, as usual, of great interest. The Congo, the Zambeze, with its valiant missionary, François Coilliard, and its two new missionaries since embarked—Teissières and Allégret—besides the Basutoland Mission, and Senegal, and Tahiti. The sum of 474,984 francs manifests an increase of active sympathy with the wants of the heathen, which is very encouraging.—The British & Foreign Bible Society also had its meeting. Its simple noble work, through its well-directed colporteurs, of spreading the Scriptures, by sale, throughout the length and breadth of France, is invaluable.—The Evangelical Society of France had already held, in April, its anniversary—not in Paris, but in Bergerac. Pastor Mouron gave a retrospective glance over the activities of the past, as represented by the founders—the two De Pressensé's, Luttheroth, Delaborde, Bersier, Dr. Gust. Monod, Fisch, &c.—all gone to God, leaving a bright example to their successors. Its work is to found free churches and outposts among converted Roman Catholics, and thence to extend the

Kingdom by evangelists, colporteurs, and schools.—A meeting of ladies at the Ombrages (Versailles) was held to recount and discuss Christian and philanthropic plans, old and new. It is their second anniversary, and they have given their society the name of "Versailles Conference on Feminine Christian Philanthropic Works." Excellent projects are said to have been put forth. God speed them! France and the world only needs woman's work too piteously, notwithstanding all the good in exercise.

The Methodist Conference met in Ganges under a spacious tent—a happy innovation for a southern climate. The venerable Pastor Hocart (in his 80th year) presided, and his not much younger colleague, Pastor Pulsford, was near him; the one counts fifty-eight years of ministry, and the other fifty-one, and both are in active service in different places. The Rev. W. Macdonald, delegated from the Missionary Committee of London, was present. The Wesleyan pastor, M. Lelièvre, was invited to preach in the Reformed State Church to a congregation of 1,000. Hospitality was also shown by members of the same church to several of the Methodist delegates. This is the thirty-ninth conference of the Wesleyan body in France. The first Methodist who seems to have visited France was Jean Angel, from Guernsey, in 1791, who discovered a few forlorn Protestants, deprived of means of public worship, at Courseulles in Normandy. He held a meeting, gave his experience. They asked for a minister, and one was sent. Since then, Methodism has been continually a blessed leaven in many parts of France.

The hall on the Boulevard des Capucines, hitherto hired by the Rev. Wm. Gibson for conferences on Sunday evenings (given by various Protestant pastors and laymen) is now closed, the proprietors having leased it for worldly purposes.

The interesting effort to give three

weeks' country refreshing to poor little Paris children and mothers who need it, is every year more prosperous. It now not only rents two houses, but possesses a third, and is in every way an increasing blessing; it is the work of Pastor and Madame Lorriaux, and meets with proper support.

The Baptists continue to make headway. On the occasion of Whitsuntide, thirty baptisms, admitting adults into the Church, in Paris and two other places. A pleasant day was spent as usual on Whit Sunday by friends and members in a secluded part of the Bois de Boulogne, where praise and prayer and joyful noise unto the Lord arose from happy hearts. Pastor Saillens, of Paris, is interesting the Americans in this movement. It was a pleasant commencement to meet on board a steamer an American Baptist, who presented him with £10 as a token of sympathy. The two gentlemen were the only two abstainers at table, and this led to conversation and holy recognition of being children of the same Father, fighting under the same banner. A lay pastor was ordained in the Baptist Church, near Valentigney (Doubs), where is a fervent and increasing little group. It seems an innovation, and answers to the Methodist local preachers.

Ouganda is much on the minds of Protestants. It is distressing to see public opinion led astray by Romish intrigue. In Algeria also the Romish priests have apparently got the ear of the authorities, whom they are persuading that "religious propaganda, especially that of English missionaries, is a danger to the State, inasmuch as it is liable to excite the Mohammedans." Nothing new under the sun!

The holy coat without seam, of which Argenteuil, near Paris, boasts the possession, has been exhibited, as usual, to a not very numerous public; the competition of Treves is too much for Argenteuil.

## GERMANY.

[From our own Correspondent.]

Berlin, July 16, 1892.

THE Biennial Conference of German Church Governments at Eisenach took place last month. The Conference approved of the new revised version of Luther's German Bible, accepted the Wednesday before the last Sunday after

Trinity as a suitable common day of repentance for Germany, spoke about the keeping open of the churches, and on the best means of increasing the sanctity of the oath in the eyes of the people. The work of the Bible revision has been accomplished with great—perhaps, too great—moderation. The wish to retain as much



as possible, a wording which has become dear to the people, has limited the changes to the strictly necessary. A more radical change would, perhaps, have brought the Bible text more thoroughly in accordance with the original Hebrew and Greek; yet this revised version is also a gain. In the question of the day of repentance there was not much to be done, since the Prussian Parliament had selected that day; but it is at all events satisfactory that the Church Governments have all assented. The Conference did not express a decided opinion on the opening of churches; also clearly stated that it did not wish to encourage an unevangelical view on the value of the outward place, but recommended the congregations to make a trial. Finally, there is no doubt that a great number of oaths required in public life are sworn in a very light way. The Conference has accomplished a good work if it succeeds in drawing the attention of the Governments to the calamity.

Your readers will remember that Dr. Kögel resigned his General Superintendency on January 1. Pastor Dryander, of Trinity Church, Berlin, has now been appointed his successor. He is one of the favourite preachers here, and it is much to be regretted that in his new office he will preach much more seldom here.

With the beginning of this month, the new regulations about the observance of the Sunday became law, and it must be said that Berlin, on July 3, wore a very different character from what it did on previous Sundays. May the greater rest obtained lead also to greater sanctification. The change in itself is a progress; and what is a greater progress still is that, on the whole, people are pleased with it. Of course there are some who think it their duty to grumble, but the change has been welcomed by the public generally. The Young Men's Christian Association, 34 Wilhelm Strasse, intends to profit by the situation, and to establish a kind of home for young merchants. The Association has fortunately succeeded in getting all classes of young men; but this does not exclude special arrangements to make special classes to feel at home. Since the number of soldiers visiting the Association has greatly increased, a few rooms of the large house has been turned into a soldiers' institute. As now so many young merchants have the Sunday afternoon quite free, it is intended to make a similar arrangement for them. The Association

has also felt at liberty to extend its work in another respect, by opening premises in the east of Berlin. A suitable place near the Alexanderplatz has been hired, and is to be opened in the beginning of next winter. It will be a new centre of work among young men in a very crowded part of the town. The whole is to be conducted from 34 Wilhelm Strasse. Since the Association was formed many of the young men visiting it have been trained to Christian work, and will now find occupation at the Alexanderplatz.

The City Mission has begun a new and interesting work among the servants of the hotels. The first attempts have met with sympathy, and these poor over-worked waiters, maids, &c., who have little of Sunday rest, receive a sermon or Sunday paper regularly. This gives also an opportunity to the City missionary to have a talk with them. It is fearful how social democracy comes forward more openly with its opposition to religion. They have now a kind of celebration of admission for young men, which is a clear mockery of Confirmation.

Some Christians are rather disappointed that the great Field-Marshal Count Moltke, a truly noble and modest character, seems, after the biography published by his family, not to have been a believing Christian. The irreligious press triumphs about it, and especially reminds us of an expression used by Mr. Stöcker at the time. When in one of the Berlin Synods the resolution was passed to abolish the Apostles' Creed, Mr. Stöcker, among other things, said: "The Emperor believes, Bismarck believes, Moltke believes." Perhaps it would have been wiser not to publish the expressions of the great General on religious questions. They show that he had not emancipated himself from the rationalistic views of the age in which he had been educated. At all events, this is a lesson that we should not look to men for supporting Christianity. Our belief stands on a firmer and surer basis. If some of the great men of this world also believe in Christ it is an honour for them, but not for Christianity.

I briefly mentioned in my last letter that an Alliance Conference took place at Siegen in June. That was a conference of a devotional character, for the quickening and deepening of religious life, as all the annual conferences of the West German Branch are. The Berlin Committee has now issued invitations for a conference to be held here and at Potsdam on October

12 and 13. The object of the conference is to increase the members and friends of the Alliance, to make its objects better known and understood. Mr. von der Goltz, Professor of Theology, Pastor, and Member of the Upper Consistory, will give the first address, on the "Unity of the Children of God." The second subject is to be the "Practical Exercise of this Unity." In the evening a large popular meeting is to

take place. The second day will be at Potsdam, on the subject of "Religious Liberty." We expect delegates from some of the foreign branches as visitors. If the conference is a success it will be repeated regularly. This first one is an attempt, which is all the more necessary, as the ideas of the Alliance have not made as much progress here as we could wish.

### AUSTRIA.

WE extract the following from the report of an earnest Christian worker, whose name we are not at liberty to publish:—

There are few places in the German-speaking provinces of Austria, where a lay worker can carry on any kind of settled or permanent evangelistic effort. Any attempt to win Roman Catholics to Protestantism is regarded by law as "disturbing the religious peace," and is proceeded against accordingly. Nevertheless much may be done in a quiet way by intercourse with individuals, and for the last ten years I have devoted a part of every summer to travelling in the Tyrol, Carinthia, Upper and Lower Styria, Austria Proper and the Duchy of Salzburg. In these tours I have been able to distribute many thousands of tracts, illustrated handbills, floral texts, Bibles, and New Testaments. In many places there are little groups of Protestants, who for years were not able to attend any place of worship, owing to the scarcity of pastors and churches. In the whole of the Tyrol are only two Protestant pastors, one in Innsbruck and one in Meran. These scattered members of the evangelical faith are frequently in great danger of being drawn into the net of Rome, who has no lack of workers. Every town, village, and hamlet of the Tyrol, especially, swarms with priests, monks, and nuns, and convents and monasteries are strewn thickly over its mountains and in its valleys. The lack of every means of grace produces in many cases indifference, and where the living faith is lacking, the outward profession is easily laid aside, especially when a mixed marriage or any other worldly advantage presents itself. It is therefore an urgent necessity to seek out these forsaken ones, supply them with Bibles, and other Gospel literature, and where possible I always gather them for a Bible-reading, prayer and exhortation. In

many cases, Catholic neighbours beg to be allowed to be present, and to many a soul the pure Gospel of Christ and the joyful news of redemption by faith in Him, has come like a revelation of light and love, of which they had never before heard. "That is very beautiful," they say sometimes, "quite different to what our priests teach us." When we consider that the vilest imputations are cast upon the Protestants by the priests of Rome, especially in the country villages, and that the Catholics are taught that we "believe in nothing," "neither heaven nor hell, God nor devil,"—it may be easily imagined that a clear testimony as to the Protestant faith, and above all the plain showing of the Word of God in the matter, produces a great effect, and often leads seriously disposed persons to examine for themselves the truths of the Bible, and in this search they are aided by their Protestant neighbours.

This personal intercourse is carefully followed up as far as time permits by correspondence, and especially by posting magazines and tracts to the solitary ones, or by sending parcels of good books to one friend where there is a small community. This friend lends them to every one desirous of reading them, and it often happens that they wander from house to house through the whole village. In this way we have established several small lending libraries in various villages in the Tyrol, Styria, and recently also in Hungary, among German-speaking colonists. The gratitude of these poor people for Christian literature is touching, and did space permit we could insert many letters of thanks. Some country pastors, too, have gratefully accepted boxes of Bibles and books for members of their widely-scattered flocks.

More than five years ago we commenced in our own dwelling a Bible Reading on Sunday afternoons. Our first meeting was

attended by twelve invited guests. The number has increased from year to year, and at present the attendants number from fifty to seventy, frequently eighty or more. As many of these are servants or officials who are only free every other Sunday, the number of the regular attendants is considerably greater—at present about 250. Our object has been from the first to bring the people into close personal contact with the living Word,—for we hold fast to the promise, “My Word shall not return unto me void, but shall accomplish the thing whereto I send it.” To the greater number of our hearers the Bible was totally an unknown book—so we began at the beginning, and read together consecutively the New Testament on Sunday afternoons, while at our Thursday evening prayer meeting we study the Old Testament. A copy of God’s Word is provided for every person, and we have often been requested by new-comers to allow them to take a Bible home with them. Our regular hearers are all provided with Bibles of their own for home use, and we are thankful to testify that they do use them. Many have said, “I never knew that this or that was wrong,—since I read the Bible all is different.” A missionary spirit is taking hold of them too, and some of them seldom come without bringing a neighbour or friend. On Sunday afternoons, during the Bible Reading, a small gathering of children is held in

another room, for the twofold purpose of giving more room for adults in our crowded hall and of meeting the requirements of the law which forbids children under fourteen years taking part in any religious exercise of a church or religious community other than that in which they were baptised. My wife and several friends in turn sing with and read to them, explain and relate Bible stories, &c. On the second Sunday of the month we hold a Missionary meeting, at which I give particulars of work in India, China, Africa, and other lands. The interest in this subject is growing, as is testified by the free-will offerings, which on these occasions are devoted to the various societies working in the lands described. In 1891 our dear people, though poor themselves, contributed over £1 10s. for missions among heathens, besides nearly £2 for various benevolent objects, such as Orphanages, &c. On Tuesday evenings we gather for the practice of Sacred Song, and as the Styrians are a musical people, we have learned several hundreds of gospel hymns (among them many of Sankey’s) in four parts. These our people often sing in their homes, in summer on their walks in wood and field;—and more than once those who have been attracted by the singing have been induced to attend the Bible Readings, and have become regular attendants, the Word being blessed to their salvation.

### SPAIN.

THE Rev. Dr. Wm. Moore, Principal of the Training College at Puerto Santa Maria, writing in *Times of Refreshing* (the organ of the Spanish Evangelization Society), says:—

The spirit of persecution continues, bursting forth wherever the slightest pretext may be found for putting it in practice. A case has just occurred here in connexion with the press. Several months ago, a paper was started in Malaga in the interests of Protestantism. Formerly it was the organ of Freemasonry, but having passed into the hands of the Protestant pastor, it changed its name to *La Reforma*. One of the contributors to its columns is a member of our church in Cadiz. He is one of the most inflexible, as well as one of the most earnest and consistent of Spanish Christians. He holds a high position as a naval officer in the Arsenal of San Fernando, and has

not, like many others, ever made his office or worldly prospects an excuse for concealing his religious convictions. He is a tower of strength to every congregation with which he may happen to be connected. Well, this good brother, a few weeks ago, wrote an article on the festivals of “the Church,” with special reference to “Holy Week.” For this, the paper was “denounced” by the Censors of the Press, the police visited and searched the editor’s office, took possession of all his papers, among which they found the MS. of our friend’s article, and a private letter of his to the editor. He was at once served with a summons to appear before the judge, and answer for his crime of “vituperating the religion of the State.” The case is still pending, and probably will be pending for months to come; but if they find him guilty, which they are very likely to do, the punishment may

be fine and imprisonment. This is not all, nor even the worst, in his case. As a naval officer, he ought not to have written to the public papers without permission of his superiors. If condemned by the civil tribunal, the consequences in his official position will be suspension from office for a specified period, during which he will be placed on half-pay, and his regular promotion will be retarded.

Now the animus against Protestantism manifested in this case is proved by the fact that, not only in several other papers—Republicans, Freethinkers, Atheists,—but also in this very paper when it was Masonic, there appeared, and do still appear, articles a thousand times more aggressive and even insulting to the papal and sacerdotal system, and yet no action is taken. But the moment an Evangelical paper, even in defence against some Jesuitical calumny on Protestantism, attempts a reply, and in so doing exposes the errors of Romanism, it is pounced upon and threatened with fines and imprisonment. Why? Because what they fear above all is the truth. The foe of Christ is Antichrist. The Master's own words are: "If the world hate you, ye know that it hated me before it hated you." May we not add, "It hateth you because it hateth me."

Our brother's article is the very opposite of offensive. It breathes quite a different spirit. That our readers may be able to judge of it, we give a few paragraphs as a specimen—

"*Religious Festivals.*—Holy Week has passed, and with it all the austerities, fastings, penances, processions, and other Babylonian ceremonies which our forefathers have bequeathed to us.

"What advantage have we gained from all this? Has piety been deepened, religion and morality extended by so much worldly pomp, such parade of images, so many jeremiads of sermons, so many incantations to saints and angels? Certainly not. The religion of the State is becoming more and more degraded every day by these purely Pagan ceremonies and processions. No serious person can look upon them with favour, and by the people they are properly styled, 'religious carnivals.'

"It seems incredible that there are still individuals who, calling themselves Liberals, can aid with their purse and even by their personal attendance, in sustaining these practices, encouraging those whom they themselves regard as the enemies of

all liberty and progress. In the same way, even under Liberal Governments, we find that citizens of all creeds are compelled to kneel in the streets to some Romanist procession under pain of fine and imprisonment. What has public morality gained from the processions of Holy Week? The prison statistics prove that there has been a great increase in crime, chiefly in drunkenness and other forms of immorality. And while the poor labourer has been obliged to keep a forced holiday, without a morsel of bread for his family, the publican is being enriched, and the purse of the 'religious' showman is being filled. These and similar fruits are what the 'religious festivals' bring forth, and what we are threatened with as obligatory. Spain neither repents nor reforms. Prostrated under the yoke of Rome, she sees the neighbouring nations who have thrown it off, free and flourishing, while her treasury is empty, her annual deficit increasing, her credit almost gone, her commerce, her agriculture and her industries perishing, and her working classes in the deepest misery.

"Romanism has lost its vitality, if ever it had any, and is powerless to moralise the community. On the contrary, its influence is positively demoralising, as is clearly proved by its so-called *religious* festivals. Such a religion ought to disappear and be replaced by another which, as in the other nations pervaded by it, brings forth better fruits. All of us who love our country and our families ought to co-operate in advancing this end, for until this is realised, we shall remain what we are, a nation of misfortune, misery and ruin."

So far from exaggerating, the writer of this article has simply stated literal facts, patent to the eye of the most casual observer. He has done so in temperate language, and in the spirit of a true patriot and a Christian, who earnestly longs to see his country prosperous and happy "under the vine and fig tree" of Gospel privileges—an open Bible and a free salvation.

*Huelva.*—The services continue to be well attended, and the Bible Class, held during the week, is growing in interest. During the month of March, owing to the incessant storms, torrents of rain and inundations, there was a great deal of distress among the working classes, who were thus thrown out of employment. The services on Thursday and Friday of

"Holy Week" were thronged with devout worshippers. The communion was observed on Good Friday, and besides the members of the Church in Huelva, some came to join in the sacred feast from our mission station of Niebla. There were also some foreigners, German and English—among others were Mr. Thos. Matheson, of Liverpool, and his party, as visitors. The services were felt to be both solemn and edifying. The schools are so thronged at present, that admission has constantly to be refused to new comers, and it is asserted that if we had means to plant Evangelical schools in another district in the town, they would soon be filled also. Would that our Christian friends at home, who have the means, were fully alive to the importance of such schools for the cause of evangelical truth in this country.

*Niebla.*—The proof that our evangelist's labours in this town are taking effect is found in the active opposition of the priest. At first he showed great indifference, considering it more profitable to attend to the cultivation of vineyards and oliveyards, but finding that his flock were seeking new pastures, he woke up and entered the conflict. Some time ago he had a fly-leaf printed and circulated containing all the stale calumnies about Protestantism and the "immoral renegade Luther." As these have been refuted times without number, Señor Jimenez thought it better to take no notice of it, but quietly distributed the antidote—hundreds of copies of an excellent tract entitled "What do Protestants Believe?" From "the foot of the altar," too, the priest has taken to preach—not "Christ Jesus the Lord," but himself, telling the people that they (the priests) "are superior to angels and (canonized) Saints, for they have the power of bringing down the Almighty God to their hands through the words of consecration of the 'host,' and that they can bind or loose sinners from their sins." He has also threatened that he will neither baptise, nor marry, nor give Christian burial to any who have attended our Protestant services. His congregation consists, for the most part, of a few women, some of whom have at times attended our services, and even these he has frightened by telling them that they "smell of brimstone"—i.e., of the lower regions, so that they are afraid to come to hear the Gospel any more. Such is the superstition in which these poor people are sunk. On the whole, this fanatical opposition has rather

helped than hindered our work at this outpost. Some of the timid souls have withdrawn, but others crowd to hear the Gospel beyond the capacity of our humble local to contain them. This consists of the largest room and passage of the house of a family of Protestants, formerly members of our Church in Huelva.

*Cadiz.*—In connexion with the processions of "Holy Week," this city vies with Seville in getting up displays to attract foreigners and outsiders to come and spend their money, and thus give a stimulus to business. In our humble Gospel hall, services of a very different kind were conducted, both on "Holy" Thursday and Good Friday—the latter being protracted through the usual three hours, meditating on the "seven words" of the dying Redeemer. In spite of the great attractions in the streets, our chapel was thronged with devout worshippers, many for the first time, and some who only put in an appearance on these days. A lady who had been present for the first time, on leaving the chapel, observed to another person: "It seems incredible that in this humble temple, where there are no monuments, no lights, no saints on altars, &c., the people are much more devotional than in the Cathedral." Surely here we have impartial and valid testimony that sensuous worship is not conducive to a devotional spirit. As Sr. Blanco is the only resident Protestant pastor in Cadiz, he is generally called upon to act as pastor for all foreign Protestants, though, too frequently, this is only in cases of emergency, such as baptisms, deaths, &c. As a rule, they are not Gospel hearers. A short time ago, a British subject, well-known in the city, died, and the family sent for Sr. Blanco to perform the funeral service. Both in the house and at the cemetery, portions of the Word were read, prayer offered, and a suitable address given. All present were most attentive and devout, and when at the grave, tracts were distributed, all willingly received them. This is the only opportunity of reaching these people. Though all treat our religion with respect, and some are with us in heart, yet none have the courage to brave public opinion, and come to hear the Gospel preached, although many of them occupy a position of social independence. The artisan and the poor labourer, although at the risk of losing far more—their employment—show far more courage and firmness. It is still true that "the common people hear Him gladly."

## PALESTINE.

## AMONG THE LEPERS.

THE following are extracts from a letter from a Mildmay Deaconess at Jaffa, published in *Service for the King* :—

I think there is nothing more pitiful than the sight of a leper. The blind and the lame may still have many joys, but the lot of the leper is hopelessly desolate. As soon as he is attacked by the disease he becomes an object of loathing and dread to his nearest and dearest. He is cut off from all society and shut out of every employment. Seriously ill and often in great pain, yet beyond the reach of medical science, he may endure this living death for half a century or more and die, as he has lived, in utter abandonment and neglect.

Two hours' ride from Jaffa there is a little colony of these poor outcasts. Miss N. often passed them in her expeditions to and from the villages. Sometimes she stopped and read to them, and always found them very attentive and grateful. At last she thought of paying them regular weekly visits and giving them a little regular assistance. When she cannot go herself she sends Abou Ibrahim, the good old man who teaches the inquirers. Once I had the great pleasure of accompanying him. It was a melting day in summer. Our horses, like ourselves, felt oppressed by the stifling atmosphere, and added an hour to the journey by the slowness of their pace. Abou Ibrahim rode on in front, looking cool and airy in his light silk coat and large white umbrella. Our way led us across the plain of Sharon, it was in fact the first two hours of the ride to Jerusalem. The fields were stripped and bare except for the Indian corn which still waved its silken tassels in the air, and silent but for the ceaseless chirp of the cicada or tree-cricket among the olive trees. The burning road stretched before us like a broad white ribbon across the plain; the hills looked dim in a molten mist. As usual, long processions of heavily laden camels passed us by, and groups of blue-robed Fellaheen women saluted us cheerily. Among them we saw a man driving a poor little donkey laden with pumpkins and limping piteously. We stopped to reprove him for working an animal in that condition, and said that he must take him at once to the blacksmith to be doctored. "Of course, ya sitt," he replied, readily, "poor thing, he must see the blacksmith, I am going to Jaffa for no other reason

except for that." The load of pumpkins in conjunction with the fact of it being market day in Jaffa made one doubtful of his utter disinterestedness!

When we reached Ramleh, Abou Ibrahim went to look for the lepers in their different haunts and collected them together under some trees outside the town. A stone in the centre of the circle was spread with a red pocket-hankerchief for me to sit upon. I had been told there were ten of them, but I only counted nine. "Who is missing?" I asked. "Only poor Fatmeh," they replied, "her place for begging is rather far away and she cannot walk much, for she has hurt her leg." "Cannot some one help her?" I said, "I want you all together." There was a little hesitation. At last a man got up. "It is rather difficult, lady," he said, "and the day is hot, but for your sake I will try." Off he went, and after some time returned, heated, panting, breathless, carrying the old woman on his back, she looking as overcome as himself, with the exertion of holding on! If I had known how "difficult" it was going to be for both, I fear I should not have insisted on Fatmeh's presence. However, she had come, and the circle was complete. There were ten of them, "and they were lepers." What heart could look on them unmoved? Who could resist the longing desire to see the Great Physician Himself standing in the midst and laying His healing hand, as of old, on these poor diseased bodies with the word of power, "I will, be thou clean!" Four of them were men and six women. They were dressed in the ordinary costume of the different villages from which their sad fate had driven them. The women in their dark blue robes, with blue or white veils on their heads, the men wearing "abbas" over their cotton under-garments, and the red fez bound turban-wise round their foreheads with a coloured handkerchief. All forms of the disease were exhibited among them. The blurred features, the mutilated hands and feet, the hoarse rasping voice, the hidden wounds. Some, like Hassain, who carried Fatmeh, bore no outward tokens; others were painfully disfigured. One poor woman laughed mournfully as she told me her name "Shellibiah—beautiful." Her face was attacked by the disease, and, if she had ever merited her name, all traces of come-

liness had long ago disappeared. One of the number was a little boy apparently about fourteen. Fatmeh was a middle aged woman who had been there thirty years, fifteen with her husband and fifteen after his death. One of the men had lately come, and one, Salah, had just left them for the leper hospital in Jerusalem. He had become quite blind and very helpless, so at last he consented to give up his free open air life. He was a Protestant, and could read, the others were all Moslems. They were full of regrets at his departure; and said they always enjoyed hearing him read as long as he had his eyesight.

As I looked from one to the other and heard their sad histories with the Word of God in my hand, I felt I had indeed brought them the only cure for their malady, the only alleviation for their sad lot. "Jesus Christ, the same yesterday, and to-day and for ever" never seemed to me more full of beauty and majesty than when I tried to lift Him up before these poor afflicted ones. They listened eagerly and responded more warmly and intelligently than almost any other audience I had ever spoken to. One or two passers by stopped to see what was going on. They kept at a safe distance from the lepers, and those who gave them money threw it from the other side of the road.

If I had had time the lepers would have taken me to see their house. We were sitting near a large building which had formerly been set apart for them. It looked as if it had been built for a mosque. They had occupied it for many years, when suddenly it occurred to the town authorities that it was too good for them and might

be used otherwise. Accordingly they turned them out and tried to make it into a school. But no one would come to it for fear of infection, so it now stands empty and unused. The poor lepers were given another building much less convenient for them, because far from their usual stations for begging. It is besides unhealthy, cold and damp. In winter the poor creatures have to lie under a roof dripping with water as if it were outside. Here they each have a little room to themselves and an oven for baking bread. They begged me to ask the authorities to let them go back to their old house, since no one was using it, evidently thinking an Englishwoman must have great influence at court.

When we finished our talk I gave them Miss N.'s present, twopence each. They overwhelmed me with thanks and blessings and prayers that God would lengthen our days and give us every happiness. Doubly touching their good wishes seemed to me coming from those to whom life could only be a burden, and happiness but a memory of the past. After that I took leave of them. They did not attempt to come near me or touch me, but their farewell greetings were most affectionate and their entreaties that I would soon come again very pressing. "Not for the money," they assured me, though that was a boon in these hot days when travellers were scarce, but for the Word of God which they had so few opportunities of hearing.

May the Holy Spirit Himself apply it to their souls, that each one of that forlorn little company may go and show himself to the Priest, the great High Priest, Who alone is able to present us faultless before the great white Throne!

### THE HISTORY OF MOHAMMEDANISM.

AN interesting volume was recently published by the Religious Tract Society, and to which we called brief attention at the time in our notices of books. It is entitled—"The Caliphate: its rise, decline, and fall": by Sir William Muir, K.C.S.I., LL.D., D.C.L., and is a very valuable work; based for the most part on Arabian authorities. It begins with the death of Mahomet, A.D. 632, and tells the story of his successors and the various dynasties of the Caliphs down to the overthrow by the Mongols in A.D. 1258. Sir William Muir is acknowledged to be

one of the first of living authorities on the subject; and the present volume is a suitable companion to his "Life of Mahomet" published some thirteen years previously. The characteristic features and the influence of Islam are indicated by the following sentences, which we quote from the concluding chapter of Sir William Muir's latest work:—

"The Islam of to-day is substantially the Islam we have seen throughout this history. Swathed in the bands of the Koran, the Moslem faith, unlike the Christian, is powerless to adapt itself to

varying time and place, keep pace with the march of humanity, direct and purify the social life, or elevate mankind. Freedom, in the proper sense of the word, is unknown.

"The type and exemplar of Moslem rule is the absolute and autocratic monarch, alternating at times with the license of lawless soldiery.

"Nor has there been any change in the conditions of social life. Polygamy and servile concubinage are still as ever the curse and blight of Islam.

"Hardly less evil is the one-sided power of divorce, at the mere word and will of the husband.

"Nor is it otherwise with the Veil, and such domestic injunctions of the Koran as exclude woman from her legitimate place and function in social life.

"The institutions just noticed form an integral part of the teaching of Islam. They are bound up in the charter of its existence. A reformed faith that should question the divine authority on which they rest, or attempt by rationalistic selection or abatement to effect a change, would be Islam no longer. That they tend to keep the Moslem nations in a

backward, and in some respects barbarous, state cannot be doubted. It is still true that, as at Damascus, Bagdad, and Cordova, an era of great prosperity has at times prevailed. Commerce and speculation (the law of usury notwithstanding) were at such times advanced; the arts of peace were cultivated; travel and intercourse with other peoples to some extent broke down national prejudice and promoted liberality of sentiment; literature, science, and philosophy were prosecuted with marvellous success. But it was all shortlived, because civilisation, not penetrating the family, was superficial. It failed to leaven domestic life. The canker-worm of polygamy, divorce, servile concubinage, and the veil, lay at the root. And society, withering under the influence of these, relapsed into semi-barbarism again.

"As regards the spiritual, social, and dogmatic aspect of Islam, there has been neither progress nor material change. Such as we found it in the days of the Caliphate, such is it also at the present day. Christian nations may advance in civilisation, freedom, and morality, in philosophy, science, and the arts, but Islam stands still."

---

## Missionary Notes.

---

BRITISH HONDURAS.—We are anxious that our friends should know something about our work in Central America. In Belize our membership gradually increases, as we heartily believe in going forward. Lately we have been making strenuous efforts on behalf of the children. The Sunday-school Anniversary made a deep impression on the town. Wesleyans, Baptists, and Presbyterians are most united here; as ministers we meet in each other's studies, and often exchange pulpits. We are persuaded that this unity is most beneficial to the Master's work. Recently a large number of men from the mahogany and logwood works have come to town; so for a few months we shall be very busy in ministering to these, as they get no attention whatever during the year. Some time ago I visited the Stann Creek Circuit, and for a fortnight tried to render some assistance to the Rev. J. B. Nowell. At Sittee River I stayed for a Sunday,

preached twice, conducted a children's service, met the classes, and administered the Sacrament. The Rev. H. Walmsley is now visiting Livingstone, which is the only station we have in the Republic of Guatemala. The work in this place is not easy, owing partly to such counter-attractions as huge dances, Sunday feasts, and gaming tables in the streets. In spite of all hindrances, a small congregation has been gathered, and the Gospel is being preached; so we look for better things. The Rev. T. M. Sherlock, of Ruatan, regularly corresponds with me, and his letters clearly prove that great progress is being made in this large Circuit, where additional ministerial labour is sorely needed. The chapel at Utila was reopened after repairs, and the crowded congregation received showers of blessing. Fourteen persons were baptized at the evening service. In conclusion, let me say that we rejoice at our successes; but



we sorrow that we cannot do more owing to the fewness of the workers.—The Rev. J. K. Braham in *Wesleyan Missionary Notices*.

**ZENANA MISSIONS.**—A meeting was recently held at Cannon Street Hotel, to welcome the Misses Kinnaird and Dr. Pentecost on their return from India; and also to bid farewell to Miss Cornelia Sorabji, who is returning to Poona, there to labour in the name of Christ. Mr. T. A. Denny presided in the absence of Lord Kinnaird (owing to a family bereavement). Dr. Pentecost, Mr. D. L. Moody, the Misses G. and E. Kinnaird, Miss Sorabji, and others spoke, their special plea being on behalf of some of the Zenana Bible & Medical Mission stations in India, where the staff is quite unable to cope with the work, and many ladies have been prostrated through overwork. Facts were given in support of the appeal for more help, showing how totally undermanned were very many of the stations. India is now ready to be evangelised in every part; towns and villages lie open to the missionaries. Will the Church seize the opportunity? Will it send out workers in numbers adequate to India's need? Are there not ladies at home able and willing to go and carry the tidings of salvation to their sisters in that mighty land; or else aid others to go, and take up the benevolent work of this Mission in seeking to heal the sick and preach the Gospel. Each speaker emphasized the opportunity and the need, and seldom has there been a missionary gathering more full of enthusiasm and zeal. When Mr. Moody, in a few earnest words, urged that Christians should liberally respond to such an evident call from God, the response was generous and hearty. Mr. W. T. Paton, the Hon. Finance Secretary, was able to announce promises to the extent of £4,400—of which about £1,700 is to be paid this year,—specially contributed to strengthen work at the weak stations, so that the zenanas may be more thoroughly visited, the villages more largely evangelised, and still the educational work be as efficiently maintained as ever.—Anyone interested in the work can obtain full particulars from the Secretary, 2 Adelphi Terrace, London, W.C.

*The Gospel in All Lands* (organ of the Methodist Episcopal Church in America) recently contained a most interesting letter from the Rev. J. Horsburgh, of China, appealing for a larger supply of

missionaries. He would in this great matter evidently have the church to which he belongs overleap denominational bounds, and recognises the high position taken in this matter by the London Missionary Society, the China Inland Mission, and the North Africa Mission. We quote the following: "Writing as a missionary, I cannot refrain from saying how, from my heart, I deplore the plan of each denomination sending out exclusively its own members to establish each its own church in heathen lands. Let us thank God the church we individually belong to is as good as it is, and try to make it better. But in preaching the Gospel to other races, seeing it is unlikely our own particular form of worship and church government are in every way the best for *them*, and seeing that the need of true workers, irrespective of denomination, is so tremendous, why may not our missionary societies forget such distinctions, and send out *all* the faithful servants of God they can? Surely they would be far more noble and Christlike missionary societies for our churches to rejoice over, and they would accomplish wider good. To me this position seems so perfectly reasonable. Yet I see good men, deeply taught of God, who feel differently, and who, in stoutly championing each his own church, are helping, I fear, to propagate our unhappy divisions in other lands. I grieve for the heathen; I grieve for the native churches. But I dare not judge my brethren."

We call attention to an extract from the letter of a well-known Hindu gentleman in the Punjab, "Swami Ram Soonder," recently referred to at the annual meeting of the Calcutta Auxiliary Bible Society: "Hinduism is now in a most critical position. Its vitality is decaying, and the community itself is now just like a man whose one leg is on one ship and whose other leg is on another ship. Internal and external influences of a fearful nature and of heterogeneous sorts are now at work to disturb the equanimity of Hinduism, and a thousand years of thralldom under foreign sway have benumbed the spirit of the fallen Hindus. Under a benignant, civilised, and very powerful foreign government, in the teeth of a scientific age, under the potent and liberal influence of Western education, and, moreover, before the vigorous and constant attacks of Christianity and many of its offshoots, the better days of Hinduism have become a

matter of the past. With all its faults and fallacies, I loved and liked Hinduism very much, but now I am quite sure that an educated and right-thinking native of India cannot conscientiously follow Hinduism in all its aspects in the proper sense of the term. Hypocrisy reigns supreme in the Hindu community, and priestcraft and blackmail are the only offensive and defensive weapons of the many modern Brahman leaders of my co-religionists. The introduction of any much-needed and time-honoured reformation into the Hindu community is simply an impossibility. With the many thousands of evil and barbarous customs and hypocritical practices that stare us in the face Hinduism is doomed, and any attempt towards its revival will be merely waste of time, energy and money on the part of its so-called reformers and leaders, many of whom are as much *Hindu* as a native Christian convert is! The last three census reports have distinctly proved that India, the only country in the world for Hinduism, has lost many millions of its Hindus during the course of the last twenty-two years, and if this wonderful fall of percentage in Hindu population continues to go on—and I do not see any reason why it should not witness more fall in percentage, as there is no means in the whole earth and heaven by which a non-Hindu can be a Hindu—then there will be no Hinduism after two centuries and a half. And the best reason for this fall may be attributed to the fact that Hinduism is a religion which has failed to satisfy the cravings of the soul of the educated natives of India. I am a missionary of the Hindu religion, and have been preaching to the people for a very long number of years. With all my experience about Hinduism and the feelings of the people toward it, I can safely and authoritatively state that Hinduism will not stand longer."

JAPAN.—The Rev. H. B. Johnson, writing to *Gospel in All Lands*, reports a very interesting spiritual awakening in Kiushiu, Japan. He says: "The Week of Prayer was observed in the Deshima Church here in Nagasaki, being followed by a series of extra meetings lasting three weeks. A few only were then added on probation, but those already in the Church were greatly quickened. The class and prayer-meetings held since have been especially well attended, and the spiritual life of the members has been much deeper.

One thing particularly was to be noticed, the frequency and earnestness of the prayers offered for the outpouring of the Holy Spirit. These prayers, offered both by the native Christians and by the missionaries, have been heard and answered in a wonderful manner. About the middle of March the revival spirit appeared in the regular nightly prayer-meetings of both schools (Chinzei Gakkwan—male—and Kwassui Jo-Gakko—female), and the Spirit was poured out upon some in large measure. Union meetings under the direction of the pastor (the writer), were again begun on the 24th, the regular church prayer-meeting of the preceding evening having been of unusual interest and power. In connexion with these meetings, which continued for some time, nearly every student in our schools, and several persons besides received assurance of their acceptance—many being wonderfully baptised with the Holy Spirit. At the beginning of the year there were very few in either school who were not nominally connected with the church, some having lived good consistent lives for years; but our meetings developed the fact that there were many who had never before been really converted, who had never before known any thing of the witness of the Spirit by experience, nor of the joy of the Holy Ghost. Such powerful conviction for sin and such clear conversions I have rarely ever witnessed. Our oldest missionaries here say that they have never seen the like in Japan. Though the work has been largely among the members, the writer has received thirty-four persons on probation since the beginning of the first series of meetings. Others are surely coming. To God be all the praise!

MISSIONS IN INDIA.—The President of the Conference (Rev. Dr. Stephenson), speaking at a meeting of the Wesleyan Missionary Society, said: "I am sure that our people do not realise how great are the successes which at this moment are being won in almost every part of the mission field which we are cultivating. I will take the figures for the last few years which I have had taken out for me; they only come up to 1890, with the exception of one District, to which I will refer in a moment. Anyone taking these figures for the last ten years will see that all along the line of our Missions there has been a steady, large, rapid, and accumulating increase. Take our West African Missions. Ten years ago,

we had 13,000 members, now we have over 14,000. If any Circuit or any District in England had reported for ten years successively an increase of one hundred year by year, making up 1,000 at the end of ten years, we should have been very thankful to God. Now, take our Hyderabad Mission. In the year 1882 we had not a single member, in 1883 we had 109 members, now we have 368 members, or if you include those on trial, 1,100 members. Then take our Mysore Mission, one of the oldest. Ten years ago we had 600 members, to-day there are 1,200 members; the membership has been doubled in ten years. What District at home can tell such a tale? Then take the North-West Provinces. Ten years ago we had 213 members, now there are 788—a three-fold increase. Take, again, the Transvaal. Ten years ago we had 78 members, in 1890 we had 2,300 members.”—The Rev. Dr. Jenkins added: “Religion in India is not a part of the national life, as it is in Europe, but the whole of it. I maintain that the pre-eminent power to-day in India is Christianity. Just a century ago men were asking, ‘How can we get Christianity into India?’ There is another question debated now by the enemies of missions in this country and in India: ‘How can we get Christianity out of India?’ I may say to these gentlemen, Christianity has got into India, and you will never get her out! She has got into the languages of the country, and I want to know by what chemical process you can extract her inspirations from these. In the first place the Christian Scriptures have been translated—according to the recent return—into fifty of the Indian tongues, and the chief of these translations have a literary merit so rare that even in the judgment of unfriendly critics they deserve to rank side by side with the writings of the best periods of Hindu authorship. Christianity has got into India, you will never get her out!”

We quote the following from the *Church Missionary Intelligencer*: The last China mail brings a pleasing incident, full of encouragement to missions, narrated by the Seamen's Chaplain for Hong Kong Harbour. The chaplain writes: “We had a special Communion Service for some of the men-of-war's men leaving the China seas. The late crews of H.M. ships *Severn*, *Linnet*, and *Archer* go home on board the *Tamar* at the end of the week. They and some sailors remaining still on the

station met with us in the Seamen's Church to say ‘Farewell in the Lord’ around the Lord's Table. There were about fifty naval seamen altogether, including two or three officers. It was an impressive and solemn service. Many of those present came out to the China seas wild and reckless; but, owing to the influence of some of the whole-hearted missionaries at Shanghai and other ports in these seas, they are now returning home to England not ashamed to confess the faith of Christ crucified. ‘Thank God for the missionaries,’ was the exclamation of one of the seamen who communicated a few days before. And this is a sentiment echoed by many other sailors who have been brought to Christ by the instrumentality of these servants of God on the coasts of China and Japan. We all felt it was good thus to bid our dear sailor brethren farewell in the Lord, ‘kneeling down,’ almost literally ‘on the shore and praying.’ How could we have more appropriately said good-bye than in that Holy Communion service, which, while it reminds us of the great love of our Saviour in thus dying for us, is also a pledge of the everlasting spiritual presence of Christ amongst His people? It was that sailors might have such opportunities of being in the spirit on the Lord's-day that the Sunday cargo-working ordinance gave to sailors at Hong Kong, from last August, freedom from unnecessary cargo-labour on Sundays in that harbour; an example about to be followed at Singapore and Calcutta.”

The appearance of the Rev. G. Ensor's article in this number, on the recent riots in China, is rendered painfully opportune by the news of renewed outrages; this time it is districts where our own missionaries and those of the C.E.Z.M.S. are working which have been the scenes of violence. A telegram from San Francisco, dated June 12, reports that the house occupied by the Misses Johnson and Newcombe, of the C.E.Z.M.S., was attacked by a mob on April 27, and that the ladies were exposed to insults for three hours until rescued by a Mandarin; and that a fortnight later, on May 11, the little C.M.S. dispensary, near one of the gates of Kien-Ning, was attacked, and Dr. Rigg narrowly escaped death. The same telegram states that an anti-missionary demonstration has recently occurred at Chun King, in Sz-Chuen, incited by inflammatory literature and encouraged by the Viceroy. The missionaries are reported

to have been carried outside the city after they had been boycotted and the roofs of their houses removed. We are thankful to learn that a private letter from Miss Johnson has been received, written since the outburst of April 27, and reporting that the people had quieted down again. The date of the movement against the missionaries at Chun King is not stated. We have received a journal by the Rev. O. M. Jackson, which was concluded in this very place, and it is probable that the larger part of the Rev. J. H. Horsburgh's band were there at the time of the disturbance. It is noteworthy that in all these places the *literati* and rulers, not the people at large, are the instigators of the disturbances.

THE Baptist Missionary Society is still engaged in the centenary celebrations, which have hitherto been of an encouraging character. Towards its Centenary Fund the sum of £78,084 has been contributed. The statement of accounts for the year is less cheering. The total income for general purposes amounted to £69,125, the total expenditure to £74,935. To the balance on the wrong side of £5,810 must be added £10,063, the deficit remaining over from last year. It is, however, a good sign that in spite of the large Centenary Fund, the ordinary income is £2,000 better last year.

THE *Chronicle* of the *London Missionary Society*, reports cheerfully on the growing readiness on the part both of men and women to offer themselves for foreign service. Since the paragraph we quote was in print, other offers have been made, among them those of some half-dozen Congregational Ministers. It will surprise some to know that since the famous Forward resolution of last July, no less than twenty-four men and twenty-four women have been accepted, subject to various conditions, for foreign work by the directors. This looks like a genuine forward movement; but twelve of the men have various periods of training to go through, most of them three years or more. Four have already gone, and we hope that the remaining eight will soon be in the field. Of the twenty-four women seven are at the work, and a large number more will follow in the autumn. At first sight I thought this list very encouraging, but the foreign secretary shows me that only ten of the additional 100 have, so far, gone, and he still asks beseechingly for ten fully trained men who can go at

once to most important posts. An ardent young friend of missions, who is secretary of the Forward Missionary Band in a Yorkshire church, wrote to me a few days ago: "It seems strange, and almost comical, to me, that a special effort should have to be made to get 100 missionaries in four years out of a few million people." I have thought much about this sentence, and am rather inclined to say my feeling is the same.

INDIA.—It is a surprise to learn that our missionary, the Rev. A. Parker, is absolutely the only representative of the Free Churches now in Benares; both the Baptist and the Wesleyan Societies having withdrawn their men, the former permanently and the latter temporarily.—In communicating to the Foreign Secretary the joy of Davidson Street Church, Madras, at the prospect of having the Rev. R. J. Ward as their pastor, the Rev. S. W. Organe says: "Madras sadly needs such an earnest ministry as you describe of our friend. Dr. Pentecost was here six weeks this year, and during his stay he preached almost daily in his tent to an audience of 1,000. Some 400 persons professed conversion. There is, however, an immense deal in this way yet to be done. Then, as to its English-speaking native population, the 'benighted' city probably stands ahead of all others in the Empire. The number of highly-educated officials is large, besides which there must be from 1,500 to 2,000 students capable of appreciating and profiting by English addresses and lectures. The population of the city is well on to half a million."—Dr. Fry of Neyoor, Mr. A. W. Fletcher of Adelaide and Vethanayagam, medical student, attended the second Indian Convention of the Young Men's Christian Association, held at Bombay from April 14 to 18. The growth of this Association in India during the last year was shown to be very satisfactory.

"A FEW days ago," writes the Rev. S. E. Meech, "one of our converts, who often assists in preaching at the street chapels, met an acquaintance, and took him to a chapel. The visitor inquired for Mr. Gilmour, and was much affected at hearing that he was dead. He was asked how he knew Mr. Gilmour. He then told how that some years ago business took him to Mongolia. One day he was in an eating-house at Ta Ch'eng taz, when a foreigner came in, and took a seat. His appearance gave occasion to another man

present to abuse him, calling him 'foreign devil,' and accusing him of stealing human hearts and eyes. Mr. Gilmour took no notice, although this was not the first time the man had thus treated him. By this time the landlord thought it time to interfere, and threatened to beat the aggressor, as he would not have a good customer driven away. He was proceeding to carry out his threat when Mr. Gilmour restrained him. 'But,' said the eating-house keeper, 'the man has abused you these three days.' 'Oh, no,' replied Gilmour, 'he has abused the devil. I am not a devil. I am Ching Ya ko (his Chinese name). He has abused those who steal hearts and eyes. But I have never done these things, so that he must be abusing some other person.' Gilmour's attitude and temper so struck the auditors, that they were greatly impressed. The visitor to our chapel said that he from that time was persuaded there must be something in a religion which could lead a man to bear insults in such a manner. Long ago," adds Mr. Meech, "Gilmour told me of the incident, and how that it was the turning-point with the eating-house man, who from that time decided to become a Christian, and was afterwards baptized."

UGANDA. — Full official information about the alleged atrocities are not yet to hand, but sufficient to confirm the impression that Englishmen and native Protestant Christians were the victims rather than the instigators of the outrages has come to hand. The *Church Missionary Intelligencer* has a long and interesting article in the July number we commend to the attention of our readers; it prints in full the very suggestive letter of Monseigneur Hirth, the Roman Catholic Vicar-Apostolic, and it shows how it is that letter has obtained such publicity while the despatches of English officers and missionaries have been so long delayed. The *Chronicle* for July of the *London Missionary Society* quotes as follows: "The *Revue Française d'Exploration* of May 15 contains an article by the editor, M. E. Marbeau. From this we are led to infer that the hostilities which have occurred in Uganda largely arise from the political designs of the Roman Catholics. M. Marbeau says it is clear that the Catholics preponderate in the region of Karagwe, and that among the lesser chiefs their Protestantism means simply hatred of Catholicism. Captain Williams said to Father Achte: 'Our

ministers are somewhat fanatical.' The hostility shown by the Protestants to the proposed law allowing a chief to pass from Protestantism to Catholicism, or *vice versa*, without being expelled from his district, is a sign of this intolerance—and this is the cause of all the troubles that have befallen Uganda. 'Again, in Uganda, the *French* missionaries had gathered around them a number of Catholic adherents, who some day might help the *French* in their efforts at commercial expansion. The English took occasion by the antagonism between the Protestants and Catholics to crush the latter as adherents of France.' As in China, the political action of the Roman Catholics was probably the cause of recent troubles, so this is the probable explanation of this African difficulty." Englishmen should know by this time that Romanism allows no liberty of private judgment, and while ever ready to avail itself of liberty never respects it.

JERUSALEM.—Mrs. Ben-Oliel writes: "At the first meeting of our Jewish mothers after the Passover, when they had all been settled to work sewing the garments we give them for their children, I asked them what feast they had been keeping and what they had been doing. They answered: 'We white-washed our houses, made unleavened bread and then rested.' 'We cannot read, we do not go to the synagogue; for the men it is quite different, they can read and they know all about it.' Little by little it is drawn out from them how the Israelites were brought out of Egypt by the plagues before the Exodus, especially the last, when the firstborn were slain in every house where there was no blood upon the door-post. Then they were asked why they do not now kill the lamb as commanded. 'Because we have no Temple.' But I said, 'It is because God has made such a sacrifice that no other is needed, and He has made it impossible for you to have sacrifices to teach you that the one sacrifice He has made is sufficient for the sins of the whole world. Who was this great Sacrifice?' One woman who has been with us for some time replied, 'The Messiah.' They were asked 'When the lambs were killed did they remain dead or did they come to life again?' 'Of course they remained dead.' 'But the Messiah, when they killed Him and put Him in the grave, lived again, rose from the tomb and was seen many times, and eat with His disciples. He gave His own life; fre-

quently when soldiers and others tried to take Him they could not; but when His own time came, then even though the soldiers fell backwards to the ground and He had full opportunity to escape if He wished, He gave Himself up to them. If He had been a man like ourselves could He have lived again?' One of our women replied, 'No, it was because He was the Son of God.' This is the teaching we are privileged to give these poor neglected women, and we ask the prayers of God's people that it may be blessed to the conversion of their souls. Their religion hitherto has been what they must not do and what they must not eat, and we want to bring them to the knowledge of the loving Saviour, whom to know is life eternal. At the close we give them a roll and a cup of coffee, which is sometimes the only food they have had that day, and frequently the mothers take it home to their children rather than eat it themselves. They are very poor and very thankful for anything we can do for them. From Christmas to Easter we have had a usual attendance of from twenty-five to

thirty, and we desire to thank heartily those kind friends who help us to keep up these mothers' meetings as well as my daughter's sewing classes for girls either by gifts of money or materials. And now we are cheered by the prospect of speedily having an evangelistic hall and mission premises, for more extended usefulness. All contributions for this purpose, as well as for the Mission in general, will be gratefully and promptly acknowledged."

THE BASLE MISSIONARY SOCIETY fields of labour are chiefly in British territory. The statistics of the Society's last report are, in a bare outline: 50 principal and 318 out-stations; 133 European missionaries, 90 missionaries' wives, and only 2 single ladies; 39 Native missionaries and pastors, with 699 other Native helpers; 10,500 scholars; and 23,338 church members. The income from all sources was 1,150,235 francs (about £46,009), and the expenditure £1,173,883 francs (about £46,955). No less than £11,677 of the income was raised by subscriptions of a halfpenny a week.

---

## Evangelical Alliance.

---

### DUNDEE CONFERENCE.

SEPTEMBER 26—29.

THE programme for the approaching Conference is not yet quite complete, but in the meantime we are glad to announce that the following have already been secured to give addresses or take part in the proceedings: The Lord Provost of Dundee, Lord Polwarth, Lord Kinnaird, Revs. H. E. Fox (Durham), Dr. John Bennett (Worthing), Hugh D. Brown (Dublin), George Wilson (Edinburgh), Professor J. Radford Thomson, M.A. (London), Isaiah Parker (Glasgow), John Urquhart (Weston-super-Mare), John Watson (Liverpool), John Smith (Edinburgh), W. M. Shepherd (Carlisle), Dr. Clement Clemance (London), F. E. Marsh (Sunderland), James Johnston and John Fordyce (London), D. B. Spence (of Constantinople), and W. Lethaby (from Moab); also Wm. Ferguson, Esq. (of Kinmundy), Dr. J. A. Campbell, M.P., John Paton, Esq., and William Henderson, Esq. (Aberdeen).

The subjects for consideration include the following: True catholicity; the Once-offered Sacrifice; the Substitutionary work of our Lord Jesus Christ; Sanctification as influencing daily life; National righteousness; How to reach the non-church-going people; How Christianity ought to influence commercial relations; the postulates of the so-called "higher criticism"; the duty of Evangelicals in view of the Romanizing tendencies of the day; Rest in Christ the secret of power for Christ; and Missions.

The Conference will commence with a *Conversazione* and Public Meeting on Monday evening, September 26, and on each of the three following days meetings will be held in the morning, afternoon, and evening, commencing with a prayer meeting at ten o'clock. At the evening gatherings the addresses will be of an evangelistic nature.

The Dundee Committee are making the necessary local arrangements, and

hospitality will be provided, as far as possible, for all members and friends of the Alliance who desire to avail themselves of it. Early communication with the Secretary, in London, is requested.

We hope to give the full programme in our next issue.

All friends of Christian union, whether members of the Alliance or not, will be cordially welcomed, and the Council earnestly desire that much prayer may be offered for God's rich blessing to rest upon the whole proceedings.

### PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, July 14, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Bishop Taylor.

#### NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Rev. E. Herber Evans, D.D., Carnarvon.  
T. W. Stoughton, Esq., & Mrs. Stoughton, Norwood.  
Miss de Vismes de Ponthieu, Hastings.  
Miss A. Matthews, London.  
Rev. F. Leaver, Chelvington, Sussex.  
Major-General Laughton, Ore, Hastings.  
Rev. Jno. S. Phillips, Portsea.  
Miss Pinches, Portsea.  
Miss Cox, Portsea.  
J. Manners, Esq., Portsea.  
John Wood, Esq., London.

#### DEPUTATION WORK.

Mr. Arnold reported a Drawing-room Meeting on behalf of the Alliance, kindly given by Sir James Colquhoun, Bart., at his residence near Hastings.

Mr. Consterdine reported a Deputation visit he had paid to Portsmouth.

#### DUNDEE CONFERENCE.

Copies of proof Programme for Dundee Conference were laid upon the table, and the Council expressed their approval of the arrangements made, and which were now nearly complete.

#### SPECIAL PRAYER.

In regard to the meetings for Special Prayer with reference to the General Election, it was reported that the gatherings each Friday at the Alliance House had been small, but much interest was awakened, and several of the local branches of the Evangelical Alliance had arranged for meetings.

#### FOREIGN CORRESPONDENCE.

Letters were read from several of the Foreign branches on various subjects of interest to the Alliance.

#### RELIGIOUS LIBERTY IN TURKEY.

Further communications were read from the Constantinople Committee on the subject of religious liberty.

#### TORONTO BRANCH.

A communication was read from the Secretary of the Toronto Branch, giving an account of their meetings.

#### CONFERENCE AT BLANKENBERG.

A letter was read from Pastor Keiser, of Blankenberg, Thuringen, stating that the Annual Alliance Conference would be held at the end of August, when it was hoped that the Secretary or some delegate from the British Branch would be present. This communication was laid before the Committee, and as Dr. Gritton was about to visit Germany, he was asked and kindly consented to represent this Council at the meeting.

### SPECIAL MEETINGS FOR PRAYER.

As mentioned in our last, an appeal for special prayer was issued by the Council of the Alliance in view of the General Election, suggesting that members and friends throughout the country should unite in continual prayer to God that He would overrule and guide all concerned in this matter.

Several of the local branches of the Alliance, in accordance with the proposal,

convened weekly meetings for prayer during the past month. Among them we learn that the Blackheath & Lee Branch cordially responded, and that meetings were held in the local Young Men's Christian Association rooms. The attendance varied, but at each of the meetings an earnest spirit of prayer prevailed. At Upper Norwood meetings were held at Stafford House by invitation of General

Graydon. The Irish Branch also held meetings for the purpose, and invited members of the Alliance throughout Ireland also to co-operate in this matter. In Dublin, the Archbishop (Lord Plunket) presided over a meeting held in the Metropolitan Hall, and delivered an address

urging a spirit of dependence upon God and of earnest prayer that at this time of political excitement and turmoil Divine guidance might be given to all God's people. The meetings held each Friday at the Alliance House were not largely attended, but an earnest spirit of prayer was manifested.

### SWISS BRANCH.

#### CONFERENCE AT BASLE.

FROM a recent issue of the *Semaine Religieuse* we extract the following:—

The annual conference of the delegates of the Swiss Branch of the Evangelical Alliance took place on the 19th inst., at Bâle. The seven sections were represented, Geneva sending two members of her committee.

The sittings were held at 10 a.m., at mid-day, and at 2 and 4 p.m., in the Salle du Vereinshaus, under the presidency of M. Vischer Sarasin, president of the Central Committee. After the reading of the report of this committee, the reply in the negative, regarding the application from the Danish Branch, was passed—the latter having solicited the intervention of the former in the matter of certain difficulties which have arisen in Schleswig. This request related to a question of nationality and language, matters in which the question of religious liberty does not enter. Moreover, certain details, which were matters of complaint in the first instance, were subsequently withdrawn.

The reports of the sections were then read, and listened to with interest. Two decisions were arrived at in consequence. The Conference recommended unanimously that the sections should adopt the *second* week in January 1893 as the Week of Prayer, the first of January falling on a Sunday. A similar decision was arrived at in 1882. It is scarcely probable that the British Branch will fall into the arrangement, and only on grounds which are of considerable moment has the decision now been taken to alter the time, which, of course, will throw Switzerland out of the

general observance of the Week of Prayer.\*

It was also decided unanimously to send to the sections for consideration, a proposition of Pastor Gétaz, of Bienne, which had for its object to induce the Alliance to take part in the formation of a Peace Society.

At about four o'clock the train conveyed the delegates and a certain number of persons specially invited to Riehen, where Mons. Theodore Sarasin has a fine estate, and where, after a collation and a stroll in the park, two subjects which yet remained to be discussed came under notice; the one—"The Work of the Alliance in Switzerland, and what means should be adopted for its extension and effective working;" and, secondly—"The recently established Protestant Swiss Society for the abolition of the slave trade in Africa." The soirée was terminated by a gathering around the hospitable table of the editor of the *Volksbote*, so well known in Bâle and the neighbourhood as the friend of all that is good in word and deed. Mons. Theodore Sarasin, whose warm heart is ever beating in sympathy with all the loving impulses of Christian love, has been for many years a living symbol and representation of the Evangelical Alliance.

\* It should be added that at the Conference in Florence last year the International Committee of the Evangelical Alliance fully considered a proposal to change the date of the Universal Week of Prayer, but it was unanimously decided to keep to the week commencing with the first Lord's-day in each year.

### CONSTANTINOPLE BRANCH.

#### ANNUAL MEETING.

(By the Rev. H. O. DWIGHT.)

THE June meeting of the Constantinople Branch of the Evangelical Alliance is somewhat of the nature of a movable

feast. It has been found to gain in interest by coinciding with the meetings of the American Mission, when several min-



sionaries from the interior of the country can be present. This year the June meeting was not in June at all, being held on the 25th of May. Dr. Sweeney, the chairman, whose brilliant address last year added so much to the pleasure of the annual meeting, was not present. The meeting was therefore called to order by the Secretary, and after singing and prayer by the Rev. Dr. Thomson, the election of officers took place, the Rev. D. B. Spence being chosen chairman.

Mr. Spence's address, on taking the chair, was appropriately on the splendid opportunity which the Alliance offers for giving effect to the community of interest existing in the various Christian churches. While by no means ignoring or belittling the differences between the denominations, and while indeed wishing that these differences should not be ignored, he urged the solution of the problem of Christian unity presented by the Alliance as one that all ought gladly to adopt. Here all can join in supporting the honour of the Lord. Here all can profit by the principle that in union is strength. Here all can help to let the world see what Christianity really is. By this means a higher Christianity can be set forth than can be done by any seeking after pre-eminence for a sect or by any emphasizing of differences of creed or practice. The audience certainly heartily united in his enthusiastic wish that before many years there might be held in this city a General Conference of the Alliance.

After a brief report of the operations of the year from the Secretary, the Rev. Dr. Herrick, President of Anatolia College in Marsovan, made an address on the practical results of the principles of the Alliance as shown in the union of the different races in the halls of such educational institutions in this country. Armenians and Greeks are brought together in the same classes, form strong friendships for each other, study the Bible together, hold prayer meetings together, and are everywhere bound by the ties of a common, high purpose. Such training under Evangelical influences must shape the minds of the young men on broader lines than could be hoped from separate and merely national or merely Church training. Dr. Herrick made a strong plea for the prayers of the audience on behalf of the young men in such colleges. He said that with his advance in age he advanced in his conviction of the power of prayer,

and in illustration he mentioned the case of a Greek merchant to whom he had brought tidings of the religious awakening of his son, a student in Anatolia College. The Father did not seem surprised, and simply said, "Yes, I have been praying that he might be led to give himself to Jesus Christ."

The Rev. Mr. Crawford then offered prayer, and the Rev. Mr. White, of the American Mission, next addressed the meeting. Mr. White made a very interesting review of the growth of the Anglo-Saxon influence in the world during 400 years. Looking back that length of time, we should find that the Anglo-Saxon people were less in number than the Greeks or the Armenians of to-day. And now in what country is the influence of the Anglo-Saxon not felt? To-day, the Anglo-Saxon rules one-third of the territory and one-fourth of the people of the globe, while two-thirds of the world's commerce is in his hands. But after carefully setting forth in considerable detail the reality of this fact of Anglo-Saxon influence and predominance in the world, Mr. White made the telling point of his address. He had not recited all these inspiring achievements of the race merely for the satisfaction of the Anglo-Saxon audience, but to emphasize the responsibility resting upon the race to which such power has been given and upon every member of it. The Gospel has made the Anglo-Saxon power. The giving of that Gospel to the world is the Anglo-Saxon's duty. The great form of the man of the future has been outlined. Like the marble statue—so like life that the critic could only express his admiration by addressing the figure with the command, "Now, March!"—this manly form has not yet done all that it promises ability to do. To the Anglo-Saxon race God has given the command, "Now, March!" It is time to be doing the work incumbent upon it by reason of its splendid opportunities.

Let these closing words of this interesting meeting be a subject of thought to all our readers, and the ground of action as well.

---

The following is the substance of the address given by the President of the Branch—Rev. D. B. Spence:—

Differences of opinion on a variety of questions relating to church government, and even on minor matters of faith, may exist among Christians, and yet, if they

have the spirit of the Master—the spirit of love and goodwill, of sympathy and co-operation—their real unity and brotherhood in Christ will not be interfered with thereby. Absolute union, as the result of uniformity in doctrine and practice, is not essential to a common interest in all that pertains to the Kingdom of our Lord and Saviour, or to mutual defence of the truth against error, scepticism and infidelity. The realisation of the unity which exists among all believers, along with and in spite of denominational distinctions, is the grand thing to be aimed at and laboured for by every section of the Church of Christ. But it is not, as some seem to think, by Christians ignoring or concealing their differences that this high purpose is to be attained. Such a view would represent Christian unity “not as a living and spiritual thing at all, but as a mere dead outward form of doctrine or policy.” Now, the great aim of Christians everywhere as to unity should be to realise their oneness notwithstanding their differences, and to have in active exercise oneness of purpose along with variety of sentiment, hearty co-operation in all good work along with the maintenance of distinctive principles, sincere love and sympathy along with the employment of different and often seemingly opposite methods of ministerial and missionary labour. How to secure and perpetuate Christian unity on this broad, truly Catholic basis is a question which greatly exercised the Church of Christ for many years. It occupied the thoughts and had a place in the prayers of some of the best and holiest of God’s people, and diligent efforts were made to find a satisfactory solution. In the Evangelical Alliance this important and pressing matter has happily obtained a practical embodiment, and if it is not yet all that could be desired, undoubtedly, in the kindly feeling, genuine sympathy and hearty co-operation now existing among Christians of different denominations, there is much to cause devout thankfulness to the Great Head of the Church and to encourage the hope of still grander results in the near future. As a result of the existence and activity of the Evangelical Alliance, the disciples of Christ, in all churches and countries, feel united together to-day, as never before, by the three-fold cord of a common faith, brotherhood and service for the Master. And surely this is a noble and most worthy object to set continually before our minds,

and the most strenuous efforts should everywhere be made to unite the scattered forces of Evangelical Christianity in one mighty army, which, in the power of the Holy Spirit, will go into all the world testifying of Christ as the sole Head of His Church and the Oneness of all believers in Him.

There is nothing more distressing or more hindering to the spread of the Gospel than the lack of love and harmony, divisions and oppositions among the professed followers of the Prince of Peace, and whatever earnest efforts are put forth, to bring to an end such an unseemly state of things, will receive His blessing and, through His aid, secure success. On this ground the Evangelical Alliance is worthy of all support. No one, who has at heart the prosperity and advancement of Christ’s Kingdom and the co-operation of all believers in the Lord’s work, can afford to stand aloof from such an important organisation or give to it a mere formal assent. The honour of our Blessed Saviour is deeply concerned in this matter. He prayed that all His people might be one: “even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me.” Whatever tends to promote this unity is on the side of truth and righteousness, and, in a special manner, for the honour of the Lord; whatever operates against it dishonours Christ and grieves the Holy Spirit.

We have a serious responsibility, which is also a great privilege, to promote and foster Christian unity in this country, and this we may do by cultivating a friendly, sympathetic, helpful spirit towards our brethren of different denominations and from different lands, by uniting with them, as often as we have opportunity, in prayer and spiritual conference, and by presenting to the native populations with whom we come into daily contact the character and conduct of those who are really members of the Body of Christ and of one another. We cannot afford to stand alone as representatives of American, British, and Continental churches, and just in so far as we are united in heart, spirit and aim and labour together in the bonds of peace and harmony shall we be strong and influential for good among Jews and Gentiles, and so also in proportion to any mistaken attempts to work independently and alone, will our efforts be weak and uncertain, and even those who may be converted through our

instrumentality will be lacking in breadth and comprehensiveness of grasp of the Gospel of Christ, as not only the power of God unto salvation, but also as the source, seal and bond of Christian unity. The Evangelical Alliance comes to us and lovingly points out a way in which all who truly love the Lord Jesus may unite together in spiritual fellowship and oneness of purpose to serve the Master in the redemption of the world. And it does this without asking us to give up our distinctive church principles. It does not say to us as a condition of membership: "Give up your Presbyterianism or your Episcopalianism or your Congregationalism." No. It tells us something far better and nobler. It says: "As ye are one in Christ the Head of the Universal Church; 'as there is one body, and one spirit even as also ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all,' therefore be united one with another in heart and soul as ye are one in Christ; pray for one another, sympathise with one another, help one another; let love have free course among you without grudging or jealousy that the unbelieving world may believe and confess that there is only one God and one Saviour Jesus Christ, who came forth from God." Now, to secure in any measure, in its practical form, this

unity of believers; a unity which holds such an important place in the mind of Christ and which exerts such a far reaching influence on the world, it is surely the duty of the different denominations to lay aside (for ever) all ideas of pre-eminence, and, therefore, while loyal to our principles in so far as we believe them to be in accordance with New Testament teaching, let us constantly endeavour to maintain the unity which is in the Spirit, and which tends to righteousness, peace and joy. While the world lasts there will most probably be sects and denominations, as at present, but there can be no reason for Christians making their distinctive differences terms of communion. It is high time everywhere to acknowledge, and to do so right heartily, all who believe in the Lord Jesus Christ as brethren, to entertain towards them the most kindly feelings, to pray for and labour with them in the extension of our dear Redeemer's kingdom.

We ask our friends to join with us in thanking God for the great Evangelical Alliance (and for the Local Branch which has been in existence for many years in this city) and in praying, that the Divine blessing may still more abundantly rest upon all its labours on behalf of Christian unity and the freedom of worship throughout the world.

#### CONTRIBUTIONS RECEIVED FROM JUNE 18 TO JULY 16, 1892.

	s	d.		s	d.		s	d.
M. Schoulenpikow, Esq.	1	10	Captain Adams	1	10	Mrs. G. A. Rogers	0	10
Mrs. Browne	1	0	Major Warren	1	10	Miss Mackenzie	0	10
C. Crowther Smith, Esq. (2 yrs)	1	10	H. J. Millner, Esq., and Mrs.	1	10	Mrs. Macdonald	0	10
H. M. Paul, Esq.	1	10	Müller	1	10	Rev. J. M. Laycock	0	10
C. Macdonald, Esq.	1	10	Rev. H. W. Webb-Peploe	1	10	J. Hunt, Esq.	1	10
Miss Elliott	0	10	J. W. Macfie, Esq.	1	10	Mrs. Dale and Mrs. Fenwick	0	15
Lady Lyost	1	10	D. Wotherspoon, Esq.	1	10	Rev. E. MacLean	0	10
General Sir R. Phayre, C.B.	2	20	W. Haskard, Esq.	1	10	Colonel Phillips	1	10
Admiral Grant, C.B. (2 years)	2	20	J. S. Walker, Esq.	0	10	A. Young, Esq.	1	10
Rev. E. Lombe	0	10	Mrs. Fennelther	0	10	Miss Richardson	1	10
Miss Eyre	0	10	Dr. J. J. M. Dunbar	0	10	Lady Caird	1	10
J. A. Whittard, Esq.	1	10	J. G. Roebat, Esq., M.A., C.M.	0	10	Mrs. A. Campbell	0	10
Rev. H. W. Plumptre	1	10	Robert Taylor, Esq.	1	10	Dr. Comandi	0	10
T. G. Fletcher, Esq.	1	10	T. Graham Graham, Esq.	1	10	R. H. Garbett, Esq., and Mrs.	1	10
H. W. Johnson, Esq.	1	10	Rev. A. S. Herring	1	10	Garbett	1	10
Mrs. Miller	1	0	Dr. Cleghorn	1	10	H. Prebble, Esq.	1	10
Rev. Dr. Clemance	0	10	W. D. Cruddas, Esq.	1	10	Rev. H. E. Brooke	1	10
Major-General Collingwood	1	10	Miss Sutton	1	0	J. Townsend, Esq.	1	10
Lieut.-Colonel and Mrs. Douglas-Jones	0	15	Mrs. H. Stokes	1	0	Rev. Canon and Mrs. Fausset	1	10
W. E. Gillett, Esq.	1	10	Colonel Trill, M.A.	0	10	Rev. H. Sharpe	1	10
Rev. C. Cary Bull	0	10	Lieut.-Gen. and Mrs. Brownlow	0	10	Rev. R. J. Burton	1	0
Rev. E. L. Borby	0	10	low	0	10	Miss and Miss M. Feavor	0	10
Mrs. Pallolous	1	10	Colonel Maingay	1	10	The Misses Mure	1	10
Lieut.-Colonel Shipway	1	10	Miss E. J. Whately (2 years)	2	20	M. B. Sutton, Esq. (don.)	5	0
Alex. Mathewson, Esq. (Lord Provost of Dundee)	1	10	Mrs. Ellis and Rev. H. Venn	1	10	Jas. Drake, Esq.	0	10
Rev. C. R. Howell	0	10	Ellis	1	10	Mrs. Pearce Gould	0	10
Right Hon. Lord Kinnaird	1	10	Miss Papineau	1	10	Folliott Sandford, Esq., and Mrs.	1	10
Jas. Brown, Esq., C.A.	1	10	Wm. King, Esq.	1	10	Northampton Subscriptions, balance per Mrs. Page	0	17
E. N. Habershon, Esq.	1	10	Miss Mason	1	10	Liverpool Subscriptions, per S. Hamber, Esq.	2	9
Sir Kingsmill and Lady Key	2	20	Mrs. Carnichael	0	10	Sums under 10s.	13	15
Miss A. Hope	1	10	Mrs. Hunt	0	10			
			Miss Thompson	1	10			
			Miss Tottie	1	10			

Alliance House, 7 Adam Street, Strand, London, W.C.

\* \* Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

Sept. 1, 1892.]

# Evangelical Christendom.

SEPTEMBER 1892.

## CONTENTS:

	PAGE		PAGE
MONTHLY NOTES .. .. .	263	Abyssinia .. .. .	273
UNSAVED AND SAVED .. .. .	268	Bible Work in Algeria .. .. .	274
NOTES FROM A MINISTERIAL CONFERENCE .. .. .	269	MISSIONARY NOTES .. .. .	275
FOREIGN INTELLIGENCE:—		EVANGELICAL ALLIANCE:—	
France .. .. .	261	Dundee Conference .. .. .	280
Germany .. .. .	263	Invitation for the Annual Week of United and	
Italy .. .. .	264	Universal Prayer, at the Commencement of	
Evangelical Church of Italy .. .. .	265	the Year .. .. .	281
Notes of a Recent Journey through the Baltic		Florence Conference Volume .. .. .	283
Provinces .. .. .	267	South African Branch .. .. .	283
Notes from America .. .. .	269	Contributions.. .. .	284
Religious Census of India .. .. .	271		

## MONTHLY NOTES.

THE programme of the approaching Dundee Conference, which will be found in our present issue, will show our readers the importance of the subjects which are there to be considered as well as the expectation which may be fairly connected with the names of the speakers to whom the handling of these subjects has been entrusted. The "Annual Address" is to be delivered by the Rev. H. E. Fox, Vicar of St. Nicholas, Durham, whose spirit is in such perfect harmony with the principle of the Evangelical Alliance. The two important subjects, so controverted in the present day, "The Once-offered Sacrifice" and "The Substitutionary Work of Our Lord Jesus Christ," are entrusted to two worthy advocates, the Rev. Dr. Bennett, of Worthing, and Pastor Brown of Dublin. The Rev. George Wilson, of Edinburgh, well-known at the Mildmay Conferences, handles the practical subject of "The Outcome of Sanctification in daily life," whilst the kindred theme of "Rest in Christ the Secret of Power for Christ," is taken by the Rev. Dr. Clemance, of London. These are but a few out of many names and subjects which may well draw forth expectation as to the interest and profit of the Conference so soon to be held at Dundee.

Dundee possesses very hallowed associations for those who revere the memory of the sainted McCheyne. Here stands the Church in which he preached so faithfully the Gospel of the Grace of God, and in which, long before Holiness Conferences were heard of, he in word as well as in life and walk upheld the standard of Scriptural holiness. The present occupant of his pulpit, the Rev. John Reid, is upon the local committee of the Alliance, and takes a warm interest in this Conference. An annual Christian Convention has been held in Dundee for many years past, and this year gives way to the more general gathering which it is hoped will be not less spiritual in its tone, nor less useful

in its results. We cannot but express a wish that the place which has been blessed in time past by the ministry of Mr. McCheyne, and has through the publication of his writings sent forth that blessing to others, may this year receive a blessing in return, by means of a Conference which seeks to maintain the truth he maintained, and to promote the spirit of Christian love of which he was so eminent an example.

---

The decision of the Judicial Committee of the Privy Council in the case of the Bishop of Lincoln has at last been given, and we fear it must be regarded as a serious blow to the Protestantism of the Church of England. The Archbishop of Canterbury had in his judgment in the same case ignored the previous decisions of the Privy Council, and it had been hoped that in this last appeal from his judgment, the Highest Court of Appeal would have stood by their own previous rulings, and have rejected the Archbishop's decisions on those points on which he differed from them. Instead of this they confirm his decision in every point, and claim the liberty of reviewing and amending their own former judgments. The result is that what was supposed to be the law of the Church, as to the matters in dispute, is now altered, and Ritualism has received a legal sanction for some of its practices which it had not before.

---

The secular press for the most part rejoices in what is considered the attainment of peace, no doubt thinking that the litigious spirit of the Church Association has received a deserved rebuke, if not a final blow. Those who do not understand the real point in dispute, and who treat all litigation on the subject as a mere exhibition of *odium theologicum*, may be glad to think that there is a prospect of these ecclesiastical prosecutions being brought to an end, and there is also, it must be owned, amongst a large and important section of the Evangelical party of the Church of England who have been opposed to the later prosecutions of the Church Association, a feeling of satisfaction at the ground of their disapproval of its action being thus confirmed. They were pleased with the early prosecutions of the Church Association as having resulted in clearly defining the law against Ritualism, but they feared that the attempt to enforce the law would cause a reaction in favour of those whose prosecution the outside world deems persecution. The result has shown that they were right.

---

The *Record*, as the chief organ of those who take this view of the question, writes: "The anxiety with which we have viewed the Lincoln prosecution from the start, had its source in the risk which it offered of a conflict between the Archbishop and the Privy Council, the final result of which it was difficult to speculate upon without alarm. It is an unmixed good that Church and State should thus, as it were, be once more brought into line." But surely the preservation of the union of Church and State, which the *Record* seems to regard as the most important of all the issues involved, is but a small matter as compared with the preservation of the National Church of our country from the insidious advances of Romanism. It is not a little significant that in the next number of the *Record* to that in which is expressed this satisfaction with one result of the judgment of the Privy Council, there appears a letter from Lord Halifax, the Chairman of the English Church Union, thanking them very sincerely for the article on the Lincoln judgment, and adding, "We have an opportunity for closing old strifes which a short time ago none could have anticipated and which should be welcomed by all."

Lord Halifax, who is a sincere enthusiast for the reunion of Christendom—i.e., for an amalgamation with the Roman and Eastern Churches—is quite willing that there should be “a general acquiescence, for the present, in the diversity of ritual which, as a matter of fact, prevails among us.” But these words “for the present” show how little the Ritualist party are inclined to rest permanently satisfied with the present diversity of ritual. Their aim is to approximate more and more to the corrupt standard of unreformed Christianity, and it behoves the *Record* and other advocates of peace in this conflict, to look ahead and see whither we are drifting. At the same time Lord Halifax honestly goes to the root of the matter and clearly brings out the fact that Sacramentalism is the real point at issue in these words: “Religion is not a mere series of propositions, doctrinal or moral. It has above all things to do with a person. The lowest of Low Churchmen need surely not be distressed at the emphasis which is laid by the highest of High Churchmen upon what they believe to be the divinely appointed means for bringing mankind into contact with Him whom Evangelicals proclaim to be their All in all!”

---

It is well to be thus brought face to face with what is the real point at issue between Evangelicals—whether within or without the Established Church—and Ritualists. It is not the amount, more or less, of ceremonies accompanying the Sacraments—though to many it seems to be this and no more,—but it is as Lord Halifax puts it, as to whether the Sacraments are or are not “the Divinely appointed means for bringing mankind into contact with” Christ. What the Ritualist attributes to the administration of the Sacraments, the Evangelical attributes to the Gospel received by faith. Faith is the appointed link between the soul and Christ, as Scripture teaches, and to put the Sacraments into this place is to displace them from their own proper position, and to set aside God’s appointed means for bringing mankind into contact with His Son, which is the Gospel preached and believed. Sacramentalism, as explained by Lord Halifax, is subversive of the Gospel of the Grace of God, and gives us in its place the *opus operatum* of the Church of Rome; a perilous delusion, by which souls are too often deceived to their eternal ruin.

---

The *Record*, whilst manifesting little sympathy with those who regard the Lincoln judgment with alarm, inserts, in large print, a letter from one signing himself “A Northern Churchman,” of whom they say: “Our readers will have no difficulty in recognising the strong and faithful voice of the veteran leader, whom thousands of Evangelical Churchmen have been accustomed for half a century to follow.” This, as well as the letter itself, points unmistakably to Bishop Ryle. He at least sees the judgment in its true light: “It is my firm conviction that the judgment will seriously damage the Church of England, if it does not shake it to its very foundation. It will intensify, widen, and deepen our present unhappy divisions. It will make co-operation between party and party more difficult than ever. It will deter young Protestant laymen from seeking ordination. It will mightily help the cause of Liberationists, and pave the way for the break-up of the Establishment. A house divided against itself cannot stand.”

---

The attempt made, first by the Archbishop of Canterbury, and repeated by the Privy Council, to represent the points in dispute as having no symbolical meaning is thus dismissed by Bishop Ryle: “We do not for a moment admit the

amazing dictum that the ceremonious actions legalised by the Privy Council have no symbolical meaning, especially in the case of the *Agnus Dei*. With all respect to learned men in high positions, we are quite sure that on this point they are completely mistaken." The significance of the *Agnus Dei* is well explained in the same number of the *Record* by Bishop Alford, thus: "The pitiful supplication for mercy found in the Litany, called the *Agnus Dei* ('O Lamb of God that takest away the sins of the world, &c.')

—and there addressed to the Lord Jesus Christ, the ascended Mediator at God's right hand in Heaven—may now, without any breach of ecclesiastical law, be transferred, at the will of the priest, to the Communion Office, from whence it was at the Reformation purposely removed; but now it is again used as a prayer to Christ in the Holy Sacrament in respect to which Ritualists vehemently contend that Christ is there."

---

This is, indeed, the most dangerous and Romeward-tending of all these ceremonious actions which have been now legalised by the judgment of the Privy Council. The mixing of water with the wine, and the rinsing of the cup are comparatively trifling superstitions. The lighting of candles is silly and childish. But not so the adoration of the elements, which is intended to be expressed by the *Agnus Dei* being sung immediately after their consecration. This is little short of what the rubric at the end of the Communion Service calls "idolatry to be abhorred of all faithful Christians." It is there asserted that "the sacramental bread and wine remain still in their very natural substances and therefore may not be adored," and "the natural body and blood of our Saviour Christ are in heaven and not here." It is in direct opposition to all this, that permission is given by the recent judgment to any Ritualist priest to introduce at his pleasure, immediately after consecrating the elements, the hymn addressed to Christ, which was removed from this place at the Reformation, in order thereby to express his adoration of Christ in the elements, an adoration which the rubric declares to be "idolatry to be abhorred of all faithful Christians."

---

The Church of Ireland has its ritualistic troubles too. At much the same time that the judgment of the Privy Council in the Lincoln case was being delivered, the Archbishop of Dublin, assisted by Dr. Ball as legal Assessor, was pronouncing judgment in the case of Canon Travers Smith, who had erected in his church a cross behind the Communion table contrary, it was contended, to the words of a canon of the Irish Church, which says: "There shalt not be any cross, ornamental or otherwise, on the Communion table or on the covering thereof, nor shall a cross be erected or depicted on the wall or other structure behind the Communion table in any of the churches or other places of worship of the Church of Ireland." That the spirit of this canon had been violated by the erection of a cross, on a tripod stand of its own, between the table and the wall, there could be no doubt. The question for the judge was whether the letter of the canon had been violated. Was the tripod stand a "structure behind the Communion table?" The judge thought not, and so the cross, which the canon was evidently meant to exclude, is pronounced not illegal. So Ritualism triumphs on both sides of the channel.

---

It is pleasant to turn from the turmoil and strife of these ecclesiastical combats—which, however, cannot be avoided by those who would earnestly contend for the faith once for all delivered to the Saints—to the calm and quiet of Keswick, where the Annual Conference, which has of late become such an

institution among Christians, has lately been held. Though many so-called different churches are represented there, there is contention between them, for Christ is recognised as Head over all things to the Church which is His body, and those who sit at His feet are taught (Rom. xiv.) to allow for and bear with differences of judgment which arise from conscientious conviction. There is great unanimity, too, manifested there in those points which are of most importance. Indeed, if the Keswick Conference had no other result than illustrating the importance of the principle of Christian union for which the Evangelical Alliance contends, it would be doing a good work. But its object is higher than this—namely, to bring the soul into contact and communion with God Himself, and this is the real source of the spiritual blessing which so many gain by going to Keswick.

---

What the nature of the blessing is which is sought for and often attained at Keswick and other Conferences—for Keswick has no monopoly of blessing—was well expressed by the Rev. H. C. G. Moule in these words: “We are here by the grace and mercy of God, men and women who have arrived—we take that for granted—at a humble certainty before Him about some great foundation premisses. We do believe that Jesus Christ our Lord is a fact; we do believe that His precious blood, shed for us and for our sins, is a fact: and we do believe that the promises of the Word of God are fact. What we want is so to act upon the facts that, by His mercy, we may be facts ourselves, that we may be vessels meet and also ready for the Master’s use—the Master choosing the use, the place, and the work.” In such sober words as these there is no wild or unscriptural theory of sinlessness, which, indeed, is expressly repudiated at Keswick, though still maintained we fear, elsewhere, by some who claim to be exponents of holiness teaching.

---

Amongst the many different voices which have been heard at Grindelwald in the somewhat discordant Conference which is still going on, none has called forth more just animadversion than Mr. Horton’s deliverance on the subject of inspiration. He had the amazing temerity to say that the Bible makes no claim to inspiration! Let any one collect the passages where our Lord speaks of the Scriptures of the Old Testament. Let him mark the reverential authority which He attributes to them: how He owns the Holy Ghost as their author: how He asserts their infallibility—“the Scripture cannot be broken.” Let him also mark how in the New Testament the Apostle claims that the things he writes “are the Commandments of the Lord,” and how, spite of the attempt of the Revised Version to weaken the force of the statement, we are taught in 2 Tim. ii. 8, that “All Scripture is given by inspiration of God,” and then let him judge of the truth of Mr. Horton’s extraordinary assertion.

---



## UNSAVED AND SAVED.

In the account of the woman taken in adultery is a case of actual sin presented to our Lord on its direct merits. A sin that under the law merited death. We may draw a few lessons from this case that will be of profit to our souls if prayerfully followed. The conduct of Jesus exhibits majestic elevation, calmness, prudence, wisdom and boldness. The wickedness of the ungodly knows how to abuse even the law—the punishment of sins—the best and holiest thing. Jesus here shows Himself to be the friend of sinners; but not a destroyer of the law. His being such a friend does not make Him a favourer of sin. The Pharisees came with a design to accuse Jesus; they did not need His judgment in this case, as the law of Moses was clear and plain upon such points. The answer of Jesus puts their cunning to shame, without infringing the law, or justice, or love. He builds upon an uncontested maxim in morality—that it is absurd for men to be zealous in punishing others when they are guilty themselves. They are self-condemned who judge others and do the same things themselves. We must be most severe against sin in ourselves. Jesus Christ alone could say to His accusers and enemies, “Which of you convinceth me of sin?” He was sinless. In this respect He stands alone among all the sons of Adam’s race. No one was ever more severe against sin than Christ. Read His scathing philippic against the Pharisees (Matt. xxiii). No one could possibly express thought more clearly than He has done in speaking of the punishment to be visited upon the impenitent and condemned. What stronger figure can be expressed than the gnawing worm and the unquenchable fire? To express sorrow, remorse and despair, where is the language that exceeds weeping, wailing, and gnashing of teeth? No one was ever more compassionate to sinners than Christ. He weeps over Jerusalem, and would have gathered her children to Himself as a hen gathers her brood under her wings. He tells Nicodemus “God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.” His purpose is to save. He does save every heart that comes to Him. He never turns

any one away. “He that seeketh *shall* find.” “Him that cometh to me I will in no wise cast out,” are His own encouraging words. To show even more fully His earnestness in the welfare of individual souls we have in Revelation—“Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me.”

He knew the heart of this woman. He knew the hearts of her accusers. He deals with each case as each merited. He aimed not only to bring the woman to repentance by showing her His mercy, but also by showing her accusers their sin to bring them to the same state. He does not extenuate her sin; but hints at inward sin which puts one further from God than the gross immorality of outward transgression. The hearts of these men were thoroughly bad. They were hypocrites of the worst kind. Men may be zealous of the Divine law with evil hearts; but they cannot purchase Divine favour. Social respectability was the shield of these hypocrites. Social respectability is set up to-day among respectable sinners everywhere. But Christ metes out the same truth and justice to the great and small, respectable and disreputable alike. Sin, whether in king or beggar, receives the same condemnation. This fact brings Christianity into ill repute. All persons do not like to be upon the same platform, even in spiritual things. “Better than thou” is the pride of the human heart. This feeling must be annihilated before we are fit for heaven.

Sins beset us upon every hand. The temptation to one may not be the least alluring to another. One completely fails and falls before that which on another would make no impression. Hence we wonder at the failings of each other. Our constitutions are different. Our dispositions are different. But we all stand guilty and under condemnation before God, without an atoning Saviour. Each needs an advocating substitute, and one as much as the other. One may be openly profane, and another morally upright; still the upright has no right to say to the profane, “I am holier than thou,” unless Jesus has made him so through faith by grace. Circumstances, accidents, and influences, over which we have no control, naturally make us better than criminals and savages. We take the credit, and in

selfish pride boast of it. But there is very little credit due to us. We owe a great deal more to God's grace and favour, goodness and mercy than we are conscious of. We should be most deeply grateful and thankful to God. Thus far we are sinners still, and unsaved. All that we are we owe to God. He has placed these spirits of ours in healthy sound bodies. It was not our placing. Other spirits all around us are in suffering and oftentimes polluted bodies; so, from birth to the grave. Why we are so highly favoured and they so ill-favoured, none of us can tell. These are matters of accident as far as we are concerned, yet planned and ordained by God. We have had nothing at all to do in the matter. He could as easily have placed our spirits in the body of a Hottentot or cannibal. Gratitude to God ought to fill our hearts. We are not responsible for such things. We have such confidence in the goodness, excellence, and judgment of God as to believe every individual on earth is situated where he can bring most glory to God if he lives according to the light as it is revealed to him. We are not responsible for the mere natural tendency of our natures. Your tendency, the bent of your nature, may be to lying, mine may be to drunkenness; yours to sensuality, mine to covetousness. Or either may on account of circumstances or society be towards much less evils. As to tendency, we have no control naturally; but we are wholly responsible for every act of sin, which includes every yielding to the natural tendency, and for every tendency or propensity to sin that we have acquired.

Jesus said to the woman, "Go and sin no more." Some of us think we gain a sufficient victory when we subdue one sinful habit, especially if that is one that appears to lead to ruin quicker than others. We fear most the ones that rule us. They rise up against us in greater magnitude. We bring our wills to bear

against them, and oftentimes overcome them by mere force of will—at least, for a time. The propensity, perhaps, is never thus taken away. While the propensity remains there is danger of yielding. We have known sad instances of complete ruin in yielding, after years of subjection. To be saved from this or that sin will not suffice. Jesus said, "Sin no more." We must be saved from all sin. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." And, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." Jesus Christ is all-sufficient, otherwise He would be imperfect and not able to meet the needs of our fallen humanity. When He justifies He saves from the act of sinning. A justified soul will not commit sin. As soon as he sins he is condemned. He knows it, too, as darkness immediately comes over his soul. When He sanctifies, He saves from the propensity; He destroys the devil within, and casts him out. If God is willing to save men thus to the very uttermost in this life, and we know it, and are not thus saved, are we not responsible for not being thus thoroughly saved? It is easy to see how others ought to be, and might be. But God does not look upon others from our standpoint. Neither are we responsible for other sins than our own: lest the eye of self be turned inward, not outward. "To thine own self be true." Others are aided more by the holiness of our own inner life than by anything else. The pure love of God soon becomes manifest when it has found a reception in any heart. Let the self be pure, holy, and good, and actions of the same nature are the outcome. The woman went away saved. Her accusers, we fear, went away unsaved.—L. R. J.

## NOTES FROM A MINISTERIAL CONFERENCE.

### AGED PASTOR (*log.*)

LET us lay it to heart that faith, not doubt, is the true measure of a man. If we have begun to confide in God in Christ at all, we are to become "partakers of Christ" just as "we hold the beginning

of our confidence firm unto the end." If we have doubts—and doubts will arise about essentials and non-essentials—what are we to do with them? I will tell you what we are *not* to do with them; we are not

to take them to our neighbour and confide them to him. No! We are to take them to God in the silence of a very resolute and wholesome seclusion, and when the Great Physician has treated us as He treated Peter, then we are to go and strengthen our brethren. Some young preachers fall sick with doubts; then I would be most tender and gentle towards them; but I would not have them use the pulpit to disseminate doubt any more than I would have them, sick with scarlet fever and small-pox, run about to see how many people they can infect with it. Doubt is sickness, not health—it is a most infectious disease—and we owe a duty to our neighbour not to carry our doubts to him. Our love to our neighbour is very faint if it does not suggest that he has a fearful tendency to doubt as we have; he has an alarming receptivity, and the ablest philosopher is not justified in taking a single doubt to any poor fool who has his own doubts already and a fearful capacity for more. Goethe cries: "Give us your convictions: as for doubts we have enough of our own."

During a long ministry, I hope I was enabled to preach a positive Gospel, which I had humbly received and proved to be true; what chaff of mine got mingled with the wheat I hope the Master has winnowed away. For myself personally, I desire to testify that if I have found any peaceful growth in spiritual realities, I have found it only as I have become rooted and grounded in the love of God, and in that simple confiding in Jesus Christ our Lord, as made unto us wisdom from God, and righteousness and sanctification and redemption—and I feel sure, from personal experience, that we must exercise our whole minds and lives in the knowledge and love of Christ Jesus our Lord to attain to any stature in Him. We are tempted on every side to turn away from this and to become absorbed in the teeming throbbing activities that obtain in society; but I am deeply convinced that what the Church wants and what the world wants most to-day is not dreamers nor speculators—not philanthropists and moral reformers even—but saints, devoted to study God's Word and

pray:—consecrated lives full of the love of God and of the Gospel of salvation: saints who are spiritual and intelligent—their intelligence aglow with spirituality—who walk in the Light and are light-bearers. It is a far more blessed thing to live in the grace of God than to be laden with His gifts, and so to commend His grace as above His gifts. Don't you see that as the first greatest thing in the world is to love God, and thus to become partakers of Christ, the second is to bring not so much our love as the love of Christ down to men?

I have spoken of the wrongness of taking our doubts to men, but how shall I speak of that glad buoyancy of spirit that takes Christ to men? Is not this what we want and what our people want? Have we not found Him the dear Divine Saviour and Redeemer of men? Have we not confided our whole case to Him? Has He not given us repentance, are we not washed in His blood, are we not regenerate, comforted, sanctified by the indwelling Holy Spirit? Is not life with us a new thing in Him? Has he not made us partakers of all that His incarnation, His teaching, His life, His death, His ascension, His mediation conveys to men? Do we not look for Him to come to us? Do we not expect to be drawn wholly to Him?

If this be so, then surely our duty, our delight in our homes, in our churches, in our neighbourhood, in the world, is not so much to set ourselves up amongst men as to bring Christ down to them. We have a supreme Gospel of the Grace of God to convey.

We have—

To be His seer, His prophet: to be the voice  
Of the Ineffable Word: to be the glass  
Of the Ineffable Light, and bring them down  
To bless the earth.

This calling we have if we are partakers  
of Christ Jesus the Lord.

For knowledge is a barren tree and bare,  
Bereft of God, and duty but a word,  
And strength but tyranny, and love—desire,  
And purity a folly; but the soul  
Which brings down God to man, the Light to  
the world—  
He is the Maker and is blest, is blest.

—PH. C.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, August 15, 1892.

TOILING all night and catching naught! Yet the sea teems with multitudinous fishes. Discouragement is natural. But Jesus knows! Jesus sympathises! Jesus longs to fill their net! "Cast it on the right side!" No! cry the incredulous; if we have toiled in vain, of what use is casting the net in any new fashion? But steady comes the command: "Cast the net on the right side!" and the fisher who believes, obeys his Lord, and a bountiful draught rewards obedient faith. This has been re-enacted throughout the ages, and down to this day. It is a fact that the right side is ignored and, too often, scorned by fishers who fail to recognise the voice of the Lord, while their trusting brethren rejoice in His smile and receive His reward.

Once more we are called to witness a net cast in faith and love, and on Evangelical Alliance principles. Men of God have raised their anchor and ventured out in company, to span France, if possible, with a National Evangelization Society. To see Pastors Th. Monod, A. Mettetal, and Father Hyacinthe, with a few others of different denominations, join in this, is refreshing and hopeful. The reputation of Père Hyacinthe will bring thousands under the Gospel sound from among the cultivated classes, while that of the Pastors will attract Protestants of all classes. God speed them! It is a good token and hopeful to find in one of the chief Protestant periodicals, the *Evangeliste*, the following words: "The multiplicity of evangelical efforts does not, beyond measure, alarm us. France is broad enough to employ the zeal, and use to advantage methods of the most diversified associations—from the Central Society whose pastors don the black robe, to the Salvation Army whose soldiers wear the jersey. When a house is on fire, if the fire brigade is near enough, it is used gladly: but whether or not, appeal is made to everyone's goodwill. Bucket, pitcher, tub, all are put into glad requisition, and no one thinks of finding fault with a man for the shape of the vessel in which he brings

the water. This simple comparison expresses our view concerning the varied attempts made from time to time to extinguish the fires which atheism, superstition, and immorality have lighted in our country. To all the hydrants, official or unofficial, to all firemen with or without helmets, to every willing person who comes forward, we ask not their method of extinguishing the flames, still less their views as to the system of rebuilding the house; we do not even ask if their buckets are absolutely without a leak, and of the very best model; it is enough for us to know that it is water they throw on the fire, and not petroleum." The *Protestant*, a rationalistic organ, puts the question: "Will Liberals be allowed to join?" Père Hyacinthe replies: "A true belief in the full doctrines of the Apostles' creed is a *sine qua non*."

Some alarm is expressed as to double-meanings in "Liberal" lectures or writings, leading the simple astray. It is no new phenomenon; for years one has heard pastors purposely give apparently Gospel teaching, which, like certain pictures representing different views according to the standpoint of the spectator, is understood by the orthodox in one sense and the rationalists in another. It is as old as the double meaning of the enemy in the Garden of Eden, and the unwary are caught thereby. They are many, the unwary, just now.

The Conseil Central of the Reformed Churches gave their unanimous vote for Professor Leenhardt, ten for Professor Montet, and seven for Professor Bois (setting aside by three votes M. Meyer, who had for him the majority of the Consistories), and the Government have ratified this decision.

One is struck with the importance given to form, in proportion as life ebbs from the shell. Journalists congratulate Protestants, and Protestants congratulate themselves that the churches built of late are no longer ungraceful, which means they have graceful architecture; and no longer exhibit four bare walls! May they be as full of grace as were the caves and dens of the earth in which our persecuted

fathers worshipped! or as to this day, it is found in many a cottage-meeting in out-of-the-way places.

To be a soldier from twenty-one to forty-five is the lot of every Frenchman, be he priest, pastor, rabbi, or layman. Only there are modifications in the case of students in theology of the State churches. One year's military service is exacted without permission to obtain a delay, as for other students, until their studies are finished; this sudden and inexorable stoppage in their curriculum is a decided hardship, and when it is ended he has no choice but immediately to return to his college; certificates of presence have to be given in to the military authorities. During the third year he has four months' drill. At twenty-six, he must have been ordained, and present a certificate which, among other things, states that he belongs to one of the National churches, that he is retributed by the State in some form or other, and that he occupies a certain post. Four weeks in every year he has to devote to military service; it is possible, but extremely difficult to be exempted. At the age of thirty he passes into the territorial army, which does not necessitate military exercise. From thirty-six to forty-five he belongs to the territorial reserve, and awaits a special order to enter on active service in case of war. During all these years he cannot change his residence, or be absent for more than a month, without the signature of the Gendarmerie. These regulations are supposed to carry out *equality* among citizens; in that intention they were made! It is understood that priests and pastors, after being initiated in the science of war, shall, in the event of war, serve in the ambulances or hospitals.

"Strange are the theories which float in the brains of the learned!" One of them is that by a fatal progress, France, if not Catholic, must fatally be unbelieving, and those who still indulge hopes that Protestantism will premeate the population, are harmless dreamers whose dreams can never be realised; France rejected Protestantism, and therefore Protestants cannot be "in communion with historic France." Protestantism is an impertinence in France, and must come to an end. This is not on religious grounds; no, the worthies who suffered all for their creed, are admired for their bravery and their integrity, but they

did not flow down the stream of time in communion with the national traditions, and their little separate rill has nothing more to do than to join the streams of Catholicism or of Free-thinking, which have so strangely mixed their waters. High time to show these men the mighty power of God irrespective of Church questions! It would be a glorious work for the members of the Paris Young Men's Christian Association, which now numbers 1,015 members, who, through the generosity of friends, are erecting a splendid central edifice in the heart of the capital.

Speaking of splendid edifices, the Church of the *Sacré Cœur de Marie*, in course of erection on the heights of Montmartre, has now cost 25,500,000 francs, the collection for this purpose during June amounted to 180,000 francs.

The Abbé Garnier is advocating and preparing what he calls a "Christian theatre," in which Biblical scenes and stories are to be exhibited or played, in the hope of doing good and drawing to the Church. We knew some years ago, Protestants, and of the best, so led astray as to build a theatre where none but moral pieces were to be played; and solid lectures on all subjects, including religion, were to be given for the improvement of the population of a town which was Protestant. It soon fell from its first estate and to-day it is a common playhouse, and the people whom it was expected to draw into goodness, are worse than roughs!

A curious trial has taken place in which a Curé was condemned for having refused to give the first Communion to two little lasses, their enraged parents having applied to the tribunal! Appeal has been made.

One of the bishops calls the Pope, Leo XIII., "Our Christ!"

We have favourable news of the work of M. Sainton in the West of France by the means of Bible stalls at the markets and fairs; souls are brought to God. The School for Evangelists formerly of Marseilles has been transferred to Montpellier. A priest converted to Protestantism, now Pastor Goubies, has been ordained, and ministers in the Protestant Church of Mougou. The Rev. R. W. McAll, D.D., has been nominated Chevalier of the Legion of Honour, together with many other Protestants, on the occasion of the National Fête of July 14.

## GERMANY.

[From our own Correspondent.]

Berlin, August 16, 1892.

THE four weeks since my last letter have been very quiet ones. In the country people are occupied with the harvest, which, thanks to God, promises to be a good one; in the towns, whoever can go away, are absent; also religious conferences are generally in the earlier or quite the latter part of the summer. In these weeks we have none of them. The Emperor spent again a few weeks quietly on board his yacht at the Norwegian Coast, and the papers report that he held the service himself on board on Sunday mornings. As yet our country is spared from the cholera, and many prayers are sent up to God that He may avert this scourge from us.

The new law on the Sunday is, of course, much discussed still, and if the Liberal Press dared they would probably make as much noise about it as about Count Zedlitz's School Bill, but Social Democrats have always—though from other reasons than Christians—claimed a Sunday free from work. The working class, on the whole, appreciates the blessing of the new arrangement, and therefore the opposition is not so strong, even from those who always abhor every religious influence.

The President of Police has just issued stricter regulations about the restaurants, beer saloons, &c., with female attendance. These are a great source of immorality, and though a greater supervision of the police cannot quite abolish the evil, it may at least somewhat lessen the temptation to sin.

A number of Christian friends are planning now a systematic mission work in the great railway stations of our metropolis. It is quite clear that temptation in its most subtle forms await young women and even young men already at the railway station. It is necessary to counteract this at once, and we have practical proofs that much can be done. At the Stettin railway station, in the north of Berlin, a Christian porter has already directed many girls to the new Young Women's Christian Association. We are grateful for any chance of this kind, but it ought to be taken in hand systematically. A conference of delegates of different religious societies here has taken the preliminary steps into their hands and a small beginning will be made on the 1st of September, as a lady has offered her services.

There existed hitherto no provision of any kind for home mission-workers, in case of sickness or death. Clergymen, even when in the service of home mission societies, could share in all the institutions of the National Church. They receive a pension in case of being invalided, and their widows and uneducated children are also provided for. But this is not the case with lay-workers. Some forty years ago the first lay agents undertook work of that kind, simply trusting to God. Now the number has greatly increased. There are certainly above 1,000 men now, who have entirely dedicated themselves to the Lord's service, as lay evangelists, secretaries of Young Men's Christian Associations, city missionaries, superintendents of reformatories, &c. A society has now been formed, which enables these men, by a small annual contribution, to secure assistance in their old age and for their relatives in case of death. Every mission-worker can join. The committee consists of a number of these workers, and the chairmen of different larger societies.

Mr. Figgs, secretary of the St. Michael Society, has made an evangelistic tour through Pomerania. He has found more religious life among the population than he expected, but also the great wish to have organized evangelistic effort in that province. Mr. Paul, a pastor in the village of Ravenstein, has been remarkably blessed during the last three years. He gave the friends at the Gnaden Conference the impression that he might be a German Haslam.

Mr. Kraemer, one of our first missionaries sent out to East Africa, just came here from Tanga on a six months' leave of absence to restore his health. He gives favourable reports on the willingness of the African population to hear the Word of God.

Pastor Hoffman, of Geneva, came here at the request of the Central International Committee for Young Men's Christian Association to interest friends here for the Committee, whose efforts have been very useful in different countries. For instance, in the last report given at Amsterdam in 1891, it was reported that they had gone backwards in Hungary; since then three new Young Men's Christian Associations have been formed in Buda-Pest, and the old existing one has received new life.

## ITALY.

THE protest, if the term may be permitted, made by Cardinal Rampolla, to the Italian Government regarding the recognition of the Free Church of Italy by the State, has been duly considered. At the time when the Cardinal put forth his complaint, the *Piccolo Messaggiere* stated that there was no danger of the Evangelical Church of Italy being damaged in any way. And so it has turned out. *La Cassazione Unica*, a judicial periodical, published in Rome, gives the following important decision of the Court of Cassation: "It is decreed that any existing worship whatsoever, which is not contrary to good morals and the rights of man is a worship admitted by the State, without there being any necessity for its being declared by any legal formality. Therefore anybody disturbing such worship will be liable to such penalty as the Penal Code inflicts in like cases, as, for instance, it does in the case of interference with the worship of the Salvation Army." Here, then, we see religious liberty is well understood at headquarters. The right to worship God as every man's conscience dictates is accorded to all, and is, in fact, unfettered by the State; the latter, however, protecting from injury or disorderly attack, the public worship of all these bodies.

The Evangelicals of Milan are rejoicing in the possession of a fine new building wherein to receive the sick of their community, and not only of their body, but likewise of others when application is made. But it may be regarded especially as provided for the adherents of the Evangelicals. The early efforts of some devoted individuals in the former locale were crowned with but a very limited success; nevertheless they refused to be discouraged, and urged their friends and supporters to enable them to give the work a further trial. Formerly the pastor could only enter the hospitals on visiting days, and it was almost an impossibility for a patient to demand an interview with his or her minister. Of the pressure brought to bear on the sick and dying by monks and nuns, with a view to induce them to return to the bosom of the church, one has heard enough. These things, and others which need not be mentioned, made it most desirable to have an "Asilo" where at least the sufferers might die in peace. However, the faith and perse-

verance of the founder of the work, and those associated with her, have been crowned with success. The number who presented themselves for medical aid in 1891 amounted to 126. In all, 1,180 sick persons have been received; out of these 1,180 patients 949 were Italians.

A dispensary, much needed in the district of San Frediano in Florence—where much poverty abounds,—was opened recently, and during the first three months there were 1,809 applicants for advice, mostly women and children. As is usual, at the like places, the Gospel is plainly put before the patients in a short service, and, although some were at first somewhat timorous, yet after a little, they appeared to lose their fears and apparently enjoyed the opportunity. A nurse has been engaged whose devotion to the work, and above all to the cause of the Redeemer, is unceasing. She is also the help-meet of the doctor, for she reports the condition and symptoms of the patients after visiting the sick in their own homes. The duty and privilege of putting the Gospel before the people is held to be paramount in this work.

The *Ospedale Protestante*, in Genoa, publishes a very favourable report. The patients admitted during 1891 were 200, out of which number 159 left the hospital cured. The greater number of the patients were English 75, Italians 40, Germans 35, Swiss 20, Dutch 13, and the rest from different countries. A gift of Lire 371,071.75 c., called the dono Grunelius has been presented to the hospital, on condition of its being applied to improving the premises. The work of construction was begun in April, and it is hoped that it will be completed in ten months, and without interfering with the daily duties which are carried on in the hospital.

The *Società per le Pubblicazioni Evangeliche* has put forward a very encouraging statement. Founded in 1856, it has become a most important factor in the evangelization of Italy. The *Evangelica* says: "The Society has not failed to widen the sphere of its operations, triumphing over many obstacles, and maintaining a wide outlook, which enables it not only to reckon among its members individuals of different denominations, but to welcome them in aiding the work by publications, which, although

they are bound to be of an evangelical character, yet are undenominational. The Report for 1891 shows that 132,000 copies of books and tracts, 304,000 portions of Holy Scripture, 35,000 calendars, and 116,320 copies of periodicals had been issued by the Tipografia Claudiana. The total issue during the twenty-five years of its existence amounts to 4,035,500 books and smaller publications, 1,045,000 portions of Scripture, and 1,422,000 almanacs (*Amico di casa*). It is impossible that such a work as this, despite the inevitable imperfection which attends any and all efforts, should not have had a great and salutary influence on the Italian people."

The Report gives instances of this influence. Spontaneous testimony has reached the management, especially from unknown spots, which prove that the work has not been in vain in the Lord. Here, a solitary believer demands some controversial treatises, whereby he may meet and repel the attacks of the priests; again, a new convert begs for some short treatises on the Evidences of Christianity to meet his doubts and confirm him in the faith. Another application comes from an evangelical Christian who has been useful to others, and who wishes to carry on his good work on a more extensive scale. And this work of the Society goes on, not only in Italy, but also in the far distant land of America, where the emigrants from Italy have found a new home. A channel, certainly not to be despised, has been opened in the United States, and in the Spanish-American republics; and also, to come nearer home, in France, Switzerland and England. In all these countries, Italians are to be met with in numbers.

The most important publications of the past year were: "A Compendium of Sacred History" (Old Testament), and "Fifty passages of the Bible," disposed in

three sections, and comprehending the principal truths of the Christian faith. These were by Sig. G. Longo, of Sienna. Then there are two by Sig. G. Luzzi—viz., on the "Epistle to the Colossians" (an original work), and the "Animals of the Bible." The Bible Dictionary by Dr. Schaff, translated by E. Meille; the volume of the "Evangelical Alliance Discourses," delivered at the Conference in Florence; several new tracts, &c. In hand, there is "The Key to the Bible," the first edition of which was exhausted some years since. Several thousands of portions of the Scriptures (296,000) are in preparation, and also a large and handsome edition of the Bible—the latter is far advanced towards completion. The well known *L'Amico di Casa* (now in its fortieth year) stands at the head of the periodicals. This is followed by *L'Amico dei Fanciulli* (Children's Friend) which finds its way into all the Sunday-schools and families of the Evangelicals, and even into certain places, where its origin is not too minutely enquired into.

The concluding remarks of the *Italia Evangelica* (from which these details are taken) on this matter is well worth noting, for it affords a cheering prospect with regard to the outlook in Italy. It says: "The Society of Evangelical Publications does not pretend to fully provide for the wants of Italian Evangelization, nor for the requirements of all its friends. It does, however, what it can, with zeal and perseverance, to forward the cause of Christ in the land. It endeavours to hold high the standard of the Saviour, and to call on high and low, rich and poor, learned and illiterate, to enlist under it, and to unite all in the bonds of faith and love. It believes it deserves the sympathy and aid of all who, in Italy or elsewhere, glory in the name of the followers of the Lord Jesus."—K. F. D.

### EVANGELICAL CHURCH OF ITALY.

FROM the recently received *Report of the Evangelical Church of Italy*, we cull the following extracts:—

*Rome.*—The Lord continues His blessings, for many new hearers take the place of the absent brethren, and the four services a week are well attended. The preaching of the Word has resulted, not only in a growing spirit of consecration of the

Church, but in fresh conversions. Fourteen Catechumens ranged themselves among the Confessors of Jesus Christ last year, and of these eight were admitted to the Lord's Supper. Space only permits a reference to two of these conversions. One of our dear brethren was greatly troubled by the opposition of his wife and family. Domestic peace was gone



and altercation and insult entered. A Monsignore was brought on the scene to convince our brother of the truth of Popery, and though he failed in this, he secured the loss of work to the Evangelical. Hunger and want enraged the wife still more, but with admirable patience the husband suffered contumely for the sake of the Master and went on testifying for Christ Jesus. One Sabbath morning this woman came to church, resolved on making a disturbance, by accusing us all publicly of corrupting the principles of her husband. When the Service began, the prayer made such an impression on her, that her anger was allayed. The text was 1 John iv. 8. The love of God entered her heart and conquered it, so that she left the place a changed character. Further enlightened by the Word of God, she became convinced of the truth as it is in Jesus and is now the joy of her husband.

*Naples.*—A nun with a certain amount of education, being intimate with the family of a colporteur, began to read the Bible and to show a desire to come to our services. At first she came with much trembling, then she took courage, and became so much at home that she was not afraid to marry the colporteur. "The day on which her marriage was celebrated was a festive day for the church, which presented the bride and bridegroom with a beautiful Bible and many flowers."

*Venice.*—Among the sad deaths this year, I may mention that of a sister, who left her children as a legacy to the minister. In her will, written three years ago, she says: "Let me express my gratitude to you, for I owe to you my peace of mind. It was a good thing for me to know you, for without you I should never have known the peace that God's Word brings to the troubled soul. For years I lived almost without thinking of God. Disgusted with the Romish priests, I never entered their churches. Having no opportunity of knowing the Gospel, and only hearing it spoken of with contempt, I was far from thinking that in it I should find peace. Now, I assure you, every day I bless God for the hope He has given me, and rest on His Word. I also thank you once more and entreat you to receive my poor children." Her request was not in vain, the boys were at once taken care of, and the youngest child adopted by the minister.

*Florence.*—A few words of heartfelt gratitude to our generous supporters about

Florence, and our task is accomplished. The outstanding fact of last year was the Evangelical Alliance International Meeting in April, of unique interest in the history of Italy, and of special honour to the City of Savonarola and to many other confessors of the faith. The results of the Congress are not easily stated, but it was truly a grand sight to behold the heralds of the Gospel gathered together from every part of the world, and to see all the preachers of Florence in turn announcing the saving truths of the Gospel during two months in the Salvini Theatre. My colleague and I cordially joined in this free proclamation of Christ and Him crucified, and only regretted that the means were not forthcoming for the continuance of such a noble enterprise. Another fact of general interest last year was the "Surprise Festival" held in May, in honour of our great benefactor, the Rev. Dr. John MacDougall. On that occasion the truth was realised, "Cast thy bread upon the waters, and thou shalt find it after many days." Our excellent friend, who has laboured indefatigably for more than twenty years on behalf of our poor church, was then permitted to see how great and lasting a gratitude and affection are cherished towards him by us all. My readers will be glad to know that the story of the festival was translated into English by the Rev. Henry Piggott, B.A., of Rome, and that copies of it can be had by any friends, on application to myself. The church in Florence has passed through a troublous time, in the process of its reorganisation. Our aim was to develop the spirit of self-sacrifice, and if, in carrying it into execution, we have met with disappointments, the unexpected successful results have been our comfort, and have strengthened the good hope in all of seeing a growing prosperity attending the Church. Only two notable conversions may be mentioned. The ex-Priest Vincenzo de Lucia, an able Professor in Rome of Letters and Philosophy, made his public declaration of the evangelical faith in our church in January, before a crowded and deeply-interested audience and is now preaching in Venice. A little later the Dominican Friar Clerico threw away the clerical garb and embraced Christ, and witnessed before the Church a good confession, though he has since gone to labour in another field of evangelisation.

The Report from which we have quoted is written by the new Secretary, Signor

Saverio Fera. It concludes with a notice of the meetings of the General Assembly from the pen of our honoured friend the Rev. John R. MacDougall, D.D., of Florence, who is the Honorary Treasurer and Foreign Secretary of the Church. He thus alludes to a delightful incident in the Assembly: "The Consecration Service by Pastor Conti, of Rome, of six evangelists—Messrs. Manin, Borzi, Beltrami, Lenzi, Silva and Spigno—was deeply interesting, but the crowning joy of the Assembly was the reception of delegates from all the Mission Churches in Italy, with the exception of the Plymouth Brethren, and from the British and Scottish Bible Societies, the Waldensian College, the French and German Pastors of Florence and the Italian Religious Tract Society. After some fifty letters of friendly greeting

had been read, from Churches in Switzerland, Germany, France, Holland, Belgium, and other countries, not only were these Deputies heard at length—Messrs. Geymonat, Comba, Bosio, Piggott, Eager, Petocchi, Ravi, Meille, Gray, André and Fischer,—but their expressions of earnest sympathy with the Evangelical Church of Italy, and with each other, were so frank and hearty, that a noble enthusiasm was stirred. It was finer than any similar reception I had ever witnessed, finer even than the Evangelical Alliance Meeting in spring, if that were possible. We all know that there is but one Church of Christ, and that all Christians are brethren, but this cordial demonstration of the fact was worth a thousand expositions of the Truth."

## NOTES OF A RECENT JOURNEY THROUGH THE BALTIC PROVINCES.

By the Rev. J. D. KILBURN.

It is now upwards of nine years since I first visited Karland and Liefland, and nearly three years since I was last there. On that occasion the object was to ascertain, on behalf of the Evangelical Alliance, how far the reports in the English and other papers were true respecting the persecution of the Lutherans, especially of the Lutheran pastors. Then several weeks were spent in the different provinces, and almost every place of note was visited in each. The present visit has been briefer, and fewer places have been visited; still, sufficient workers, of different classes, have been interviewed, and sufficient time given to see how things have gone since I was last there, and how they seem to be tending for the future. These notes will deal principally with the changes wrought, and the dangers threatening, and will indicate, as far as the writer can judge, what seem to be the causes of each.

The writer is convinced that harm has been done in Russia in many ways, as well as wrong feelings aroused abroad, by the exaggerated reports which are so often published. It will therefore be his aim in these notes to give a faithful and unvarnished account of what he himself has seen; giving, as far as he can, all parties concerned credit for the good they have done, or are seeking to do. He wishes to write as one who would gladly help all

who love Christ, and are seeking to serve Him, by whatever name they are called. Should what he writes fall into the hands of some concerning whom he writes, he is well aware that they will not agree with some things he may have to say about them, but he hopes that they will ask if what he says is not, after all, true.

The first thing that struck me was the great change which had come over the provinces in a few years in respect to language. Three years ago even, the German language was prevalent everywhere. Now, Russian is spoken almost as generally as German was then. Of course, there have been many hardships suffered by individuals through the change thus introduced by the Government. May be, it would have been better if the change had been more gradual, less sudden. Still, upon the whole, no more suffering has been caused than in the case of other and neighbouring nations who have introduced the same changes. The Government has acted both wisely and well in one respect; it has not forbidden the use of the language of the people, the Estonian, or the Lettish, in the parts where these are spoken. It allows these to be spoken and used as fully and freely as ever, but requires that all occupying official or even semi-official positions speak Russian instead of German, as formerly. This applies not merely to magistrates, policemen and

school-teachers; but even to the droosky drivers.

Another thing that struck me was the increased hindrances the police are putting in the way of Christian work. If a land is to be benefited and blessed, it needs all the Christian influence that can be brought to bear upon it. If Christian workers could be excluded from a land, both that land and those who sought to rule it would be in a pitiable state. The greatest enemy of the Baltic provinces, or of any country, could not desire any plan by which to injure those provinces or that country more, than by stopping all Christian workers in their efforts to benefit their fellows and to bring them beneath the power of the Gospel and its teachings. Strange that this fact appears often to be lost sight of by the police in Liefland and Esthonia. They seem often to treat those who are seeking to get men to keep the laws of God and man, as if they themselves were law-breakers. To mention one or two instances of this. Some of the friends in Reval, including two of the best known pastors, felt desirous of doing what they could to save the sailors who visit that port from the many temptations that beset them. They arranged and opened at considerable cost a neat and comfortable Sailors' Home. This home is situated near the harbour in one of the best positions; it contains papers and tracts in Esthonian, Lettish, Finnish, Swedish, German, Danish and English, as well as the means of playing games of skill. Those visiting it can have tea, coffee, lemonade, &c., at the lowest possible charges. After some time a thoroughly suitable man, an earnest Christian, speaking several languages, was found to take charge of it. As soon as it was opened the police appeared upon the scene. They put many difficulties in the way of the work, and forbade Mr. Greutzmann (the man in charge), to hold any Bible-reading or meeting when more than *three* persons were present, or to have *singing* in any of the meetings. These restrictions are still in force up to the time of writing these lines.

Another instance of the same kind. In Liefland there are nearly 5,000 Baptists, who have left the Lutheran Church and formed churches of their own in different

parts of the province. These are, as a rule, exceedingly poor people. Some of them, though full grown and strong men, sometimes only earn about sixpence per day. They have, however, built a goodly number of chapels in different places, and have about forty ordained pastors. Of the good moral and spiritual influence exerted by these there can be no doubt. When the laws were administered by Lutheran magistrates, though the Lutheran pastors disliked the Baptists, yet the magistrates recognised their work in producing a loyal, God-fearing, law-abiding people, and, therefore, gave them great liberty in their work. The police are now rapidly curtailing this liberty. A little while ago all the Baptist pastors met together for conference and prayer. They were summoned before the police authorities and were told that they had no right so to meet, and were ordered to leave the town where they were met, and go to their homes at once. They would fain meet thus at least once a year, but hardly dare now to do it, though good and only good could come of it.

A godly and earnest Christian, whose work the writer has known and rejoiced in for years, who takes charge of two churches, without one penny of remuneration from either of them, was lately brought before the police and fined £2 10s. for holding a cottage service without police permission. It will be easy to imagine how hard it was for him to pay such a fine when it is understood that he has a wife and four children to keep, and that his whole income is £5 per month. There was no help, he had to pay it or go to prison.

Amid these difficulties it is very pleasant to see the gentle spirit which the brethren manifest. Not one word did I hear one of them speak against the Government. It is their desire to—as they teach others that they ought to—"be in subjection to the powers that be." All the more the pity, that they are in any way fettered and impeded in their good work. They are loyal in the fullest sense to the Emperor, because they seek to be loyal to Christ. As the number of such works and workers increase, so will order, peace, prosperity spread; as they diminish, so will lawlessness spread and iniquity abound.

## NOTES FROM AMERICA.

At the annual meeting of the Evangelical Alliance of Boston, recently held, the Rev. Dr. Adams was unanimously elected president. This, of course, is a distinct recognition of Presbyterianism and its influence in this community. At the same meeting a committee was appointed, consisting of representatives of all the evangelical Churches, to arrange for the meetings of the Alliance of Christian Workers, which is to hold a convention of from seven to ten days' duration in this city next November. This great gathering is anticipated with much pleasure by the entire evangelical ministry, inasmuch as it will bring together many of the most earnest and efficient workers of the Churches, both of Europe and this country, while the reflex influence upon New England cannot but prove beneficial. Perhaps it should be explained that this body is not in any sense identical with the good people who are known as "the Christian Alliance" or "Faith Cure People," whose meetings have been frequently held here. It is entirely undenominational, and its chief object is to discuss methods of work in connexion with the Christian Church in general.—*New York Observer*.

CONGRESS, by a very decided vote—more than two-thirds—conditions Government aid to the World's Columbian Exposition absolutely upon closing the gates on the Lord's Day. The very large majority of the people will applaud this action of their representatives. For about three days the Senate debated and voted, until it finally reached an ironclad provision, conditioning not only the proposed appropriation of 5,000,000 dols., but *all* aid to the Exposition upon closed gates on the Lord's Day. To name Senators who were leaders insisting upon Sunday closing would do injustice to scores of others whose voices were not heard, but who were equally determined that the sanctity of the Sabbath should not thus be trampled upon in the eyes of the nations. While there were differences of opinion as to *how* the Sabbath should be honoured, every man who spoke protested against any purpose to dishonour the Fourth Commandment. During this debate you might have imagined yourself in a general council or assembly, or synod or conference, so pronounced was one Senator after another. The debate had in it the earnest-

ness which springs from conviction and conscience towards God, the perennial fountain of all true eloquence. The vote of the two Houses of Congress upon Sunday closing at Chicago will give emphasis to the will of the people, and will say to the nations of the earth that America is God-fearing and Sabbath-keeping. The Sabbath *husk* that will settle upon this most wondrous exhibit of muscle and brain and heart will be our most impressive exhibit, the nation's testimony to the blessedness of Sabbath-keeping.—*New York Independent*.

We would not have our readers, who are so much interested in the Scriptures and in the discoveries which illustrate and explain them, fail to notice a remarkable discovery just announced, made on the soil of Palestine by a young American, Mr. F. J. Bliss, son of President Bliss, of the American Protestant College at Beirut, although while he was working under the direction of the English Palestine Exploration Fund. It is the discovery, for the first time, in Palestine of a written record which goes back to the time of David, or even of Moses. It is an actual letter of historical value, on a clay tablet, and in the Babylonian language and writing. It gives us a little glimpse of the disturbed condition of things in Palestine while the children of Israel were in bondage in Egypt, and it contains a mention of a Zimrida, governor of Lachish, of whom we already had knowledge from the remarkable collection of tablets, also in the Babylonian writing, found four years ago at Tel-el-Amarna in Egypt.—*New York Independent*.

THE CHRISTIAN ENDEAVOUR CONVENTION.—When this century shall have been completed, among its great religious movements will be chronicled that of the Young People's Society of Christian Endeavour. Its growth in eleven years to one and one-third million members is something phenomenal. Its fame is in all the earth, and not only its fame, but its influence, leading to the formation of Christian Endeavour Societies in all lands, so that the annual Convention is, in truth, what it is properly termed, "international," delegates being present from well nigh all nations. We believe, with Dr. Clark, its founder, that it is more than a society, yielding only "the frothy product of beardless exuberance"; it is a

"Providential movement" — one which God has sent "to the kingdom for such a time as this," to answer theoretical atheism and infidelity in the world, and to counteract practical atheism and infidelity in the Church; to substitute for the "I don't know" of the agnostic, and the "I doubt" of the sceptic, the "I know whom I have believed, and am persuaded" of the Christian, and so effectually as to put the blush of shame on the cheek of the doubting and unbelieving; also to present an ocular demonstration which cannot be controverted, more potent and convincing than learned disquisition or any logical array of philosophical argument, that the Christianity of Christ is not yet doomed, as some have the effrontery to assert it is; that it has not even yet seen its best days; that its creeds and teachings and institutions are not losing their hold upon the rising generation; in short, that it will not in this generation or the next, in this century or the next, or in any other, be numbered with the effete religions of the past. That magnificent assemblage in and about Madison Square Garden of thirty thousand Christian Endeavour delegates, represented a constituency of one and one-third million. — *New York Christian Intelligencer*.

THE following extract from an article in the *Boston Congregationalist* is at once so timely and of such unspeakable importance, that we most heartily commend it to our readers: "*Literature that Kills*. — Midsummer allures to light-reading. Parlours and piazzas, shady nooks and clefts in the rocks, Pullman cars and decks of steamships abound in novels. Multitudes who seldom read stories at other times enjoy fiction in vacation. Very little in this swarm of books is of the crude, coarse sort which stimulates the imaginations of boys and girls to mischief and misadventure. The literature that multiplies at this season and works harm is of average literary merit and not seldom is written with more than average power. Its characters often discuss religious questions with skill. Aspirations after high ideals are finely expressed by them. Duties of mutual service are illustrated by adventures in which heroes and heroines rise, on occasion, to admirable heights of self-sacrifice. But the absolute obligation to fulfil high Christian ideals is slyly challenged, while the reality and presence of Him who created these ideals and commanded them to be fulfilled and

offered divine help to their fulfilment is doubted, not willingly but from the sad necessity of the cultured mind. Human instead of divine motives to noble living are pictured and worked out in imagined experiences. These books injure their readers even more than would actual association with the society and characters which the books describe. They kill the higher, finer sense which, once destroyed, is gone for ever. Let it be granted that they mirror actual life, yet the proprieties of mirrored life are the same as those of real life. No one can afford to dwell in books with what he would be ashamed to be found in reality. Many a young man and woman who are to sink into spiritual despair and death will, we fear, have to date the beginning of that sorrowful decline from these summer days in which they had hoped to rebuild and reinvigorate their lives. Wise travellers avoid districts infected with cholera and fever. Dangers even more subtle and vital threaten in summer reading."

IN the *New World* quarterly, Canon Cheyne has an article on "The Origin and Meaning of the Story of Sodom." He denies it any historic validity whatever, and thinks it only an imaginary crystallisation of such expressions in the Hebrew Psalms and prophecies, as Psalm xi. 6 — "Upon the wicked he shall rain snares, fire and brimstone and an horrible tempest" — based upon the natural phenomena of the Dead Sea region. There was a much greater abundance of bitumen than now exists about the Dead Sea, and consequently destructive eruptions were of frequent occurrence. The story is a commemoration of this fact, and of the great moral principle that God hates and will punish the violation of His fundamental laws. The passage respecting Zoar is a recent etymological myth, and the "pillar of salt" is plainly an imaginative accretion. The caution addressed to Lot, "Look not behind thee," is mythical, and is compared to Orpheus's loss of Eurydice through such ill-timed curiosity. Yet the overthrow of the cities of the plain is given in Genesis as a plain matter of fact, is treated by Isaiah, Jeremiah, Ezekiel, Hosea, Amos, and Zephaniah as an actual occurrence, and is made by our Lord the basis of the most solemn warning. If all this is mythical, what is there in the Bible that is historical? Dr. Cheyne seems to be advancing rapidly to the lowest depths of Rationalism. — *New York Christian Intelligencer*.

## RELIGIOUS CENSUS OF INDIA.

By the Rev. JOHN MORRISON, B.D., Calcutta.

WE reprint from the *Mission Record of the Church of Scotland* this valuable paper, slightly abridged:—

The annual blue-book on "The Moral and Material Progress of India" is of special interest this year because of its detailed tables of the results of the Indian Census of 1891.

We had better remind the readers of the *Mission Record* that the total population of India is now 287,000,000. I think we may say that our Indian fellow-subjects number nearly 300,000,000 souls. For every soul in the British Isles there are more than seven in India. We are responsible in a special degree for the spiritual welfare of these 300,000,000 who have come under our rule. In obedience to Christ's command to go to all nations we find that Christian men and women—American and German, French, Swiss, Danish and others—have gone to India to give truth and life to its people: and these foreigners are earnestly at work in India to-day. But the responsibility lies mainly upon us British Christians and our churches. And not only are we united to India, and thus responsible for our fellow-subjects, but India is a source of great pecuniary profit to Britain, although not a single penny is paid by India as tribute. One writer, inclined to exaggerate, it must be confessed, reckons our interest in India, if capitalised, as equal to an investment of £500,000,000. Even allowing for his exaggeration, common gratitude calls upon us to do something for India, if we do not feel the higher call and the great command.

It is confessedly difficult work to revive the withered life of India—more difficult than to take provinces, provide food for the millions, diffuse enlightenment among them, and keep the peace. For in the Indian mind we have hard-beaten impenetrable soil, thin rocky soil, and thorn-choked soil; we have at once Jewish pride and Greek subtlety of mind; but our duty is to persevere with the field that has been specially given us to cultivate.

We turn to the table in the Census Report entitled "The Population of India, classified according to Religion." Hindus and Mohammedans of course form the great bulk of the people as before, for a new nation is not yet born in a day. Hindus still reckon by millions, Christians

in many provinces only by tens of thousands. Yet Christianity is distinctly one of the religions of India; does any reader require to have his mind awakened to that fact? In India proper—that is, India apart from Burmah—we note that the Christian religion now ranks distinctly third in respect of numbers—that is, next to Hinduism and Mohammedanism. Whereas in 1881, Christians and Sikhs were almost equal in numbers, Christians now outnumber Sikhs by 253,000 souls. In India proper also—that is, in the land of Buddha himself—Christianity reckons many more followers than Buddhism. The province of Burmah, however, is almost wholly Buddhist; and, consequently taking the whole Indian Empire, including Burmah, we find Christianity only fourth in point of numbers. The Hindus number 207,000,000, the Mohammedans 57,000,000, Buddhists 8,500,000, Christians 2,250,000, and the Sikhs nearly 2,000,000.

Scattered all over India, besides, are the isolated remnants of various religions—degraded, aboriginal, or primitive—having nothing in common unless that they are all at one low level of demonolatry, and that they are neither Hindus nor Mohammedans. The census takes all these together as "aboriginal" in religion, and assigns to them a total of over 9,000,000 souls. These are the people to whom Sir W. W. Hunter, the authority on Indian statistics, has specially directed the attention of missionaries. Within the next fifty years, he prophesies, these aborigines, if not Christianised, will all be absorbed either by Hinduism or Mohammedanism. Not that in the latter event any religious change will have taken place; only, sooner or later—supposing the drift be to Hinduism—each isolated remnant, in the presence of Hindu castes, will regard itself also as a caste, will adopt caste intolerance, will at some crisis solicit the services of neighbouring Hindu priests, and in this way will eventually become a stone in the great Hindu fabric. They will retain their own old ideas, their own old customs, and even their own old gods, but they will be closed to progress and change. It is noteworthy that Sir W. W. Hunter estimated the aborigines who were entirely outside Hinduism, and therefore specially accessible to mission effort, at

about half a million only, whereas the census makes the people of "aboriginal" religions number 9,000,000. In other words, it is certain there are 9,000,000 aborigines more or less accessible to our missionaries, for there are all these still not calling themselves Hindus or Mussulmans, although to some extent they may actually be Hinduised or Mohammedanised. The Lepchas at Darjeeling are among these aborigines, likewise the Chuhras among whom our Mission in the Punjab has worked with such success. While work of all kinds—zenana, educational, and preaching—must not be neglected among the harder Hindus who bulk so largely, we have a splendid opportunity of gathering a Christian nucleus in these peoples outside Hinduism or on its outskirts.

To return to the tables of membership. Out of a population of 287,000,000 over 2,250,000 profess Christianity; that is to say, there is one professing Christian for every 126 persons. We must be glad that the Christian fraction is a tangible one. We must be sad because many a native Christian is almost solitary and unsupported among hundreds of people around him. Only those who know how European Christians will degenerate when taken out of Christian surroundings and a Christian atmosphere can sympathise with the isolated native Christians of India. Among the 74,000,000 of the province of Bengal there is only one professing Christian among every 370 persons, and if we reckoned only Bengali Christians—excluding Europeans and Eurasians, soldiers, sailors, traders, civil servants, and others—what isolated specks would these Bengali Christians appear among the 74,000,000!

What about the increase of the various religions in India during the past decade? The overwhelming fact in these tables is that in the India of 1881—that is, exclusive of newly-annexed territory—the whole population of all religions has increased by 30,000,000 souls. Canon Isaac Taylor's painful fact that non-Christians are adding to their aggregate each year more units than Christians are adding is only too evident in India. We need all the consolation that the counter fact can give that since 1851 the number of Protestant native Christians has been doubling every decade; they have been advancing by geometrical progression, and geometrical progression will soon pass any mere arithmetical progression. Keep doubling

a number, and you will soon reach hundreds of millions. This fact also may be noted, that the census authorities themselves regard the tremendous increase as in part only apparent. The Native States appear to have increased at a far more rapid rate than the British territory, which no one believes to have been actually the case. Taking the rate of increase in British territory,  $9\frac{1}{2}$  per cent., as true for all India, Native and British, then the people of our Indian Empire of 1881 would have increased by 24,000,000 only, not 30,000,000. In other words, 6,000,000 people, overlooked by the enumerators of 1881, were discovered by the enumerators of 1891. That apparent but unreal increase being mostly in the Native States, which are very largely Hindu, the increase in the number of Hindus during the decade is probably considerably less than it appears. The aborigines, non-Christian, also increased unaccountably during the decade from 6,500,000 to 9,000,000.

Between 1881 and 1891, according to these tables, the Hindus increased 19,500,000, the Mohammedans by over 7,000,000, Christians by 410,000. The Hindu increase is 10 per cent., the Mohammedan increase is over 14 per cent., the Christian increase is a little over 22 per cent. But as I have already indicated, it is expected that the fuller tables yet to be published will show that the Protestant Indian Christians have again grown during a decade, not 22 per cent., but to double their previous number. The old Syrian Christians on the south-west coast of India and the Roman Catholic Christians are not in the same degree progressive; and forming, as they still do, the great bulk of the Christians of India, they keep down the percentage of progress.

It is interesting to note the provinces of India where Christian progress has been greatest. I take note only of those in which the number of Christian people has increased by more than 22 per cent, which, as we have seen, is the rate of Christian progress for all India. South India shows the greatest absolute increase. In the province of Madras, where the Church of England, the London Mission, and the Roman Catholics have large Christian communities and extensive work, 370,000 persons have been added to the churches during the decade. That gives a rate of increase likewise much above the average. In the province of

Bengal the increase has been over 74,000, to which our own missions in the Eastern Himalayas with 1,350 Christians have contributed at least many fold their share. The Church of England, the Baptists, the Lutherans, the Danes, the Roman Catholics, have all large Christian communities in the province. The actual increase for the whole province of Bengal has been from 128,000 to 192,000 Christians. In the Punjab the increase is 21,000, the actual figures for 1881 and 1891 being 33,000 and 54,000. Were the thousands of our European troops stationed in the Punjab deducted from these totals for 1881 and 1891, the wonderful movement in the Punjab would be

more manifest. Conspicuous progress is also seen in the province of Assam, where, mainly through the instrumentality of a Welsh mission, the Christian community has grown from 7,000 to close on 17,000 during the decade.

Bombay has proved a comparatively barren province, though the number of Christians is still comparatively great—viz. 159,000. Its increase was under 22,000, which is considerably under the average rate of 22 per cent. The reason may be that a considerable proportion of the Christian population of the Western Presidency are old Roman Catholic Christians and unprogressive.

## ABYSSINIA.

### WITH THE COLPORTEURS.

THE Swedish Evangelical National Society for years past has been engaged in work in and around Massowah, and recently the door, long closed, has been opened into Abyssinia. The letter which follows is from the Swedish Society's Evangelist-colporteur, and gives a very interesting and favourable idea of his labours and of the spirit in which they have been carried on. The Bible Society has long and gladly supplied Scriptures to their Swedish friends. Mikael Nagasch's letter is forwarded by the Rev. R. H. Weakley, the Society's agent in Egypt, as part of his annual report.

"You will be pleased to hear something of Abyssinia. I travel about with my brethren. Some of the people receive us well and listen to the word of the Gospel; others avoid us and will not listen; but this is indeed no new thing; it was the same in old times. May we pray, each one in his own place, that God may send His Spirit to open the ears of the deaf, and to reveal His light to them. In the district of Anseha we are generally received well. In many villages of Anseha the people are ready to hear.

Early one morning we went from Zasega to Addi Hannes, and found many gathered together; among them were two priests; we sat down with them. Afterwards I rose and said to the priests: "Read some of God's Word to us or else permit me to read to you." But they were unwilling. One of the people said to them: "Why do you not read to us, or allow this man to read to us, for we wish to hear?" One

of the priests answered, "We do not read." Then I took leave to stand up, and read to the people the fifth chapter of St. Matthew's Gospel, and they listened with pleasure. We remained four hours there, and returned to Zasega. There are good people in Addi Hannes who gladly hear God's Word. Never before had they understood why Jesus Christ came upon earth, and why He suffered and died; but now much inquiry has begun among them. This is the case also in several other towns. We have indeed the promise that Jesus' Word shall not go for nought among them, but shall work for life and salvation. Many become distressed about their sins when they hear it. They beg us frequently to pray for them. Therefore, dear father and brothers, remember us very earnestly, that we may read the Word courageously in the power of the Spirit. Yes, that we may be faithful in working for Jesus. May He Himself be with us, both you and us.

In Dake Doschen they receive us well. At first they were afraid of us, not knowing what our books might contain; but when they heard the Word read, they took courage and said: "People tell us you make no account of the Virgin Mary or the Angels. Ye have done well to come. We hated you on a mere report. Come again, for we wish to hear." Their priests are very ignorant; they do not search the Scriptures, and are just like the Nomads. We parted in peace. The Anseha people are universally kind. In Addi Gabru, which belongs to Zasega,



and Dekata Sehum, people hear us willingly, and many can read for themselves.

I visited Kobasa Tjoo and found that willing listeners were not wanting; but the folk are afraid that should another ruler come to the supreme power he would destroy them. They could give no other reason for not receiving God's message. "We have the ordinances of our Fathers," say they. It were good for them not to be ruled by carnal fear but to think of the words of Jesus, "Fear not them that kill the body." But Ras Aloula's name is written on their hearts. "He is the enemy of the Gospel, and should he come he would kill us," they say. May God, who wills that all should come to the knowledge of the Truth, give them a righteous king! Help us in prayer that God may raise up one after his own mind, and take away everything that hinders. Then would there be a glorious harvest for your work and ours.

I have also visited the district of Sahuti, and some of its villages. In all these are individuals who hear us; but in Addi Goadad we have much joy. There I met a tribeman, who took me to his house. It was about half-past three o'clock when I went out to the village place of assembly, and after the people had come

together I read to them St. John iii. The afternoon was glorious, and until evening fell we read the Bible to the people. Then we returned to the house, had prayers with the owner, and went to rest. Next morning at eight o'clock the people assembled again to hear the Scriptures read, and listened with great attention. They begged us to build a church for them. I answered that would be indeed a good thing for them, but a better would be that their hearts should become temples of Jesus. They begged me to return, and we parted in peace. Thus by degrees, all shall become well by God's help and power. Many are the difficulties; famine and suffering are rife. The locusts are a heavy affliction, but we still have hope. Here in Zasega I read every Wednesday to the sick and diseased when they come for treatment. Many people come hither from different districts. The priests of this place are not hostile; they come willingly to hear God's Word. At the beginning of the rainy season an evil spirit possessed them; they thought to prevent our coming hither; now one after another expresses his regret that he did so. All the priests now read our books. Up to the present the chief of the village has opposed us."—*Bible Society Reporter*.

### BIBLE WORK IN ALGERIA.

THE *Bible Society Reporter* has the following from the pen of the Rev. J. Lowitz:—

It may perhaps be interesting to some of our readers to learn something about the country in which the Society has its central Depot for this part of North Africa.

Let me just premise that Algeria before the French occupation was considered a nest of fierce pirates. The interior of the country suggested the idea of a desert with rolling sand and wild beasts devouring one another. As for the natives who lived along the coast, they were a set of sea robbers, outraging every vessel which happened to be becalmed and came within their reach. Ships had to keep clear of those dreadful shores. With this was also associated the awful idea of slavery, and the Moorish penal system to which Christian captives were subject on the territory of the Beys of Algiers. How very different it is now! The wild beasts have almost disappeared; the sandy desert

is more like a plain with encampments of Arab tribes; many towns and villages are peopled by mixed races and various nationalities who live side by side cultivating fields and gardens: olives, vines, figs, oranges, lemons, and all sorts of other fruits are growing in great abundance. Many invalids who are obliged to seek a mild climate during the winter season find a genial refuge in Algiers. In short, the French have made Algeria an extension of France, and have so far succeeded in introducing civilisation, but deficient in morality and religion.

When in 1882 this part of North Africa was regarded by the Society worthy of attention, a central Depot was opened and an Agency was established for the circulation of the Holy Scriptures. The Depot is situated in one of the thoroughfares, announcing to all passers-by by various specimens of Scripture exposed in the shop window, that they will find the Word of God every one in his own tongue.

Since its establishment, Bibles, Testaments and portions in about twenty different languages have been issued from the Depot to colporteurs and missionaries and to private purchasers. The field for dissemination of the Scriptures in this Agency is Algeria, Tunisia, and Tripoli. Five colporteurs are employed to do Bible work in their respective districts, their head-quarters are Oran, Algiers, Constantine, and Tunis. From these centres they itinerate in the

interior, visiting towns, villages, and out of the way places; in winter during the rainy season, and in summer under a burning sun, offering the Scriptures for sale, and endeavouring by religious intercourse with the people to testify concerning Christ and the Christianity of the Bible. Thus, notwithstanding the peculiar difficulties arising from error, superstition, and irreligion prevalent in this country, the Word of God has yet free course.

---

## Missionary Notes.

---

**NORTH PACIFIC.**—Bishop Ridley sends a striking instance of the triumph of the Gospel among the Kitkatlas, a tribe inhabiting an island called Laklan, one of a group of islands at the mouth of the Skeena River. Six years since, these people burnt down the church, destroying their Bibles, and blasphemed the Saviour, and for a year afterwards no teacher was allowed to land on the island. On Tuesday, November 17, the chief, Sheuksh, addressed all the adult males of the population, whom he had invited to his house (a huge building covering 3,600 feet), in a very remarkable speech, recounting how he had formerly resisted the claims of the Gospel, and concluding, "I now give myself to God. Pray for me—pray, pray!" Whereupon "the whole company," the Bishop writes, "bowed their heads in silence until one of the earliest converts broke it in uttered words of earnest supplication." Other prayers and hymns followed for the space of seven hours and a-half.

**RUSSIA.**—Scattered o'er the vast empire of Russia are innumerable prisons, of which we have heard much from many writers, where thousands languish for protesting against the despotism of those who refuse a constitutional government to this much suffering people. With political prisoners and exiles we might have much sympathy if we knew more of their wrongs and their sufferings. Be that as it may, we are now called upon by the love we bear the fellow-members of the body of Christ to sympathise and pray for our brethren; for of recent date, many have been exiled, banished, and imprisoned for no other crime than loyalty to Christ, and unswerving fealty to the Word of God, and thus persecuted. Among those so dealt

with the Stundists have been the sufferers. "Out of sight, out of mind," and the distance between our beloved brethren and ourselves may make their sorrows seem less real to us who live in perfect liberty and freedom. Surely the people of God in England should daily remember these brethren constantly in prayer. I heard much of their trials and persecutions when last in Russia, and now I hear more. Many of them are saying "Remember my bonds"; and I hear that some of these suffering ones are cheered as they hear that they are being remembered by their English brethren. The Greek Church in Russia seems to be following the course adopted by Rome in the days of her power. M. Pobedenostzeff, who was the tutor of the present Czar, and now is Imperial Commissioner of the Greek Church, has issued his report to the Emperor, and in it he urges the Government to adopt stronger measures to suppress the Stundists, as he finds that "confiscation of their property, imprisonment, banishment to the mountains of the Caucasus, and the wilds of Siberia" have hitherto failed to drive these poor people back into the bosom of the Greek Church. "There is no man living," said a friend to me the other day, "who is causing so much suffering and sorrow as M. Pobedenostzeff, and unfortunately he has chosen as his victims the most loyal subjects of the Czar and the most conscientious servants of Christ." Brethren, let us bear them up before the Lord. Every week brings fresh instances of despotism, politically and ecclesiastically. Only yesterday I heard of two students just banished from their homes. General Gresser, who has lately died, and who was the head of the police in St. Petersburg,

was a Protestant, and did what he could to protect those who were under the ban of the Greek Church; but it is almost certain that his successor will prove a man of a far different stamp.—CAROLUS (*The Christian*).

**THE FRIENDLY ISLANDS.**—A remarkable account is given in *The New Zealand Presbyterian* of certain exiles from Tonga, 116 in number, including men, women, and children, who were sent from their homes three years since because, after being flogged and imprisoned, they refused to leave the church of which they had been members. The account of this return is given in a letter from Fiji. It seems that Sir John B. Thurston, Governor of Fiji, has been greatly interested in these poor people, sparing neither trouble nor expense in caring for them. Receiving permission from the king of Tonga to return these exiles, this governor of Fiji sent for a steamer to carry them back. In his address to the exiles at the Government House, he spoke of his admiration of their characters, and urged them to continue faithful to their religion and to exercise a spirit of reconciliation toward those who had wronged them. In an address to the Europeans who were present, Rev. H. Worrall said, "These Tongans for three years have born separation from friends and relations, simply because they have refused to sacrifice their fidelity to principle. By the power of the Gospel of Jesus Christ these Tongans, whose fathers were heathens, have proved themselves moral heroes. There are in this company some of the grandest Christian gentlemen I have ever met—men who have suffered for their religion more than I or any man can tell." Some remarkable addresses were made by these men who were going to their homes. As the steamer moved away from the wharf the Europeans gave three ringing cheers, while the exiles on the afterdeck sung with quivering lips and tearful eyes, "Home, sweet Home!" and as the vessel moved further away from the shore they were heard singing, "What a Friend we have in Jesus!"

**NEW HEBRIDES.**—Christian life among the islanders of the New Hebrides seems to be still vigorous. The Rev. Mr. Lawrie reports that the Native congregations on Aneityum have built a large hurricane-proof church to take the place of the one recently blown down, and that they have defrayed the cost of the whole by contributions of dry cocoanut and arrowroot.

"The natives denied themselves all their little luxuries for six months in order that this might be accomplished." At the dedication service one native said that "by the raising of this new church we are raised indeed." And another said, "We are like thirsty travellers: to day we have seen water, and we have drunk." It is now reported that the island of Tonga has come into the list of wholly Christian islands in the New Hebrides group. On five islands of the group, the scene of Mr. Milne's labours, no heathen are to be found.

**THE RECORD** contains the following extract from a letter of Dr. Bruce, of Persia, which the Rev. W. St. Clair Tisdall has recently received from him:—"Persia, May 14, 1892.—There are glorious openings just now in Persia for Mission-work among Christians, Jews, Parsees, Bâbîs, and Muslims. We have quite a number of Bâbîs and Muslims attending our Sunday services, and several of them often want to have a talk with me after service. We had some lately come all the way from Yezd, with one of whom the Sunday before last—a Muslim, not a Bâbî, and I believe a Christian at heart—I had a delightful conversation after service. A dear Bâbî youth from Yezd lately spent some months here. At last our persecuting Mujtahid found him out, and he had to flee to Teheran. I baptized him before leaving. After he had left for Teheran I had a letter from his father, who lives ten marches from this, saying he and his mother had been very anxious about their lost son, as they had not known where he had gone. But when they found out that he was with us they were supremely happy. I just mention this to show how the influence of one mission is felt far away among people that we never heard of. I believe the influence of it is felt more or less from Kirmân to Kirmân-shâh, and from the Caspian Sea to the Persian Gulf. It is not half realised at home that the existence of large bodies of Christians (so called), both Orientals and ever-increasing European merchants and others, who (to say nothing of superstitions and idolatries which are abhorrent to a Muslim) have no feeling of responsibility to be witnesses for Christ, and no belief in the power of the Gospel to conquer Islâm, is a direct witness against Christianity and a terrible stumbling-block to the Muslims. We have to combat this as well as the intolerance of Islâm itself.

But, notwithstanding all these mighty foes, "the darkness is passing away (*paragetai*, 1 John ii. 8), and the true light already shineth," and shall shine more and more unto the perfect day.

SPAIN (*Granada*).—Pastor Joseph Albama died on April 4, at an advanced age and after a long illness. Many of our readers will remember his name in connexion with the persecutions under Queen Isabella. He was a native of Malaga, and was brought into connexion with the little Protestant company in that city through the instrumentality of Matamoras. After he had settled in Granada as a hat-maker, he was accused of helping a young man, guilty of heresy (*sic*), to escape. His house was searched and many Protestant writings were found there, also letters from various Protestants. At the end of the summer of 1860 he and his aged mother were put in prison in Granada, where they found themselves in company with Matamoras, Trigo, Carrasco, and others. In December 1861 he was condemned to seven years at the galleys, and in the following year, having appealed against the sentence, the seven was changed to nine. The Evangelical Alliance then sent its European deputation to Madrid to plead on behalf of the prisoners, and the King of Prussia, as well as other Sovereigns, appealed to Queen Isabella. Eventually the nine years of galley work were commuted for nine years' banishment. Albama settled in Gibraltar and earned his livelihood, and when the revolution came in 1868 he returned to Granada and became pastor of the little church there. He was not a man of many gifts, but his simplicity and earnestness of faith did much to recommend the Gospel.

THE TELUGU MISSION.—The wonderful progress of the mission of the American Baptists among the Telugus (says their *Missionary Magazine*) has been fully sustained the past year, and it is especially to be noticed that the great movement which began at Ongole is now showing development in two directions. It has gone so far, and such a large proportion of the people of that section of the country have become identified with Christianity, that the community is becoming leavened with the Gospel. The caste people, while they are not yet converted in considerable numbers, are forced to give attention to the new religion, and are greatly influenced by their observation of the great progress which the Gospel is making among their

countrymen. Another effect of the Ongole awakening is its effect throughout the Telugu people. Missionary work everywhere is made easier in some respects because of the large numbers of Christians, and the movement in favour of Christianity is perceptibly gaining in all the territory surrounding the old Ongole field. An important event in the history of the Mission is the raising of the Ongole Mission High School to a second-grade college according to the standards of the government of India. The Christian movement has advanced so far among the Telugus as to demand that such provision be made for their advancement in education and in social life as is found in other Christian communities. The college is established primarily for the benefit of Christians and the children of Christians, to afford them such facilities as they need to enable them to take a stand in life on a level with the most favoured classes of India, and to train them for positions of usefulness in the Telugu churches. It will also receive pupils from heathen families who will pay the fees fixed by law for such institutions. By the financial help so received and by grants from Government, the Mission fund will be relieved of the support of the college, which already has a good field for usefulness, and in a few years will become an imperative necessity in the growth of the Mission. It is a matter of much concern that a famine is now prevailing in the country of the Telugus which has caused much suffering, and, in the event of the failure of the rains which usually come in June, will become more severe than that of 1877-78. Funds to the amount of several hundred dollars have already been forwarded to the missionaries for the relief of the sufferers. Much may be done by Government relief works to keep the people from starvation; but if the June rains fail, much of the country must be exposed to the horrors of a water famine, as well as to the dangers of starvation.

TWENTY YEARS' PROGRESS IN AFRICA.—The Rev. Dr. Wm. Brenton Greene, writing in the *Missionary Review* concerning the remarkable progress in Africa during the last twenty years, says: "The simple fact that the Bible has already been translated into sixty-six of the languages and dialects of Africa is a stupendous achievement. Great expectations, too, may be cherished with reference to the missionary influence of the coloured people of the United States. In number

7,000,000, what might they not accomplish for their brethren over the sea if only they themselves were baptised with the missionary spirit? Can we doubt that it is God's purpose to make them missionaries? Have we, then, any duty more pressing than to give them the churches and schools necessary for their religious and moral training? Most encouraging, however, are the effects of the Gospel on the character of the Africans, who seemed to have no character. The Pentecostal blessing has been repeated on the Congo. In places not a few of the people, thieves before, have become honest; liars before, they have become truthful; indolent, they have become industrious. Their idols they have burned; Christ they have enthroned Lord of all. The Christians in the neighbouring island of Madagascar have remained true in spite of persecution unsurpassed for cruelty in any age. If the Waldenses are rightly called the Martyr Church, the believers of Madagascar are fully as worthy of the honourable title. Can we explain this save on the ground that the Spirit of Christ sustained them? Can we account for such apostolic lives as Moffat's, as Livingstone's, as Black's, as Bushnell's, as Hannington's, as Mackay's, as Crowther's, as those of many other missionaries that may not now be mentioned, unless the same Christ who lived in Paul by the Spirit lived also in them? Can we doubt that the land in which the Saviour Himself is thus directing and sustaining the work of evangelisation will soon stretch out her hands unto God? Is she not even now beginning to do so? Can we, then, resist the short and emphatic appeal addressed by David Livingstone from the centre of Africa to the Protestant churches of the world, 'Come on brethren!'

THE OUTLOOK IN JAPAN.—The twenty missionaries of twenty years ago have become, including the wives of missionaries, nearly 600. Instead of the four unmarried female missionaries we now have about 200. The waters of the coast of Japan are now plowed by steamers in every direction, nearly 2,000 miles of railroad are in operation, and thousands of miles of jinrikisha roads are found, while a network of telegraph wires is spread over the land, and the postal facilities extend to the remotest hamlet—and these railroads, steamers, telegraphs, and post-offices are all the ready servants of the

messengers of the Cross. A legion of books has been prepared to assist the beginner in learning the Japanese language. A Christian vocabulary has been created and fairly good teachers are to be secured. The whole Bible is published in the language of the people, and fairly good commentaries on the whole of the New Testament have also been published; a good beginning has been made in Japanese hymnology, and a good beginning has also been made in the preparation of Christian books and tracts. It is no longer a disgrace to publish a book in a language which can be read. The fear which existed universally twenty years ago is well-nigh gone; religious freedom is guaranteed in the Constitution, and there is a readiness to hear on the part of the people, in most places throughout the empire, which calls for a manifold larger number of direct evangelistic workers than are at present engaged in that work in Japan. The Protestant Christians of twenty years ago have become more than 30,000, organised into over 200 churches, with about 130 ordained Japanese ministers, and nearly 500 other Japanese evangelists and workers, and with nearly 400 men in training in theological schools. The foundations of these churches were laid in the midst of great opposition, when it cost something to profess the Christian religion, and for that reason they were well laid.—*Rev. Dr. J. D. Davis, Kyoto, in the Spirit of Missions.*

JAPAN.—Missionary work for the Japanese is now passing through a transition state similar to that which effects the people themselves. After the country was fairly open, everything foreign, Christianity included, was received with favour by the more intelligent Japanese; but a few years ago a reaction set in against foreign influence, which still continues in unabated force. The feeling, however, is not so much against foreign ideas and improvements as against foreigners; and it is encouraging to note that while there is a strong aversion to the leadership of the missionaries, the interest in Christianity is but little diminished. The Japanese Christians wish to control their own churches and schools, and some of them even think the services of missionaries may be entirely dispensed with; but they propose to maintain the Christian work in vigour and carry it forward themselves. There is, however, still a large field for the labours of foreign mis-

sionaries in Japan. While the self-reliant disposition of the Japanese Christians is to be commended, the Christian movement in Japan is not yet sufficiently matured to be left to itself. Its foundations have not yet been laid deep enough in the national character to insure a safe and true development without some external guidance. Only the middle class of the people has yet been reached; the highest and the lowest are comparatively untouched, and especially among these latter, foreign missionaries will find an ample field for their efforts for many years to come. Experience shows that they must wait long for the Gospel if they wait until it is given to them by their own countrymen in the classes above them.—*American Baptist Missionary Magazine.*

JAPAN.—The Ishii Orphan Asylum is pre-eminently a place of prayer. Founded in prayer, it is continued in the same spirit. The morning hour from six to seven is called the prayer hour. The children go singly to a shaded graveyard in the rear of the temple for private devotions. Also at nine o'clock on Friday evening a short meeting for those who desire it is held at the same sacred spot. This is the Bethel of the Asylum, and has witnessed several remarkable answers to the prayer of faith. After breakfast comes a half-hour of devotions in the temple, and again in the evening. On Sabbath afternoon the children march in military order, headed by their own buglers, to church, a mile and a half away. It is a stirring sight and has led more than one sightseer to send gifts to the Asylum and to inquire into the claims of the Christian religion. To sum up the man and his work in a sentence: Ishii and his institution are a practical realisation of his own favourite New Testament verse, "A new commandment I give unto you, that ye love one another." A love that works itself out in deeds; a life that is truly Christian; the spirit of the Bible worked into flesh and blood; simple loyalty worthy of a Christian Samurai; faith that feels, hope that, though always grave, is never despondent; love that counts no cost, if it may but save a few of "the least of these my brethren."

NAGPUR.—Our readers will be glad to get a glimpse of the way in which the

Gospel of our Lord Jesus Christ is brought daily before the students in Hislop College. "Last session," writes Dr. Robertson, "I had the pleasure of teaching the Bible to two classes daily. Each class contains about eighty students, whose average age is about seventeen. Those who have never left Scotland can have no idea of the pleasure it is to stand up before a room full of young men who, for the most part, have never before heard the name of Jesus, and be permitted to tell them fully and clearly who Jesus was and is, what He came to this world to do, and how He died for them to save them from sin and its punishment. We cannot tell all this at once; we have to proceed step by step, for they know nothing of Christianity, and they scarcely believe that they are sinners. One of the most trying difficulties in Indian Mission work is to get the Hindus to realise themselves sinners—the heinousness of sin they do not grasp. They won't come to Jesus Christ, for they don't feel they have any great need for a Saviour."—*Free Church of Scotland Monthly.*

PERSECUTION OF NATIVE CHRISTIANS IN CHINA.—Native Christian converts in China appear to have a hard time of it, notwithstanding the recent degradation of their arch persecutor Chou Han, by the Chinese authorities. By the Hunan Manifesto each clan is enjoined to keep an eye upon any members who do not sacrifice to "the most holy ancient teacher Confucius," it being held certain that such as these have entered the religion of Jesus. It is further prescribed that these be immediately dragged to the ancestral temple, to be severely dealt with and compelled to return to the right way. In token that this is not a deadlock, Dr. Griffith John, of the London Mission at Hangkow, relates the story of a Hunan man who became a Christian. On his return to his native village he was seized, dragged into the Temple, and reviled and beaten. At length, on the intercession of a fellow-clansman, he was allowed to depart upon signing a declaration that he had been expelled from the clan and had renounced every privilege pertaining to him as a member. But he would not give up his profession of Christianity.—*Daily News.*

# Evangelical Alliance.

## DUNDEE CONFERENCE.

SEPTEMBER 26—29.

As already announced, the Forty-sixth Annual Conference of the British Organization of the Alliance will be held (D.V.) in Dundee, commencing on Monday evening, September 26, and extending till the evening of Thursday the 29th. The Dundee Branch of the Alliance have for many years past arranged a Christian Convention annually; but this year the Conference of the Alliance will take the place of that Convention.

All the meetings will be held in the Kinnaird Hall, except the morning devotional meetings from 10 to 10.45, and these will be held in the Hall of the Y.M.C.A.

It is earnestly hoped that a large number of members and friends of the Alliance from all parts of the United Kingdom will make their arrangements so as to visit Dundee at the time, this being the first occasion on which the Evangelical Alliance has held its Annual Conference there. All will be cordially welcomed, and hospitality will be provided by the local Committee, as far as possible; those who desire to avail themselves of it are requested to communicate with the Secretary of the Evangelical Alliance in London, as early as possible.

The following is the programme of the Conference :—

### MONDAY, SEPTEMBER 26.

CONVERSATIONS (Tea and Coffee served from 6.30 to 7.15 p.m.). PUBLIC MEETING, 7.30 p.m. The LORD PROVOST OF DUNDEE to preside, and the Revs. Andrew Inglis, John Reid, M.A., and James E. Houston, B.D., to deliver brief "Addresses of Welcome" on behalf of the Dundee Committee. Responsive words will be spoken by the Right Hon. Lord Polwarth (President), and others. Address by Mr. A. J. Arnold (Secretary). Subject: "The Evangelical Alliance: its aims and its practical value" (including a brief summary of the work of the past year).

### TUESDAY, SEPTEMBER 27.

MORNING, 10 o'clock.—DEVOTIONAL MEETING, the Rev. R. A. WATSON, D.D. (U.P. Minister, Dundee), to preside. 11 o'clock.—CONFERENCE. Chairman, LORD POLWARTH. "The Annual Address," by the Rev. H. E. FOX, M.A., Vicar of St. Nicholas, Durham. Subject: "True Catholicity." "The Practical Resolutions," to be read and enforced by the Rev. Principal Douglas, D.D. (Free Church College, Glasgow). Address by the Rev. John Urquhart (Baptist Church, Weston-super-Mare). Subject: "The postulates of the so-called 'Higher Criticism'."

AFTERNOON, 2.30 o'clock.—CONFERENCE. Chairman, WM. FERGUSON, Esq. (of Kinnmundy). Addresses: (1) "The Once-offered Sacrifice," by the Rev. John Bennett, D.D. (Vicar of St. George's, Worthing); (2) "The Substitutionary work of our Lord Jesus Christ," by Pastor H. D. BROWN (Baptist Church, Dublin).

EVENING.—PUBLIC MEETING at half-past 7 o'clock. Chairman, The Right Hon. LORD KINNAIRD. Address by the Rev. Isaiah Parker (Wesleyan Minister, Glasgow). Subject: "The Constant Use of the Bible." Evangelistic Addresses by (1) the Rev. George Wilson, M.A. (Edinburgh), (2) the Rev. John Urquhart (Weston).

### WEDNESDAY, SEPTEMBER 28.

MORNING, 10 o'clock.—DEVOTIONAL MEETING, by the Rev. WILLIAM POTTS (Wesleyan Minister, Dundee), to preside. 11 o'clock.—CONFERENCE. Chairman, J. A. CAMPBELL, Esq., LL.D., M.P. Addresses: (1) "The outcome of Sanctification in daily life," by the Rev. George Wilson, M.A. (St. Michael's, Edinburgh); (2) "The duty of Evangelicals in view of the Romanising tendencies of the day," by the Rev. Professor J. RADFORD THOMSON, M.A. (New College, London); (3) "National righteousness," by the Rev. John Watson, M.A. (Sefton Park Presbyterian Church, Liverpool).

AFTERNOON, 2.30 o'clock.—MEETING FOR OPEN CONFERENCE. Chairman, JOHN PATON, Esq. Subject: "How to Reach the non Church-going people." Opening Address by the Rev. John Smith, M.A. (Broughton Place U.P. Church, Edinburgh).

EVENING.—PUBLIC MEETING at half-past 7 o'clock. Chairman, LORD POLWARTH. Address by the Rev. Clement Clemance, D.D. (London). Subject: "Rest in Christ the secret of power for Christ." Evangelistic Addresses by (1) the Rev. John Smith, M.A. (Edinburgh), and (2) the Rev. H. E. FOX, M.A. (Durham).

### THURSDAY, SEPTEMBER 29.

MORNING, 10 o'clock.—DEVOTIONAL MEETING, the Rev. JOHN MACPHERSON (F.C. Minister, Dundee) to preside. 11 o'clock.—CONFERENCE. Chairman, A. H. MONCUR, Esq. (Dundee). Addresses: (1) "How Christianity ought to influence commercial relations," by the Rev. F. E. MARSH (Bethesda Free Church, Sunderland); (2) "Foreign Missions: a glance at the position

in the field and at home," by the Rev. James Johnston (London; Author of "A Century of Christian Missions").

AFTERNOON, 2.30 o'clock.—MEETING FOR OPEN CONFERENCE. Chairman, WILLIAM HENDERSON, Esq. (ex-Lord Provost of Aberdeen). Subject: "Foreign Missions." Address by the Rev. John Fordyce (London). To be followed by OPEN CONFERENCE. 4.30 o'clock.—Missionary Tea Meeting. Addresses by the Rev. D. B. Spence (of Constantinople) and others.

EVENING.—PUBLIC MEETING at half-past 7 o'clock. Chairman, Lord POLWARTH. Addresses by (1) the Rev. W. M. Shepherd (Vicar of St. John's, Carlisle), (2) Mr. W. Lethaby (from Moab), and (3) Closing Address by the Chairman.

## INVITATION FOR THE ANNUAL WEEK OF UNITED & UNIVERSAL PRAYER, AT THE COMMENCEMENT OF THE YEAR.

JANUARY 1—8, 1893.

THE following is the Invitation and Programme for next year's Week of Prayer, agreed upon between various branches of the Alliance throughout the world.

It is hoped that the general topics suggested for each day will now remain fixed, the details only being varied from year to year. By this arrangement it will be possible for friends who desire to take part in the Universal Week of Prayer to know beforehand the general outline of subjects for the given days of the week.

In order to maintain the universality of this Week of Prayer, it is earnestly desired that the outline for each day should be generally adopted; but of course it is quite understood that the sub-headings and other details may be arranged to suit the different countries or local circumstances.

BRETHREN, BELOVED IN CHRIST,—Once again we invite you to observe the "Universal Week of Prayer." Our New Year begins with the Lord's Day. May this be a "token for good" to us all! May we, like the beloved disciple, be "in the Spirit" on the Lord's Day!

We have much to pray for: and we have much to encourage us in prayer. Never since the world began has there been such a century as that which has passed since William Carey bade the Church attempt great things for God: and expect great things from God.

We have, also, much to plead. Much has been given; but much remains to be bestowed. We shall see greater things than these.

Let us seek to realize *God's purposes* as they are revealed in His Word. Let us hold fast to *God's promises* as they are declared in His Son. Let us expect *God's performances* to be exceeding abundant above all that we ask or think.

If in this spirit we keep our Week of Prayer, its observances will be fraught with blessings both to the Church and to the world.

We are, in the name of the Evangelical Alliance,

Yours in the service of the Lord Jesus,

POLWARTH, President.			F. VAN BYLANDT, President.		
DONALD MATHESON, Treasurer.			J. D. VAN WASSENAER		
WILLIAM ARTHUR, M.A.			ROSANDE.		
JOHN STOUTON, D.D.			J. E. N. SCHIMMEL.	Secs.	Netherlands Branch.
JOSEPH ANGUS, D.D.	Hon.		PENNINCK.		
JAMES FLEMING, B.D.	Secs.	British	J. VAHL, President.		Danish Branch.
DAVID MACBETH, D.D.		Organization.	OLOF HANSEN, Secretary.		
A. J. ARNOLD, Secretary.			P. GEYMONAT, D.D., President.		
BANGOR, President.			Florence Branch.		
C. H. WRIGHT, D.D., Hon.			V. RAVI, Vice-President.		Italy.
[Sec.]			H. J. PIGGOTT, B.A., President.		
W. E. DODGE, President.			Roman Branch.		
CALER T. ROWE, Treasurer.			JOHN JAMESON.		
PHILIP SCHAFF, D.D.	Hon.	United States	MANUEL CARRASCO.	Secs.	Spanish Branch.
JAMES M. KING, D.D.	Secs.	Branch.	D. B. SPENCE, President.		Turkish Branch.
JOSIAH STRONG, D.D., Secretary.			H. O. DWIGHT, Secretary.		
W. H. HOWLAND, President.			M. D. KALOPOTHAKES, President.		Greek Branch.
WM. JACKSON, Secretary.			J. B. CHARLIER.		
J. PRICHARD, President.			DANIEL BLIN, D.D.		Syrian Branch.
A. J. MCFARLAND, Secretary.			JAMES S. DENNIS, D.D., Secretary.		South African Branch.
GUSTAVE MONOD,			JAMES TURNBULL, Secretary.		
M.D.			J. H. BALLAGH, President.		Japan Branch.
N. RECOLIN.			G. W. KNOX, Secretary.		
THEODORE MONOD, Gen. Sec.			JOSEPH EDKINS, D.D., President.		
A. FISCH, Secretary.			Shanghai Branch.		
G. ROCHERDIEU,			WM. MUIRHEAD, Vice-President		
M. MATHOFFER,			H. BLODGET, D.D., President,		China.
A. FISCHER-SARASIN, President.			Peking Branch.		
TH. ISHLIN, V.D.M., Secretary.			JOHN GRIFFITH, D.D., President,		
ANDREAS VON BERNSTORFF, Pre-			Hankow Branch.		
sident.			GEORGE SUTHERLAND, D.D., } Secs.		New South Wales
EUGENE BAUMANN, Secretary.		German Branch.	THOS. CUMMINS, J.P.		Branch.



## TOPICS SUGGESTED FOR THE WEEK OF UNIVERSAL PRAYER, JAN. 1—8 1893.

Other topics which may be suggested by national or local circumstances or by special occurrences at the time of meeting, will naturally be added in each case by those leading the devotions of the assembled believers. And for other topics, *which no words can express*, moments of silent prayer may helpfully be given.

**SUNDAY, JAN. 1.**—Sermons.—*The exalted Saviour's "Gifts for Men."*—Ps. lxxviii. 18, 19; John xvi. 23, 24; Acts v. 31.

**MONDAY, JAN. 2.**—Humiliation and Thanksgiving.—*Confession* of the Church's sins of omission and commission, compromising, and understating God's truth, mistrusting His power, neglecting His call, and keeping back His due.—Ps. xxxii. *Prayer* for grace to put away whatever hinders individual, family, national, and congregational blessings; and for a special blessing on this year's observance of the Week of Prayer, which begins with New Year's Day.—Nehemiah ix. 1—3, and Haggai i. *Praise and Thanksgiving:* For God's revelation of Himself in His Word; for the fruitful observance of the Week of Universal Prayer; for the increase of brotherly love, missionary zeal, and desire after holiness.—Rev. v. 11—13; Jer. xxxiii. 3.

**TUESDAY, JAN. 3.**—The Church Universal.—*Prayer* for the demonstration, in power, of the Spirit in the Church; pleading the specific promise of the Ascending Lord (Acts i. 8); prayer that "the Holy Church throughout all the world" may be more humble and diligent in the study of the Word, in discerning God's purposes, and in obtaining His promises; more active in her witness for Christ, in the observance of His sabbath, and in obedience to His will: more faithful in her protest against Romanism, Sacerdotalism, and Latitudinarianism; and more eager in her looking for His glorious appearing.—John v. 39; Titus ii. 11—14; 2 Peter iii. 11—13.

**WEDNESDAY, JAN. 4.**—Nations and their Rulers.—*Prayer* that all earthly rulers may acknowledge their responsibility to the King of kings; that all persecutions of Christians may be stayed; that anarchy, oppression, and slavery may cease; that drunkenness, impurity, and gambling may be put away; that the opium traffic may be speedily abolished; that trade disputes may yield to truth and righteousness; that the "making haste to be rich" and the love of luxury may be arrested, and that God's Day may be nationally honoured.—1 Tim. ii. 1—4; Ps. lxxvii.; Rom. xiii. 1—7.

**THURSDAY, JAN. 5.**—Foreign Missions.—*Praise to God:* For great Missionary progress within recent years.—Ps. lxxvi. *Prayer:* For Missionary Churches and Societies, Bible and Tract organisations, and for all efforts for diffusing the pure Gospel in the Heathen and Mohammedan world; for Native Churches and their Pastors; for secret believers who have not yet openly confessed Christ; for Missionaries—men and women—evangelistic, educational, medical—and all their helpers; for the removal of all hindrances to Christianity.—Matt. xxviii. 19, 20; Rom. i. 14—17.

**FRIDAY, JAN. 6.**—Home Missions and the Jews.—*Praise:* For the success increasingly vouchsafed to every branch of evangelistic work, and for blessing which has attended Missions to the Jews.—Luke xv.; Acts ii. 41—47. *Prayer:* For all Christian workers, and that every personal effort to win souls for Christ may be conducted with wisdom and power.—Acts iv. 13—31. *Prayer for God's Ancient People Israel:* That the veil upon their hearts may be taken away; that all persecutions of the Jews may cease; that Christians may clearly understand God's purposes concerning Israel, and let their light so shine among Jewish neighbours as to attract them to the Gospel of Christ.—Amos ix. 11—15; Rom. xi. 12—15.

**SATURDAY, JAN. 7.**—Families and Schools.—*Prayer* that God's Word may be accepted as the one true basis of the education of the Young, in the home, the school and the college; that husbands and wives, parents and children, masters and servants, may, in their mutual relations observe the law of Christ; that family worship may become more general, and that domestic life may be sweetened and hallowed by godliness; that increasing blessing may rest upon Sunday-schools, Bible Classes, and Young Men's and Young Women's Christian Associations.—Deut. vi. 4—7; Mark x. 13—22.

**SUNDAY, JAN. 8.**—Sermons.—*The Promised outpouring.*—Joel ii. 28—32. *The plain command, "Ask ye of the Lord."*—Zech. x. 1.

The following special requests are made to all who receive this programme:—

1. Please endeavour to bring the Lord's people together—few or many—for united prayer daily during the week, and circulate the Programme widely to increase the number of meetings.
2. Kindly forward brief account of Meetings held, and any results, to the Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London.

## FLORENCE CONFERENCE VOLUME.

WE venture to call the attention of our readers to the fact that a number of copies of this interesting and valuable book are still on hand. It is entitled—“*Christendom from the Standpoint of Italy: Proceedings of the Ninth General Conference of the Evangelical Alliance held in Florence, 1891.*”

The subjects treated are those of the present-day clamant and constantly in the minds of men, and the writers who have contributed papers upon them stand in the front rank of sanctified scholarship. Take the great question of Christianity and Socialism, or “Poverty and riches from the Gospel point of view,” as it is designated in the Volume, and Dr. Stöcker of Berlin, Pastor Babut of Nismes, with Dr. Nicholas of Dublin and Dr. C. C. Tiffany of New York, place before us the most weighty considerations.

Those who are interested in the higher criticism and the position the Bible holds in the presence of modern thought, will find papers here by such men as Sir J. W. Dawson of Montreal, Professor Godet of Neuchatel, the Venerable Archdeacon

Richardson, and Professor Redford of London worthy of the most careful thought.

The advocates of Christian unity should read the papers of Doctors Philip Schaff and G. D. Boardman; while for the lover of Italy, and of Florence in particular, there is a perfect feast of good things.

Materials for study of a most valuable kind are here laid up for Ministers and teachers, and the cause of truth in England could hardly be better served just now than by placing a copy of this work in the hands of all students and thinkers. God has blessed the Conference at Florence in many ways. May He put it into the heart of some of our friends to turn to good account here at home this collection of its utterances. Wealthy friends might do a good work by ordering copies for gratuitous distribution among provincial Ministers, College and other Libraries, &c. (Ten copies for £2). Single copies can be obtained for 4s. 6d., including postage, by applying at the Office of the Evangelical Alliance, 7 Adam Street, Strand, London, W.C.—P.H. C.

## SOUTH AFRICAN BRANCH.

THE following circular letter has been addressed by the South African Branch of the Evangelical Alliance to the ministers and members of the churches recognised as “Evangelical” :—

Cape Town, July 1, 1892.

Dear Brethren in the Lord,—It is not necessary that the principles and objects of the Evangelical Alliance, which was founded nearly fifty years ago, should be at length stated and enforced in this circular, which we issue to invite you to co-operate with us in our endeavours to advance the prosperity of the Churches of our Lord Jesus Christ. We believe that the founders of the Alliance had in their hearts the very same desire, which the Apostle had for the churches of Colossa and Laodicea, when he said “that their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God and of the Father and Jesus Christ.” It was at that time the conviction of the churches, which held the principles ac-

cepted by the Alliance, that the unity of their faith in all the essentials of vital godliness, and their love for one another, should be more fully expressed than they were previous to that period; in order that the world might know, though there were minor differences between the churches, that they were still one in Christ, and that they loved one another as members of the household of faith. It was their conviction that that love should be increased, and would be increased by the grace of God, were Christian communion with one another more frequent, were mutual support and countenance given in the labours of faith and love, and were help afforded to any of the churches which were subjected to heavy trials and afflictions. And as a branch, we thank God for the measure of blessing which has rested on the labours of the Alliance ever since its organisation.

Unquestionably the communion between the various churches has become more frequent and more cordial, as has also the intercourse between the members of the

respective flocks. On more than one occasion the organization has been, through God's help, able to effect deliverance for oppressed and struggling churches or Protestants on the continent of Europe and elsewhere. By its action, it has time after time lifted up a testimony against many sins and practices, which might be called natural; some of these testimonies in some cases have done no more than to relieve the Churches from the charge of being partakers in these sins; in others they have acted as a check, while in all cases they were more powerful than the isolated action of one individual Church would have been.

It appears to us as if the very success of the Alliance in the past has led many to suppose that its work is done, and that now there is no necessity or call for its continuance; in short, that it has been the means of creating such fellowship and actual co-operation that there is no room for it in the Christian world; but the world requires a manifestation of Christian love and fellowship as much as ever, and the evils against which we contend do not belong to any particular age; they are for the most part just a portion of those plans which reveal that Satan is the god of this world, and which his instruments or armies carry out.

In our days the world, and South Africa in particular, needs as much as ever the testimony, that the unity of the Church does not depend on mere outward organisation and on being governed by the same Church offices under or over one another—but spiritual and vital union with the great Head of the Church.

In our days, we must watch more carefully than it was our duty to do in the past, that our children be brought up in the nurture and admonition of the Lord—neither given over to a purely secular education, nor handed over to ecclesiastics and priests, who will exercise their powers to bring their minds and consciences under their domination. We are still called upon to pity and comfort all sick in hospitals and houses of mercy, and to break through every barrier which prevents us reaching them. It is still our duty to minister to all those who are turned aside and have fallen into crime and are lodged in our goals. It is unquestionably true that we are called upon to show to those who think that we are merely "human societies" that we are indeed united to the Lord, and to maintain that such positions should not be withheld from us which our numbers and political weight in the Colony invite us to fill.

Signed { A. I. STEYTLER, President.  
JAS. TURNBULL, Secretary.

#### CONTRIBUTIONS RECEIVED FROM JULY 18 TO AUGUST 18, 1892.

	£	s	d.		£	s	d.		£	s	d.
Mrs. Schofield . . . . .	0	10	0	Mrs. Gordon . . . . .	1	1	0	Leamington Subscriptions, per			
Mrs. Spurgeon . . . . .	1	1	0	R. Bannister . . . . .	1	1	0	F. O. Grant Ellerton, Esq. .	5	11	6
O. Robinson, Esq. . . . .	1	1	0	W. Tonkin, Esq. . . . .	0	10	0	Leicester Subscriptions (addl.),			
Rev. J. de Kewer Williams. .	1	1	0	Rev. J. Hudson Taylor . .	0	10	6	per Miss Walker . . . . .	0	10	0
Mrs. Hitchcock . . . . .	1	1	0	Chas. E. Newton, Esq. . .	1	1	0	Paris Subscriptions (addl.), per			
Genl. and Mrs. Hutchinson .	2	0	0	C. Price, Esq., and Mrs. Price	1	1	0	Dr. D. E. Anderson . . . .	2	2	0
Miss Broughton . . . . .	0	10	6	Messrs. E. and F. F. Whytt .	1	1	0	Woolwich Subscriptions, per			
A. S. Hewitt, Esq. . . . .	0	10	6	Mrs. Wardle . . . . .	2	2	0	Mrs. Young . . . . .	4	18	6
W. S. Allen, Esq. . . . .	2	2	0	S. Fawcett, Esq. . . . .	0	10	0	Liverpool Subscriptions (addl.),			
Miss Alton . . . . .	0	10	6	H. Sugg, Esq. . . . .	1	1	0	per S. Hawkes, Esq. . . . .	2	1	0
Capt. Werry . . . . .	1	1	0	Mrs. Charters . . . . .	1	1	0	Derby Subscriptions (addl.),			
C. H. Hodgson, Esq., and Mrs.				Countess K. Esterhazy . .	0	10	0	per Captain Held . . . . .	0	6	0
Hodgson (2 years) . . . . .	2	12	0	Miss Hughes . . . . .	0	10	0	Tottenham Subscriptions (addl.),			
Lady A. Blackwood . . . . .	1	1	0	Mrs. Phelan . . . . .	0	10	0	per Mrs. Harrison . . . . .	0	7	6
Rev. J. Gosset Tanner . . . .	0	10	6	Miss Jellinn . . . . .	0	10	0	Collection at St. Mary's Epis-			
Rev. Jno. Hay . . . . .	0	10	0	Mrs. Lees . . . . .	1	0	0	copal Chapel, Reading, per			
Miss Lumsdaine . . . . .	1	0	0	Mrs. Berry . . . . .	1	1	0	Rev. H. Brooke . . . . .	3	5	5
F. C. Wood, Esq. . . . .	0	10	6	Mrs. Agnew . . . . .	1	1	0	Sums under 10s. . . . .	2	17	0
J. Wood, Esq. . . . .	0	10	0								

Alliance House, 7 Adam Street, Strand, London, W.C.

\* \* Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

Oct. 1, 1892.]

# Evangelical Christendom.

OCTOBER 1892.

CONTENTS:	
	PAGE
MONTHLY NOTES .. .. .	285
THE WORK OF THE SPIRIT .. .. .	288
WHO PROSPERS? .. .. .	289
THE HIGHER SPIRITUAL LIFE .. .. .	291
WHAT IS "THE BROTHERHOOD?" .. .. .	293
FOREIGN INTELLIGENCE:—	
France .. .. .	295
Germany .. .. .	297
Italy .. .. .	299
A Religious Revolution .. .. .	301
Uganda.. .. .	302
Tokens for Good in India .. .. .	303
The Japanese Bible .. .. .	305
Notes from America .. .. .	306
MISSIONARY NOTES .. .. .	309
BRIEF NOTICES OF BOOKS .. .. .	313
EVANGELICAL ALLIANCE:—	
Proceedings of Council .. .. .	315
Alliance Conference at Blankenburg .. .. .	316
Contributions.. .. .	316

## MONTHLY NOTES.

THE Dundee Conference of the Evangelical Alliance takes place just as we are going to press with the present issue, and, therefore, it is impossible to do more than briefly mention that the opening meeting takes place with every prospect of an interesting and profitable Conference. We hope in our November number to give a full report of the proceedings, and in the succeeding issues to publish *in extenso* some of the principal addresses. Much prayer has been offered for God's blessing to rest upon the assembly, and it is gratifying to the Council of the Alliance to know that some of the local branches have specially remembered the Conference at their periodical meetings. We may, therefore, look for good results to follow the gathering of so many of God's people in the City of Dundee.

The programme for the Universal Week of Prayer, given in our last issue, has been sent in large numbers to the most distant mission-fields and throughout the world generally. The co-operation of the great missionary societies in this work is fully appreciated, and it is hoped that in all lands evangelical Christians will endeavour to make the coming Week of Prayer an occasion for earnest pleading with God. It is a source of thankfulness that year by year communications are received from many a mission-field reporting that the observance of the Week of Prayer has been followed by revivals of religion. It is scarcely necessary to impress upon missionaries the importance of uniting during such a hallowed season, when the Lord's people in all parts of the world are beseeching the Throne of Grace. But in many parts of the earth there are towns containing only a few Christians, and even in such cases it is suggested that, whenever practicable, united meetings be arranged though the attendance can only be small. It is sometimes urged as a reason for not attempting united meetings that some denominations will stand aloof. If so, let there be as much union as possible

among those denominations that can agree. The Church of Christ may then look for great blessings in answer to the prayers that will be offered in many different tongues during the early days of January next.

---

Complaints are sometimes made that united prayer meetings in various parts of our own country are of too formal a character, and that a large portion of the time is occupied by the address. We have therefore been requested to urge upon all friends arranging for meetings that where an address is given it should be rigidly limited to ten or fifteen minutes. It is also important that such addresses should bear entirely upon the subject for the day. By limiting the length of the address it will be possible to devote the greater portion of the time of the meeting to prayer and supplication. This, it should always be remembered, is the great object of the gatherings.

---

It will be noticed that in the programme for 1898 the general arrangement of subjects is somewhat modified, and there are two or three features which may be specially referred to. There has been much consideration given to the framing of the topics, and a general understanding has been arrived at between the British, American, and other principal branches of the Alliance. It is proposed that in future the outline of subjects for the given days of the week should remain fixed, the details only being altered from year to year. Thus the difficulty which has been felt in some of the distant parts of the world regarding the varying of the subjects for the several days of the Week will be avoided. It is hoped, therefore, that the present plan will be universally accepted, so that the general headings of subjects may remain permanently as follows: Monday—"Humiliation and Thanksgiving"; Tuesday—"The Church Universal"; Wednesday—"Nations and their Rulers"; Thursday—"Foreign Missions"; Friday—"Home Missions and the Jews"; Saturday—"Families and Schools." There will still be full scope for the introduction of definite subjects applicable to the local circumstances in different countries; but in order that the January Week of Prayer should maintain its universal character, it is strongly urged that the general outline for each day be accepted by all who take part in the observance.

---

Another feature of the Week of Prayer programme for next year is that the subject of Missions again occupies a large space. A communication was recently received from representatives of all the principal British Missionary Societies, urging that three days in the Week of Prayer should be devoted to the important subject of Foreign and Home Missions. This proposal has been practically adopted in the subjects suggested for the Wednesday, Thursday, and Friday.

---

The relation of the Week of Prayer to the progress of Missions is concisely shown in a brief paper recently issued at the Alliance House, and entitled "The Week of Universal Prayer: its origin and some of its results," from which we quote the following: "It is not merely a coincidence that the great progress in missionary work during the past thirty years is just the period during which the Week of Universal Prayer has been spreading into all lands. While remarkable revivals of religion have sometimes followed meetings in connexion with the Week of Prayer in various towns in our own country, it is in foreign lands, and especially in the mission-field, where the great value of this season of united prayer is most apparent. The unity which has been so happily manifested amongst missionary brethren of various denominations, who are living amidst Heathen and

Mohammedan populations, has had a most beneficial effect upon Native Christians; and in many parts of the earth the Week of Prayer is anticipated with marvellous interest."

---

Letters have been received by the Council of the Alliance with reference to the large number of Christians who necessarily spend the first week in the year upon the sea. It is, therefore, urgently requested that an effort be made to place copies of the Week of Prayer programme on board ocean-going passenger vessels, on troopships, and on men-of-war, that thus many of those Christians who are now practically shut out from the opportunity of assembling with their fellow-Christians at ordinary meetings may be reminded of this world-wide concert of prayer. Members and friends of the Alliance who take an interest in the movement could render valuable service by sending copies of the programme to any of their Christian friends who expect to be upon the sea during the first week of the year. Even where meetings cannot be arranged, individuals may in their private devotions remember the subjects of the Week of Prayer.

---

Through God's goodness the threatened cholera scourge appears to have passed away. It is to be hoped that the mercy of its removal will not make any of us blind to the lessons of the warning which has been sent us. An impending plague must always be a very loud call to the unconverted, to whom a further opportunity is given for accepting Christ. If the knock was to some a startling one, we have now additional proof that it was prompted by love. But has there not also been a trumpet call to Christians? If the unsaved were reminded that there is a limit to their day of grace, were not believers reminded with equal force that there is also a limit fixed to their opportunities for making the Grace of God in Christ known to others? There are privileges in the Master's service here which we shall never enjoy in eternity. There is now the opportunity which we have of winning souls, whose future will have been decided before this life is over. There is the privilege, too, and it is unquestionably a privilege, of working for Christ under difficulties and in the face of opposition. A reminder, therefore, that "the night cometh, when no man can work" is on this account the more solemn.

---

Russia continues to occupy a large share of attention, especially in view of the terrible persecution to which the Stundists and other Christians in that vast Empire are exposed. Within the past few days private intelligence has been received stating that another batch of the Stundist leaders has been sent away to Siberia. It is very difficult to obtain reliable information upon the subject, but from private sources we learn that there is no abatement of this relentless persecution. The Czar himself and Mr. Pobiedonostzeff, the head of the Holy Synod at St. Petersburg, are stated to be sincere Christian men, and yet there is no doubt that these eminent personages are at least aware of the oppression to which dissenters from the Orthodox Church are subjected. Among these, the Stundists are perhaps the greatest sufferers, though they bear their afflictions with such submissiveness that it is difficult to realise how much they are oppressed. Whether private efforts which are now being made will be successful in influencing those who can stay the hand of the persecutor, time will show; but there is a distinct call to all earnest Christians to be much in prayer to God that, if it be His will, a respite may be granted to the suffering Christians of Russia.

In our last issue we gave an account of a recent journey by the Rev. J. D. Kilburn through the Baltic Provinces of Russia. Before long we hope to publish one or two other articles from his pen on the Lutheran Church in the Baltic Provinces, and also on the Jewish question in Russia. Mr. Kilburn is well known as one who, from his long residence in Russia and his frequent journeys in that country, has the means of obtaining information from a great variety of sources. He is also a calm observer and a judicious writer, who is convinced that harm has been done in Russia in many ways, as well as wrong feelings aroused abroad, by the exaggerated reports which are often published. His articles in *Evangelical Christendom* contain only a faithful and unvarnished account of what he himself has seen. Much of the information obtained it is impossible to publish without increasing the troubles of our Stundist friends. Members of the Alliance, therefore, must not suppose that because details are withheld the Evangelical Alliance is slackening its efforts on behalf of the persecuted.

We are glad to announce that Dr. Philip Schaff, of New York, is recovering from the illness by which he was attacked a few months ago. Professor Schaff has been long known as a warm supporter of the Alliance, and, being a frequent visitor to our country, he has appeared on the platform of the Alliance on many occasions. At the International Conferences he was a familiar figure, until the last, at Florence, when he was unable to be present. Dr. Schaff will, in a very few days, have accomplished fifty years of service as a Professor of Theology. He was appointed colleague to Neander in the University of Berlin, in October 1842, when only twenty-three years of age. Shortly afterwards he went to the United States, and has been for over a quarter of a century connected with the Union Seminary in New York. While we gladly record his partial recovery, we only express the earnest hope and prayer of all members of the Alliance when we say that we trust Dr. Schaff may, by God's blessing, be completely restored to health, and still spared for many years of active service in the cause of Christian union, which he has loved so well.

It is with great regret we announce that the usual writer of our "Monthly Notes" is laid aside with serious illness. He is a member of the Council of the Alliance, and one who has for a great number of years been closely identified with its varied operations. We ask the prayers of members of the Alliance generally that this valued helper in the cause of Christian union may be speedily restored to his wonted health.

### THE WORK OF THE SPIRIT.

THE work of the Spirit in the individual first claims attention. The individual believer, as one of the fallen race, invariably *begins fallen*; alienated from God; spiritually "dead." This is as true within as without visible Christendom. (See this implied—Rom. viii. 1—11 and 1 John ii. 19.) Accordingly, in order to the gift of new life, wherever it is given the Spirit works; the man is born of the Spirit (John iii. 8). The *normal order* of the life-giving process is conviction, faith, union.

Conviction of sin, righteousness, and judgment, is the first work of the Spirit for Christ upon "the world" (John xvi. 8, 9), and all men begin as members of "the world." When conscience sees not only in general the fact of personal moral disorder and the certainty of retribution, but also the relation of sin to the holiness of God, and the relation of condemnation to His infinitely sacred justice: when, in fact, it sees sin in the light of God and Christ, in some true measure: this is

the Spirit's personal and special work. The signs of that work may vary indefinitely with the character, age, training of the man. And the conviction in question may occur not always at the same point of the process. And it is a consciousness certainly intended not to be once felt and over, but to underlie all after experiences. But the words of Job xvi. 8, 9, indicate that in the order of the divine thought it comes first.

In passing, let us point out the extreme importance of the doctrine of the Spirit's convictions. Shallowness and passingness of religious experience are often due to inadequate attention to this side of truth, and to a consequent weakness of hold on the revealed facts of acceptance and life. It is the parable of the Sower realised. The crop "dureth for a while" (Matt. xiii. 20, 21), because the stratum of rock beneath the thin soil has not been broken; there is no contrition, no bruising. Conviction of sin does not itself secure the man's part in salvation. Conceivably, it may be deeply felt, and yet leave him devoid of "life eternal." Scripture, indeed, indicates, in our view, that where it does fully take place, it is, as a fact, followed by the new life. To be really "awake" is an idea always associated with the new life (Eph. v. 14). But it is not identical with new life, and conceivably might come and go without it, but for the mercy of the Worker. Accordingly the work must proceed, and proceeds to the point of *Union with Christ*, "Who is our Life" (Col. iii. 4; 1 John v. 11, 12). The convinced man "sees the Son and believes on Him" (John vi. 40). He

"hears the voice of the Son of God" (John v. 25). He confides himself—convinced of sin, righteousness, and judgment—to a discovered Redeemer and Lord, capable of meeting his great need (Matt. xi. 28; John iii. 36; vi. 37; ix. 35, 38; xx. 31; 2 Tim. i. 12). Now it is revealed to us as a divine fact that the man so doing enters, indeed, into a position of *forgiveness*, and more than forgiveness—*acceptance with God*. (Rom. iv. 23—25; v. 1.) But the deepest of all truths about the fact of "coming to Christ," the truth which carries all others with it, is that the man is *united to Christ*, as to the Head of a spiritual organism, as to which he stands in a connexion altogether unique. The contact of faith is perfectly simple in itself; it is no less and no more than the personal confidence of the awakened soul, on the ground of divine truth and promise. But it carries with it profound and incalculable results, because of the object which it touches—Jesus Christ, Son of God and Son of Man, Second Man, Mediator and Surety of the New Covenant. The man, awakened by the Spirit, and confiding in the Son, not only approaches Christ, he is joined to Him: "one Spirit" (1 Cor. vi. 17), he is "in Him" (1 John v. 20), partaker of His life (2 Cor. iv. 10, 11; John xiv. 19), in a sense illustrated in Scripture by the union of limb with Head, branch with Vine (Eph. iv. 15, 16; John xv. 1—5). He is not only forgiven, but spiritually new-created (2 Cor. v. 17).—[From "The Doctrine of the Spirit," in Rev. H. C. G. MOULE'S *Outlines of Christian Doctrine*.]

### WHO PROSPERS?

How does it fare with men who are conscientious and unselfish? and how does it fare with men who just seem to please themselves? These questions occupy the attention of many young men, who seek in this way to ascertain whether there is in the course of human events any evidence that the universe is administered with reference to moral considerations or not. Many come to the conclusion that it really makes no difference in a man's fortunes whether he is actuated by a desire to do what is right or by a desire to do what is pleasing. It seems to them that provided a man has sufficient sagacity to obtain the confidence of men, it is not worth

while for him to sacrifice his interests to conscience. He will be just as much favoured by what is called providence as the man who is actuated in all things by a desire to please God. They satisfy themselves that the course of human events is not affected by questions of right or wrong. They do not find in this any evidence that there is on the throne of the universe a Ruler who has that hatred of sin and that approbation of righteousness that Christians impute to Him. And many perhaps are encouraged to entertain sceptical views by these observations of what comes to pass around them. Is there then any contrariety



between the teaching of the Scriptures and the course of human events? Is there any warrant for the scepticism to which we have referred? We are sure that there is none whatever. The difficulty is that there is a mode of investigation that is not favourable to success, whether the subject of enquiry be a written revelation or the course of mundane events. A man who glances here and there at Scripture and leaps to conclusions without deliberation or careful comparison, or whose mind is preoccupied with ideas that he is not willing to give up, will not be likely to recognise the claims of Scripture; and so will it be with him who looks at the present consequences of moral actions. God has not so exhibited the truth that it will be apprehended by passionate or prejudiced or selfish men. There must be a sense of the importance of ascertaining it that will lead a man to surrender his prejudices and go beneath the surface for evidence.

For example's sake: The Bible tells us that "a false balance is abomination to the Lord, while a just weight is His delight." A man may say: "Let us see if it be so; if any thing like deception in trade is an abomination to God, then the weight of His indignation will so rest upon the man who practices fraud that it will be impossible for him to prosper. Only they will get on in the world who are most conscientious and upright in all their dealings; while the practicers of fraud will certainly sink to the lowest grade of society." Halt, my friend! Because a certain course is highly displeasing to God, does it follow that He will manifest His indignation just in the way that you imagine? He will undoubtedly manifest it in due season; but there may be reasons why He should not be precipitate in manifesting it. This is a time of probation rather than of judgment. God is willing that men should have prolonged opportunities of learning the lessons which He wishes them to learn. A kind teacher who has in hand a bad lot of boys taken from the slums of a great city, will not expel them because of a first or second

offence. God's great aim is to draw men to Himself by the manifestation of a friendly interest, and He accordingly does not make haste to execute the full penalty of sin. Again, if judgment immediately followed an evil work, what evidence would there be that men were actuated by loyalty towards God, or by genuine regard for truth and justice, in their conformity to the laws? If, in all instances, it were made apparent that honesty pays best, it would be impossible to ascertain who were really honest; for all that any one could say, their apparent honesty might simply be a studied attention to their own interests, and there might be all the time in their heart a preference for their own will. Correspondingly, wicked men would behave well because they were paid so to do; and, in fact, the world would be filled with hypocrisy.

But to those who inquire wisely and prayerfully, there is evidence in nature that a false balance is indeed abomination to the Lord. The man who has been guilty of fraud, finds that the gulf between him and God has been widened by that fact. Whatever measure of confidence towards God he previously had, he now finds that he has less. Whatever in the way of faithful monition he received from his own mind before, or from the Spirit of God, he now receives less. There is thus a degradation of his moral nature. He may make light of the evil thus sustained, but no enemy could have done him so much harm as this, and all his pecuniary gain is nothing in comparison with it. On the other hand the man who rigidly practices what is right, irrespective of consequences, will have confidence towards God and the assurance of a friend, where a friend is most needed, on the throne of the universe. And though he be thrown into a dungeon, as Joseph was, for doing what was right, he will have a peace, a serenity, a joy and a hope that the wicked know nothing of. And at the end, the honest man, the conscientious servant of God, will be found in the place of honour, and the deceitful man will be seen in his true colours.

G. B.

## THE HIGHER SPIRITUAL LIFE.

THE higher spiritual life may be so called only in comparison with the life which most Christians live, because their's is actually moving on too low a level, and does not come up either to the demands of the Word of God, or to the yearnings and longings of a soul born of God. It is not at all necessary to point out the corruption prevalent among the millions of nominal Christians, inasmuch as they differ from the heathen hardly by name. Nor is it our desire to hold up to the light the deplorable condition which obtains in numerous Christian Churches, who, in spite of being orthodox in doctrine and order have not vital power sufficient to throw off the evil from among them, as even the Church of Corinth possessed, which certainly was morally the weakest of all the apostolical churches, and whose members had grown up not under the influences of Christianity, but under the poisonous atmosphere of Greek philosophy, Greek idolatry, and Greek manners.

Let us come closer; let us look into our own heart. What does the voice of conscience speak? Is that interior life of ours really soul-satisfying? The poor penitent heart that perhaps after deep contrition and a severe spiritual conflict at last found genuine joy and peace through believing, has at the same time received a new spiritual life, which both comes from God and attracts the soul to Him. But alas! while this life should continually flow on and increase, it happens in most cases that Satan and sin succeed in disturbing and checking it. Sins that may have been committed unawares will trouble the conscience and disturb the peace; and if the believer does from time to time flee again for refuge to Jesus and find forgiveness and consolation, still he will fail again and again. The consequence often is that such souls become finally discouraged, begin to despair of anything better, and thus give themselves over to be carried down by the current. It is, however, impossible that such a life should satisfy the soul, nor can it be that abounding life, which is promised to us by the coming of Jesus. It is for this cause that many a Christian feels more or less disappointed in his expectations, and will, yea can never be satisfied or at rest until he has found out the secret of abiding in Christ. Corresponding to these wants of the heart are the teachings of Holy Scripture concerning

the life the Christian ought to live and can live, if he obeys the laws that govern it. Christ says: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." (John vii. 38.) And again, "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." (John xv. 9, 10.) In these words the Lord himself points out the conditions, essentials, and distinctive marks of a Christian life, which is according to the Scripture, and which may certainly be called a higher life than that of most Christian professors. As the conditions, He mentions the keeping of His commandments, and believing on Him as the Scripture hath said. The essentials consist in continuing or abiding in His love, and its reality is manifested by an influence resembling rivers of living water. But the Scriptures, and more particularly the apostolic epistles, are full of the teachings concerning this higher life of faith. It is there represented to be,—

1. *One of the principal objects of our heavenly calling.* Hence Paul says, "According as He hath chosen us in Him (Christ) before the foundation of the world, that we should be holy and without blame before Him in love." (Eph. i. 4.) "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25—27.) "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death to present you holy and unblamable and unreprouvable in His sight." (Col. i. 21, 22.) "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Tit. ii. 14.) "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel to the obtaining

of the glory of our Lord Jesus Christ." (2 Thess. ii. 13, 14.)

In conformity with the above are,—

2. *The exhortations to a life wholly consecrated to God.* "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. xii. 1, 2.) "That ye put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts: and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. iv. 22—24.) "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. ii. 14, 15.) "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. xii. 14.) "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." (2 Peter iii. 14.)

3. *The fervent prayers and intercessions of the Apostles for the believers* have for their principal object this life, the nature of which they at the same time unfold. The sublime strain of these prayers is very remarkable, and shows that even an apostle can hardly find words to adequately express how deeply he feels the importance of this subject. "Making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power." (Eph. i. 16—19.) "For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that He would grant you, according to the riches of His glory,

to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph. iii. 14—19.) To another church Paul writes—"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Phil. i. 9—11.) In like manner, the same Apostle writes to the Thessalonians—"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." (1 Thess. iii. 12—13.) And again—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 23.) It is worthy of observation that the Apostle does not, as many do, consider the realisation of such a prayer an impossibility, but he adds these significant words, "Faithful is He that calleth you, who also will do it." (Verse 24.) Notice also the remarkable prayer at the conclusion of the Epistle to the Hebrews—"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." (Heb. xiii. 20, 21.) Compare also the conclusion of the Epistle of Jude—"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen."—Rev. L. H. DONNOR in *Times of Refreshing*.

## WHAT IS "THE BROTHERHOOD?"

(By the Rev. W. SANDFORD, B.A., Rector of Edlaston, Derbyshire.)

Love to the Brotherhood is an obvious duty. It is not only enjoined by the Apostle Peter, but expressly commanded by his Divine Master, who described the manifestation of it by His disciples as that from which the world would learn that they were true disciples. St. John, moreover, at a later period spoke of brotherly love as the natural concomitant of love for our Heavenly Father. From the frequency, therefore, and the urgency with which Scripture inculcates this duty, we must needs gather that it is important to have a clear understanding as to what "the Brotherhood" is. We have to guard against giving brotherly love where it is not due, or withholding it where we ought to give it. It would be by no means difficult to find instances of error in each of these directions. It is needful, therefore, to take care that our view of the Brotherhood is neither too broad nor too narrow—that it neither includes those who do not belong to it, nor excludes those who do. We have a curious specimen of the broadest of broad views in the recent suggestion of a popular writer that the Church of the future should include even the atheist. It would be a work of supererogation to expose the absurdity of this suggestion. It would be scarcely, if at all, more absurd to suggest that copper coins should, for the future, pass current as golden ones. It would be far less unreasonable to include the Jew in the Brotherhood, in spite of his denying that Jesus is the Christ. But, how deeply soever we may pity the unbelieving and outcast Jew and long for his enlightenment, we cannot regard him as belonging to the Brotherhood. This holds true concerning the Socinian likewise. When an evangelical minister lately preached in the pulpit of a Socinian, there was just cause for the outcry that he had put himself into a false position, and lent countenance to fatal error. There should be no fraternisation between those who believe Jesus to be God as well as man and those who account Him to be merely a man.

So far there seems little scope for difference of opinion. But there comes now a question of a less simple nature, relating as it does to those who are in very gross and grievous error and yet claim to hold the Christian Faith. Our

reference is to the Oriental Churches, whom many English theologians bid us recognise as belonging with us to the Church of Christ. These theologians remonstrate against interference with them, and the attempt to bring them out of error and ignorance into the daylight of Scripture truth. Now we may cherish the hope that in these communities there are some true Christians, just as there were, "even in Sardis," a few who had not "defiled their garments." But ought we to account these corrupt communities to be, as communities, an integral part of the Christian Brotherhood? In reply to this query it would not be out of place to quote the Church of England's Nineteenth Article, which represents the preaching of "the pure Word of God" as one important note of a visible Church. St. Paul's strong language with reference to the errors of the Galatians suggests that there is ground for doubting the Christianity of these Churches. There remains for notice another ecclesiastical organization which has even less claim than the Oriental Churches to be deemed to belong to the Brotherhood. Romanism and Scriptural Christianity need not, it may be, be said to be "as far apart as the poles asunder." They are, nevertheless, at a long long distance from each other, and it seems almost marvellous that a man can be a thorough Romanist and at the same time a thorough Christian. And yet it seems scarcely to be doubted that there have been, and are, Romanists having a valid claim to rank as in the Brotherhood. Nevertheless, to esteem as a Christian community one, which attributes as much authority to the "wood, hay, and stubble" of tradition as to the "gold, silver, and precious stones" of Revelation, involves a great difficulty. The Christians in such a community must needs be rather the exception than the rule.

It is time, however, to pass from the question of too great breadth to that of too great narrowness. The most glaring instance of this is the Romish contention, which confines "the Brotherhood" to her own community, and represents Rome as being in fact the whole of the Church of Christ! It is not worth while to waste words in

refutation of this portentous claim. The very assertion of it supplies an overwhelming argument against the Roman community. It has assuredly unchristianised itself by presuming to unchristianise all other Christians. There are, however, those who go half-way with her in this, and would fain exclude from the Brotherhood all non-Episcopalians. Such are they who are so eager for "the reunion of Christendom," and so willing to make undue and mischievous sacrifices for the promotion of this object. We cannot sympathise with them either as regards their idea of the vital importance of men being Episcopalians or of their plan for extending Episcopacy (as their project involves) over all Christendom. Their idea is contradictory of more than a few great Scriptural principles, and their project is obviously incapable of accomplishment.

There is, however, an endeavour now making to promote closer union among Christians of various denominations which is quite entitled to our sympathy and best wishes, even though we may not see reason to anticipate that it will issue in their coming ecclesiastically nearer to each other. It may be doubted whether the Grindelwald Conferences will lead either Presbyterians or Congregationalists or others to become Episcopalians, or Episcopalians to give up Episcopacy. It is, however, quite conceivable and assuredly very desirable that the intercourse now going on between Christians of different ecclesiastical organizations may issue in their learning, one and all, to esteem each other more highly as fellow-servants of the same Divine Master, and fellow-members of the same holy and heavenly Brotherhood—the Brotherhood which St. Peter exhorts Christians to love.

And this conducts us deeper by far into the subject with which we started. Our question ran thus: "What is the Brotherhood?" And what we chiefly need to know is what Scripture answers to it. Now there are certain titles in the New Testament which might almost or quite

suffice of themselves to make this clear. They are such as these: "children of God," "children of light," "children of the day," "children of the Father," "holy brethren," "Christ's brethren." These expressions manifestly point to persons in the state of grace, and on their way to glory;—to persons to whom the Gospel has come home with life-giving power. These, unquestionably, constitute the "household of faith," and in them we must needs recognise the Brotherhood of which we have been in search. The infirmity, alas, which still cleaves to its members, to whatever portion of it they may belong, interferes sadly with their giving this love in its fullest measure, and thus it is well and wise to turn our attention from time to time to the sacredness of this obligation—an obligation as sweet as it is sacred in its nature.

A Christian brother may doubtless obtain great help in surmounting the infirmity in question within his own closet. And it is here, in fact, that the effort to do so must start; for it is in the closet, in communion with his Heavenly Father, that qualification is gained for enjoying communion with fellow-Christians. But after this beginning the increase of brotherly love is powerfully promoted by this communion with other members of the Brotherhood. And when the grand and glorious truths they hold in common, rather than the things on which they differ, are the things concerning which they exchange their thoughts, there is every possible reason to expect an abundant increase of love to the Brotherhood. Perhaps it may be permitted to a very old friend and member of the Evangelical Alliance to remark, in conclusion, that it is this conviction which leads him to anticipate with lively pleasure year by year the Conferences which the Alliance conducts on these lines; and, it may be added, the one in particular which is so shortly to be held at Dundee.

May the Divine blessing largely rest upon it!

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, September 15, 1892.

PÈRE HYACINTHE cordially writes to Pastor M. Lelièvre, whose article in the *Evangeliste* was mentioned in our last letter as "a good token and hopeful," thanking him for it, and adding, "It is written with a loftiness of view and a breadth of sentiment to which the Protestant press had not accustomed me; I find in it a consolation and an encouragement which at times I need." He looks forward (as do increasing numbers) to a "Church founded on the basis of eternal Christianity, adopting neither the forms of Protestantism nor those of Catholicism, but, discarding the defects of both, attaining the high and living synthesis of what they both have of truth. It will be the uniting of liberty and authority, unity and variety, reason and faith." "But," he adds, "this is far ahead of our humble Evangelization Society, which, at most, may advance and prepare, from a very great distance, the advent of such great things which I mention, because I know you are of those who understand and feel them." And thus the good man and eloquent preacher is going through experience after experience, before landing in the absolute simplicity of the glorious Gospel. The experiment he is now making reminds one of the glorious revival, about 1819, among the Austrian Roman Catholics, who delighted to commune in spirit with the enlightened Protestants, and brought thousands to Christ irrespective of church questions. But he will only succeed in the measure in which he and his Protestant colleagues are moved by the Spirit of God. The intellect of man may reach the intellect of man, but the Spirit alone can touch and renew the heart by the revelation of Jesus.

In a debilitated state of piety, or in its absence, one of the most fatal temptations to French Protestants is intermarriage with Roman Catholics. Pastors usually, if not invariably, refuse the religious ceremony to those who have pledged them-

selves to bring up their children for the Church of Rome, and generally to those who have been married in the Romish Church. But the results of such unions, with all the Protestant guarantees possible, are fatal spiritually. Here are a few words on the subject by pastors of the Reformed Church. In the parish of Saint Amand, "the children of mixed marriages are almost all baptized as Protestants; the Church gains, therefore, numerically by these marriages, but not in Christian life." In Cambrai, "Generally the children are gained to us, but the religious life of such families is far from what it should be." In Inchy, where the children are Protestant, "the influence upon them of mixed marriages is deplorable." In Walencourt, "the children go to the Protestant Church, but in general give neither religious nor even moral results." In Amiens, "the children, even as do their parents, end by forsaking all public worship." In Nauroy, "the children of mixed marriages are for the most part educated as Protestants, but in the second generation all generally go back to Roman Catholicism." And so on, *ad nauseum*.

The *Conseil d'Etat* has judged that the Bishops of Rennes and Luçon have committed abuse of liberty in their printed Catechisms, and has ordered the suppression of the chapters concerning the duty of electors to choose religious representatives; and concerning divorce, marriage being indissoluble in the Church of Rome: the remarks on both these points are held to run counter to the present laws of France.

The Commission for the furtherance of the project of federation between Protestant Churches, has issued a circular pressing adhesions and the nomination of representatives to meet in council and deliberate on the project. The aim is to manifest unity in diversity, and to seek collectively to advance the common interests of all the Protestant bodies in France.

The *Taur du monde* (periodical of no shade whatever of religious opinion), suggests that French Protestant missionaries be sent to Madagascar, in order to remove the popular error that France always represents Roman Catholicism, and England always Protestantism! Will the hint be taken? The Bordeaux Society for aiding Widows and Orphans of Pastors, and which has 111 members, has helped during the twelve months 53 widows and 14 orphans. Ladies of Toulouse have obtained 1,500 signatures in favour of Sunday resting. M. Léon Say is anxious that the Councils General shall avoid in future the having cattle fairs on the Sunday, from the increase of traffic and labour occasioned. Several representatives of the temperance movement in France were present at the Swiss Blue Cross Tenth Anniversary; after meeting at first—ten years ago—with tremendously rough opposition it has now become an institution; this year the meetings have been not only immensely attractive but truly blessed. In France, Rouen and Caen have the undesirable character of being the most intemperate cities in the land. But activity is being developed there by the little temperance band of Christians. Pastor Prunier, a venerable Methodist warrior of seventy-four, has been called to his crown.

The *Société Centrale* has opened a new station at Sin-le-noble. It is finding good measure of spiritual success in its labour. The Baptists have brought out a new monthly, *The Pick and the Trowel* (*La pioche et la truelle*) large form, and full of earnest, bright, readable articles: God

speed it! It began the year with an issue of 4,000, and has got up to 16,500. It is published as a supplement to their little bi-monthly *Echo*. The south-west corner of France is here and there studded with Protestant places of worship. One wonders they have not in general more influence over the native population. If it be the name of Protestant, surely, it is high time for men of God to bring the Gospel without a name. Oh! how true it is, in more senses than one, that the letter killeth; but God be praised! the simple words of Jesus are spirit and life! A private correspondent gives the following characteristic account of places visited this summer: "At Montluçon and Nérès the evangelistic work is deeply interesting; Poitiers, Châtelleraut, and the environs rejoice the heart; from the most humble beginnings a living work has sprung up; attentive and good 'seeking' congregations are to be found in all the mission stations, and in the country one only has to go with the Word of God to enlist the attention of the groups of well-to-do women, seated at their cottage doors, knitting."

The *Mission Interieure* urges seizing the opportunity of all open doors, and gives the interesting fact of a place, Cransac, completely stirred up to attention by a Protestant burial; Testaments have been eagerly bought and read; meetings regularly overflowing the small room in the hotel where they are held, and encouraging house to house visitation goes on. The Synod of the Reformed Church of the Circumscription has taken the work in hand.

Within the last two or three years there has been brought before the Christian public a project for federating the Protestant Churches of France. *Le Christianisme*, in a recent issue, writes as follows:—

"In the month of October 1890 some fraternal conferences were held under the auspices of the Evangelical Alliance, having for their object the deepening of Christian life, and the work of evangelisation. They were well attended by both pastors and laymen. Whilst facing those points on which they differ, a strong current set in with regard to those matters on which they were united, and a desire manifested to make that union evident. A motion, proposed by a minister belong-

ing to the confession of Augsburg, and supported by a great number of the members of the assembly, especially the President of the Reformed Consistory, had for its object the creating between the Evangelical Churches of a *federal* link. And this proposal met with the most cordial reception from almost every individual in the Conference. After having been warmly discussed, it was sent for consideration and examination to a Commission to be nominated by the Committee of the Evangelical Alliance. The Alliance thought that it was scarcely competent to carry through the enterprise, because it represented the respective members of the diverse churches, but not the churches as corporate bodies. Such being the case,

and the Alliance feeling itself unable to proceed, a certain number of persons were constituted a committee to see if the project was feasible. This committee now puts forth some results of its deliberations. . . The consensus of the Churches must be obtained, since bodies, not individuals only, are sought after. . . The heads, or representative body, of the Churches, therefore, were to be approached, to see whether they would enter into the idea of federation. . . Reasons for federation :—

“1. The boasted unity of Rome.

“2. The divisions now existing among Protestants, not only in the same country, but in the same town, village, and even family, producing weakness and giving an idea of a house divided against itself. Do not our ecclesiastical differences—those which separate us,—do they not weaken our influence on our Roman Catholic compatriots, and our sceptics? Would it be a mean thing, an unworthy thing, if we could find a way to make evident our fundamental unity by some visible

institution? If we can, let us reduce as much as possible those elements which weaken us, retaining those elements of liberty and variety which are two of the strongholds of Protestantism. Our advice is this: ‘neither rivalry nor confusion, but mutual respect and *federation*.’

“Each Church is to conserve its particular character, and its entire autonomy, and to have its official representation in a *Federal Council of the Protestant Churches of France*. This Council will put forth fully, not only the *community of faith* among Christians of all Churches—as the Evangelical Alliance does,—but the community of faith among the Churches as bodies corporate. It is yet to be seen, however, whether the Churches are willing to make this federation an accomplished fact.”

The writer then suggests that the whole subject should be submitted to the Church Courts for their decision. Among those whose names appear as approving the project are M.M. le Pasteurs, Th. Monod, Recolin, Lelievre, and many other well-known men.

## GERMANY.

[From our own Correspondent.]

Berlin, September 15, 1892.

It may be said with truth that only one idea occupies the minds of the public at the present moment—that is, how to escape the danger of cholera. About four weeks ago the epidemic broke out very strongly in Hamburg—several hundreds died daily of the fearful disease. It is true that the sanitary arrangements are not very good at Hamburg—but nevertheless, we must see the hand of the Lord in all this. Those who could do so, left the city; and the place, generally so busy and wealthy, has a look of desolation at present. Those who left Hamburg, in numerous cases, took the germ of the illness with them, and died at a number of other places. Nevertheless the character of an epidemic has been restricted to Hamburg. Even our great metropolis has as yet been spared. Since Professor Koch declared that cholera is only spread by contagion, great measures of precaution have been taken, much more than in former cases. The people of Hamburg feel somewhat sore that the rest of Germany shut itself up against them, that no place wanted to take up people from the infected city. As travelling in Germany is somewhat difficult

now in consequence—people being subjected to an examination on their state of health, and on the place whence they are coming, a number of large religious conferences have been put off to next year. The committee of the Gustavus Adolphus Society planned for the 6th to 9th of the month at Bremen, of the “Evangelical Association for the protection of Protestant interests,” which was to have taken place at Speier this month; the Congress for home missions, destined to be held at Dortmund, and several other conferences which will not take place this autumn. It ought to be less necessary for men to speak when God Himself speaks so loudly—but there are generally only few who hear and understand His voice. Fear alone does not work repentance; but prayer and now also charity has been brought forward in a larger measure. To begin with the latter, considerable sums are being collected for the families who have been thrown into misery by the cholera. A large number of orphans remain from this calamity. In Berlin, some very blessed prayer meetings have been held at the Y.M.C.A., 34 Wilhelmstr., where petitions were sent to the throne of Grace to keep the illness



away from Berlin; to prepare Christians for the emergency if it should come; and finally for the brethren at Hamburg. As it now seems that it will please God to spare our large city, a meeting for thanksgiving was held a few days ago at the same place. In Hamburg, the Young Men's Christian Association have been able to render very valuable assistance by sending above 100 of their members to attend the sick. The town authorities in asking and thankfully accepting their services, said that money did not suffice to procure trustworthy people for this office.

Two smaller conferences took place, the one before the outbreak of the cholera, the other soon after, which were marked by signal blessing. The first is the Conference of Christian students. Twice previously this gathering took place in the small Moravian Colony, Niesky. This time it was transferred to Frankfurt-on-the-Maine, a place where, during the past few years, much truly spiritual work has been done. The attempt to enlist professors of theology for this work has failed, but it went on just as well without them. Half-and-half men cannot be of any use on such an occasion. The object of the Conference is to bring those young men of our universities, who wish to serve God, to a clear Christian profession, to a full surrender to the Lord and His service. There was much spiritual power felt in the meetings, and a number of those present resolved to dedicate themselves entirely to mission service.

The second gathering was the Alliance Conference at Blanckenburg. Fraulein von Weling generally gathers a number of friends from all evangelical denominations to a three days' gathering in her house, towards the 1st of September. These meetings, which are attended by a small number of earnest Christians, who all come with the spirit of mutual recognition, are generally very refreshing.

The Young Men's Christian Association has been able to hold open air meetings in the Grunewald near Berlin, fifteen Sundays this summer. They did not once meet with a serious disturbance. Each time a number of people came and listened to short Gospel addresses—many from beginning to end—and received before leaving tracts and invitations to meetings. Sometimes interesting private conversations followed the meeting. Many members of the Association took an active part,

and undoubtedly received blessing themselves.

It is truly necessary in our age that Christians should get more and more decided, and that aggressive Christian work should be done. The enemy is very aggressive too. The social democrats have had a small pamphlet circulated gratuitously in large numbers, called, "The Bible in the Waistcoat Pocket." This little book of fifteen pages does not, however, give in condensed form a summary of the Bible with the object of bringing people to the saving truth,—on the contrary, the whole object of the book is to prove that the Bible is not God's Word, that the miracles did not take place, and so on. It is a very cleverly-written short catechism of infidelity.

In a more moderate but not less dangerous way one of our professors of divinity enlisted himself on the side of unbelief. Perhaps your readers remember that fifteen years ago one of the Berlin Synods proposed to abolish the use of the Apostles' creed in the liturgy. At the time this step was considered, even by the "liberals," to have been very unwise, because it much shocked the old Emperor, and threw him more decidedly on the orthodox side. Now the storm against this old creed, which is the expression of the belief of the whole of Christendom, has begun again, but in a more gradual and prudent way. A number of students of theology addressed themselves to Professor Harnack, asking him whether he advised them to organise numerous petitions against the use of a creed to which they could not conscientiously adhere. The Professor, who wants to be a man of positive Christianity, strongly advised the young men not to take any step of the kind; but his answer is such that it can only help all the enemies of our Christian faith. He openly says that he sees in the creed only the expression of what the Church believed at the time, and that in many respects the wording could not be accepted now. If it was a mere matter of words the thing would not be dangerous, but Professor Harnack mentions among those things to which he objects the words, "Conceived by the Holy Ghost, born of the Virgin Mary," and thereby shows that he is in opposition to one of the fundamental truths of the Bible. The theological press now follows up the matter, and Christians will have to look

out and see that our Church is not robbed of the sure foundation of our faith.

At the "Friedenskirche" here, built by an association of young ladies, which has now become the church of a new parish, the electoral contest was very severe. The "Liberals" particularly tried to get this church into their hands, which has been built by voluntary contributions of Christian people. They gained the majority by a few votes, and the worthy minister, Superintendent Krückeberg, will probably get a rationalistic colleague. This is not very encouraging at a time when many

new churches are being built. The two first churches, to which the Empress gave the impulse, will be consecrated next month on her birthday—but what is the use of buildings, if the Gospel is not preached from the new pulpits?

Mr. Warneck, one of our authorities in foreign missions, has just tried to write a book of systematic teaching on missions among the heathen. May his book serve to increase the interest in this most important branch of the Lord's work, which is not sufficiently recognised yet in our country.

### ITALY.

The following appeared in a recent issue of the *Bollettino* :—

The Roman Committee of the Evangelical Alliance recently met in the Hall at 28 Via delle Coppelle, and received the statement prepared by the Commission, which was authorised to interview the Municipality with a view to ascertaining whether it was its intention to furnish the beautiful chapel, which it has erected in the Evangelical Cemetery, with the necessary funeral appurtenances. Signor Conti read the statement. The Municipality has no intention of making any further outlay, but will leave the matter in the hands of the Evangelicals themselves, to be arranged in accordance with their views. This seems to be the most suitable way of arranging. Signor Conti, who has spared neither time nor fatigue to ascertain what the expenses would be, said that it would be necessary to expend about 1,600 lire (about £64). Dr. Gray then proposed to nominate a special committee, independent of the present one, to be called the Cemetery Committee; which should not only be charged with getting together the necessary funds, but should likewise define and safeguard the rights of the various Evangelical Churches in connexion with the building and its object. This motion was received and adopted, and a representative of each denomination was then appointed who should make up this committee, not excluding the foreign churches established in Rome. From among the number composing this Committee, Signors Conti, Buffa, and Borelli were charged with the mission of interviewing the Municipality with regard to the coming inauguration of the chapel. Part of the necessary furnishing

of the chapel would be required for this event, and the remaining could be added at the beginning of the winter.

The Second International Congress of the Old Catholics takes place at Lucerne, from September 12 to 15. The *National Catholic* publishes the invitation which is forwarded to the members of the Old Catholic churches in Switzerland and abroad, as also to the churches of the east and west which are organised on the same basis. In the manifesto which will be laid before the Congress for approval the following proposition will be put for adoption: "The term Catholic belongs exclusively to those who profess the universal Christian faith. Protestants of all denominations are begged not to regard Romanists, Papists, and Ultramontanes as such, because, notwithstanding their great apparent numerical forces, they do not profess the universal Christian dogma, nor do they practice the morality or observe the discipline appertaining to the Church Universal. These, not possessing the essentials, can have no legitimate claim to the name." The term Catholic has become, in history, a designation of the followers of the Pope, and in order to distinguish themselves from these followers of the occupant of the Chair of St. Peter, our good friends have adopted an adjective—the word old—and call themselves "Old Catholics." How many names there are which ought to be changed because they can no longer claim to represent their legitimate and true substance! How many are there; alas, who have no right to call themselves Christians. But we will now give the concluding remarks in the letter of invitation, the finest expression

of the sentiments of the body, in the document—"We hope that our co-religionists and friends in other countries will come to the Congress, from the east and from the west, so that the true and real Church Catholic may be represented indeed. Our very cordial invitation is given to the Churches of the West especially, if we may so say. It is truly a joy for us to venture to hope that the members of the Protestant and Reformed Churches of Germany and Switzerland will come and take part in our Congress, for we not only desire to maintain the bonds of friendship and sympathy in those things which are common to us all, but to strengthen and confirm them. *Au revoir*, therefore, at Lucerne, in the church consecrated to the service of our Lord and Saviour Jesus Christ, and which bears as its mottoes: 'One Lord and Master even Christ,' and 'Where the Spirit of the Lord is, there is liberty.' We are going to conquer, fighting under our banner whereon is the inscription: 'This is the victory which overcometh the world even your faith.'"

The Report of the Society for the evangelization of Italy, as placed before the Waldensian Synod of this year, contains some interesting details. It says: "Our field of work from a religious point of view, tallies, so to speak, with the physical aspect of our country. Here we have fruitful fields, delightful valleys, verdant hills, and barren mountains. So with our work. Here are flourishing churches, promising ever increasing development—there churches which give only a poor harvest year after year—and again, new churches and stations, which are stationary, even if they unhappily are not actually falling away. . . . Taken in its entirety, we can state that we are making good progress. Deducting losses, we note an increase of 220 adherents, whilst last year it was only 90. During the year, 670 catechumens were inscribed on our roll, and 653 are coming under instruction this year—our ecclesiastical year, that is. This is the highest number we have as yet attained to. "With regard to the financial position, it appears that the contributions have increased, although the total receipts for 1890 and 1891 show a diminution in this last year. This can be accounted for by recollecting the extraordinary effort which was made in '90 for the bi-centenary, and in '91 by taking into consideration that the Church

in Milan included in its amount the sum raised for the erection, etc., of the new *Asilo Evangelico*, thus making the contribution from that church to rise to 18,677 lire. This year the receipts from Milan are quite up to the ordinary standard. After making due allowance for the diminution, it will be found that there is an increase in the ordinary income of between four and five thousand lire from the churches in general.

Notwithstanding these efforts, the Society has to struggle with a serious deficit. At one moment this reached the sum of 30,000 lire, somewhat more in fact. Efforts have been made to diminish this encumbrance through the exertions of several pastors who have kindly undertaken the not always grateful task of asking for contributions. Twenty thousand lire have found their way into the treasury of the Waldensian Church towards the effacement of the debt. As the outgoing expenses cannot be met by the contributions ordinarily coming to hand, it has been proposed that a deputation shall be sent regularly to America, and also that a person shall be deputed to reside in England, whose business it shall be to increase auxiliary societies throughout the country. A third thought was to send some one to visit some distant country where the claims of Italy had not yet been heard of. This latter has not been found practicable. The first has been partially carried out, and the second will probably be put into execution before long. It is evident that until the debt is cleared of, and the funds increased it would be somewhat venturesome to take new work in hand.

Two pastors, who were sent apart for the Ministry last year, were not able to be employed as such in Italy, and it was deemed well to send them forth to the United States as Evangelists, and look to American brethren in the faith, to provide for their maintenance. These two gentlemen have entered on their work with cheering prospects, so much so that a candidate in Theology has gone out after them, and application has been received for more workers.

To return to Italy. There is one ground for deep regret, and that is that the attendance at the Sabbath schools taken as a whole shows a falling off. This should be, as doubtless it is, a matter for enquiry, and every obstacle as far as possible be removed. Will those interested in this

work remember the Italian Sabbath-school question in their prayers?

The Waldensian Church in Italy has 137 workers at the present time, of whom 44 are pastors having the oversight of as many churches, and 54 stations, where the work of evangelization is carried on.

Religious services are held in 200 places, and it has been ascertained that the Gospel has been preached in the past year to more than 50,000 persons to whom it had not been presented before, at least by Waldensian workers.

K. F. D.

### A RELIGIOUS REVOLUTION.

THE following is extracted from a local paper at Rovigno, Istria:—

A religious revolution is going on and increasing daily in Rovigno. We have been making inquiries respecting it, and have obtained information from many who have become fervent and convinced Protestants. They number not less than 800 adults, including 200 women, who have decided to abjure their hereditary Roman Catholic faith and unite themselves to the Reformed Church. For the most part they are peasants. They deplore that the educated classes have not joined them, and therefore they find themselves isolated. They wish to organise themselves: to open a club, library, and reading-room, where they may spend their time on holidays, instead of in the public-house. "How is it," said I, "that this change has come about?"—"At one time we believed in little or nothing, yet, without being sensible of it, we felt the necessity of a belief. Some Protestant books were lent us. There were anecdotes in them which touched us, maxims which persuaded us; the more we read, the more we wanted to read, until we now feel we cannot do without books."—"And where do you get these books from?"—"Many give them to us," was the evasive reply, "and we have as many as we wish for."—"And how do you get on with those who do not think and believe as you do?"—"Oh, sometimes well, and sometimes rather badly; some amongst the old and bigoted are vexed with us, and use threats. But many stand up for us, and say we are right."—"But, dear friends, do you not think of the consequences? Do you not reflect that you expose yourselves to hatred, wrath, and contempt; and that some day menaces will turn to deeds?"—"We think of all that. But we believe, and that makes us indifferent to threats. Besides which, our adversaries are impressed with our numbers, and many think that we are right, and stand by us."—"You are many; but, how many?"—

"There are at least 400 amongst us peasants."—"But I imagine that the greater number must be young men, and you who think so much of getting married, don't you condemn yourselves to eternal celibacy? You know that no father nor mother would give one of their daughters to you in marriage."—"There is not the least danger of our not finding wives. We have young women amongst us who believe and think as we do, especially in the tobacco factories; and if there are not enough for us, we shall soon convert others."—"Apparently, then, you are more than 400?"—"Certainly; we peasants number at least 400; there are 200 workmen and artisans, and about 200 women."—"Granting that much of what you tell me is true, yet I am convinced that your schism will soon come to an end."—"There you are much mistaken; every day adds to our numbers and fills us with more fervour."—"Who helps you in this work, and inspires you with so much confidence?"—"Those who work for us are the priests and the monks, by preaching against us from their pulpits. They say that Protestants have no God, no religion, no faith; that they baptise with petroleum and broth. Well, people see that we do believe and pray; they see that we have the Lord's Prayer, the Creed, and the Gospels, the very same that the priests have."—"I can understand that; nevertheless, I am persuaded that your schism cannot last. The recollection of your first faith, your first religious practices, and the example of the majority will infallibly draw you back again."—"In that you are mistaken; at the present time we work at a disadvantage, but before long we hope to have a church and a pastor. When we have a pastor, you will see what we can do. We long to keep Sunday holy, as it is kept in England, and to show to those who revile us what manner of freemasons and atheists we are."

This is a true report of the information

given me. There may be some exaggeration, but it is a fact that a serious religious movement is going on in Rovigno, stimulated, I frankly own, by the priests; who, during Lent and May, were always attacking the Protestants. We make no comments. We deplore these schisms. Let those who can and ought to do so provide a remedy. This article, entitled "Serious

Innovations are Preparing," was written by Signor Ferra, the courageous editor of a newspaper called *Le Alpi Giulie*. For this he was summoned to appear before the Tribunal, and was condemned. He made a brave defence of himself, not yielding an inch to his adversaries, and has appealed against the sentence to a higher court.

## UGANDA.

THE *Church Missionary Intelligencer* will be read with a keen interest this month by all who are interested in Uganda. This excellent magazine had already given the French Roman Catholic version furnished by Bishop Hirth. Then the British soldiers' statement furnished by Captain Lugard, of the British East Africa Company. Now it gives the narratives of the Protestant missionaries, remarking that all three were probably entirely independent of one another. The *Intelligencer* calmly weighing these several accounts, makes a remark our readers will appreciate as entirely just where it says: "The Bishop's story of the murder of the Protestant chief on Jan. 22nd, which was one of the immediate causes of the outbreak, is so different from that of the missionaries that nothing remains but to choose between them."

Some extracts from the letter of the Rev. G. K. Baskerville, will be read with interest. Referring to a period before the war broke out, he writes: "The policy of the Company had been one which, taking the goodwill of the Protestant party for granted, had always rather favoured the Papist party; most careful had both Captains Lugard and Williams been to let no national or religious prejudices seem in any way to influence them in their administration." How this policy had been reciprocated by the French priests, Mr. Baskerville thus details: "First, some six months ago, in August, a number of houses in the capital were burnt wantonly by the Roman Catholics, including the place of Ham Mukasa, a man who was wounded in the battle of Lubaga Hill; second, in Budu, Camswaga, King of Koki, a country south-west of Budu, was sent for, it was said, by the king, to turn the Protestants out of Budu; this was done to a great extent, and because of the unsettled condition of the country I was unable for a month to move on from Walker's place at Masaka;

third, with regard to Kaganda, one of the islands which had been secured to the Protestant party, the Roman Catholics sent 100 guns to turn out the chief sent by the king; fourth, about the middle of December, the Mulondo, a prominent Protestant chief in Kyagwe, hearing that his place was likely to be attacked, asked leave to go down and protect it. Leave was refused by the king, but Captain Williams told him to go. On this the king despatched four leading Roman Catholic chiefs, with 500 guns, with orders to kill the Mulondo, wherever they found him."

The immediate inducement to a breach of the peace the missionary connects with the report a little before that the English papers were talking of the probable early withdrawal of the Company from Uganda, and about the same time arrived a fresh party of French priests, who, it is evident, gave this information to their people, representing to the king that this was only a trading Company, and that it would be against their interests to fight; and, further, that if they were about to withdraw, and if the Roman Catholic party held out a little longer they would soon have everything their own way.

This is how the outbreak commenced—"On Friday, January 22nd, about mid-day, we heard three or four shots fired quite close by, and reports came in to say a Protestant had been murdered by the Roman Catholics. The Protestants immediately went to report the matter to Captain Lugard, also telling him that the Roman Catholics were guarding the body and refused them leave to take it away for burial. Lugard immediately left to see the king, when he was kept waiting for two hours—in itself a great insult to a Commissioner of the Queen. At last he was taken in to the king, who professed ignorance of the whole occurrence, and asked the chiefs sitting round to tell him the whole story. Lugard said that before

he could hear anything the body must be removed, for it was a disgrace to the king and his country."

Captain Lugard also demanded the trial and punishment of the murderer; the man was tried, but acquitted. Again his punishment was demanded; and still justice was refused. Then came Sunday the 24th, when the fighting broke out, and our missionaries were called into the fort for protection. He describes how, up to the last minute, Captain Lugard was seeking peace, when lo! four shots were heard, one of them, alas, proving fatal to one of the most worthy of the Protestant chiefs. Mr. Baskerville is very clear upon the attack being made upon the fort; we give his own description—"We saw smoke over at the foot of Mengo, close by Mr. Stokes's garden, and soon other shots followed in a regular fusillade, and we could see the Papists fleeing before the Protestants. On the top of Rubaga Hill was some sharp fighting, and soon the Roman Catholic new church and houses were in one immense blaze, and the Protestants pushing on down the further side of the hill towards the king's fences. All this while the camp Maxims were silent, Captain Lugard having decided not to interfere unless an attack was made on the fort. Presently we saw a large body of men coming down the opposite hill from the Kimbugwe's at the double, obviously making for the fort, and now the Maxims both opened a deadly fire. The Roman Catholics stopped and stared around, not knowing who or what was attacking, but when they realised that it was the cannon they turned round and ran like rabbits in amongst the bananas. We hear some forty were killed by these first volleys from the Maxims, and the Kimbugwe and

Kanta were wounded in the former's house, where they thought no gun could reach them. These men rallied at the top of the hill, and, joined by the men of the Musalosalalo, managed to drive back the Katikiro and burn his house. Countless houses were now in flames, and one could scarcely see for the smoke. The Katikiro retreated on Kampala, and now Captain Lugard sent out Captain Williams with the Soudanese soldiers, who soon settled matters—the Katikiro's men and Pokino's reformed behind him, and they went on burning all the Roman Catholic houses and driving the Papists far away towards the Lake. Leniency alone prevented them from driving them right into the water. The Protestants were victorious, the king's flag had been hauled down, but deep sorrow had come to us—the very first guns fired had killed Sembera Mackay, our best and ablest man and most deeply-taught Christian. He had gone to find a guard for our place, and, as he was passing some houses where some of the king's slaves lived, he was shot at and died almost immediately."

We should like to follow Mr. Baskerville through the rest of his narrative, full of detail, and bearing upon its face the impress of truth, which those who know him as we do might well expect. Space, however, fails us, and we must refer our readers to the *Intelligencer* itself; it is a most valuable number. There is just one question, however, we must ask Mr. Baskerville to answer: "Why were we left so long in the dark while Monseigneur Hirth's statements held the field." Here is the reply: "The November mails, coming by Stokes's boat, were lost with all the cargo, intercepted by the Roman Catholics now in Sease."

## TOKENS FOR GOOD IN INDIA.

By Dr. J. L. PHILLIPS, Calcutta.

A THOUSAND years before Christ came, the Psalmist prayed, "Show me a token for good," and faithful toilers in every land who are working and watching for the Kingdom have prayed the same prayer many times in these intervening centuries. And I have always counted it a pleasant duty, that no foreign missionary can afford to overlook, to send home to our friends now and then some token of cheer that may serve to make their faith firmer and fresher, and their zeal more intelligent and

intense. The pages of *Evangelical Christendom* have been familiar to me for years, and its chronicle of Christian effort in many lands I find always bright and bracing.

Little need be said of Hinduism. This hoary monster of superstition and sin begins to feel the strong swift blows of the Gospel, and the leading Hindu papers now side with missionaries on many questions touching social and religious matters. A striking case in point came to

my notice in South India recently. Some Hindus, encouraged by the construction put upon an order of the Secretary for India in relation to the cruel rite of hook-swinging, have this year and last been reviving this old relic of barbarism, suppressed long ago by the Government. Of course, missionaries have spoken out against this, and they have had a powerful ally in *The Hindu*, of Madras, the leading English newspaper representing the educated Hindu community. Lord Cross's blunder has brought this Hindu organ to the front in this matter, and into friendly co-operation with Christian philanthropists.

Having just completed a seven months' tour in western and southern India, Ceylon, and Burma, I wish to speak of the increasing fellowship and Christian comity of toilers representing different nationalities, languages, and creeds. All over this great peninsular of Hindustan we are coming closer together in the work of missions and the blessed hopes of a common Gospel. During my more than 9,000 miles of travel in this tour by land and sea in India and Ceylon, I was constantly and powerfully impressed with the essential oneness of Christians. To us, in front of compact paganism, possibly the divisions and distinctions of the Church so prominent at home, largely disappear, and we cannot but fix our thought and aim our effort for those great and grand truths, emphasised by our adorable Lord in His last discourse to the disciples before His passion.

This cheering growth of Christian feeling and fellowship among workers here was admirably illustrated at Kodeikanal, a charming resort in the Pulney Hills, where upwards of a hundred missionaries of a dozen or more societies met last May for a three days' Convention for the deepening of the spiritual life. Never, in India, have I found so delightful a meeting of this kind. I heard men comparing it to the Brighton, Ocean Grove, Northfield, Keswick, and other Conventions of like plan on both sides of the Atlantic. The fellowship of saints was sweet on that hill top, seven thousand feet above the sea, and the services must have brought fresh gilding of soul and a blessed spiritual uplift to many of the toilers from the plains, now again at the Master's business in their respective fields. It was beautiful and blessed to see American, English, German and Scotch disciples—Baptists, Congregationalists, Episcopalians,

Lutherans and Presbyterians—thus working and worshipping together.

There have been frequent references of late in your columns to the encroachments of Ritualism in Great Britain. Of course we have a "High Church party" in India, and doubtless some of the humblest, heartiest and cleverest men of the Church of England are in it. The thoroughly Evangelical wing of the Established Church rejoices just now in the nomination (I believe this is as far as the matter has gone as yet) of the Rev. A. Clifford, M.A., Secretary of the Church Missionary Society Missions in Bengal, for the new See of Lucknow. Mr. Clifford is a Cambridge man, and came to India in 1872. For these twenty years he has been known and admired by missionaries of all societies as a thoroughly earnest Evangelical, and efficient missionary in Bengal. Should he become Bishop of Lucknow we hope that the man and the missionary may not disappear in the prelate, and that one of the richest fields of all India may rejoice under his wise administration.

We have recently had delightful Sunday-school Conventions in Ceylon and Burma. What a unifying power these meetings have; toilers get to know each other better, hence to help each other more. Emerson is right when he says that life's other name is help. One of my very pleasantest duties is to introduce fellow-workers to each other with a view to intelligent and hearty co-operation in Christ's Kingdom here. It is strange how men can live and work apart in these great cities and broad fields, not so much as knowing each other. This tends always to exaggerate differences and magnify minor distinctions. You can see the tumour on a man's cheek across the way, and even the big warts on his face, but to tell the colour of his eyes and to feel the pressure of a brother's hand with a brother's heart behind it, you need to come nearer him. Our Conventions in India are bringing earnest workers into truer fellowship, and we are learning the meaning of the Apostle's words: "Look not every man on his own things, but every man also on the things of others."

Plans are being perfected for our Decennial Missionary Conference, which opens at Bombay, Dec. 28th. It should be the best by far ever held in India, or for that matter, anywhere on pagan soil. I am glad to see that friends from Europe and America are planning to be present.

The programme will be sent you when completed. Some of the most practical and pushing questions of missionary policy are to be thoroughly discussed at this meeting, and the outcome should be sweeter fellowship and wiser methods, and the most enthusiastic religious campaign throughout India during the closing decade of the

century. India's millions are turning Christward, and the day of large gatherings has come. Let our friends at home rejoice with us and continue their prayers while they increase their offerings of men and money for India's complete evangelisation. "*The morning cometh!*"  
CALCUTTA, August 20.

### THE JAPANESE BIBLE.

At the Mildmay Conference on Foreign Missions, held in October 1878, Dr. Ferris, the corresponding secretary of the American Board of Foreign Missions, telling the interesting tale of the opening up of Japan, after the expulsion of the Roman Catholic missionaries, and before Protestant missionaries had begun to preach, referred to the striking fact of the entry of the Scriptures where missionaries could not go. He said that after some ships had left the harbour of Yedo, a Japanese gentleman of rank, the counsellor of his Daimio, saw a small object floating on the water; he sent an attendant to bring it. When placed in his hands he saw it was a book he could not read. Taking it to the Dutch traders at Kanayawa, he learned that it was a New Testament in English. Upon further inquiry he found that it had been translated into Chinese. He sent to Shanghai and obtained a copy. Then at the court of his prince, gathering round him some five or six companions, he sat down to study it. Desiring further instruction he found the Rev. G. F. Verback, then at Nagasaki, and this first native Bible Class was handed over to him, the Japanese noble who had first obtained the little English New Testament saying to him in effect: "Sir, I cannot tell you my feelings when, for the first time in my life, I read the account of the character and work of Jesus Christ. I had never seen, or heard, or read of, or dreamed of, or imagined such a person. I was filled with admiration, overwhelmed with emotions, and taken captive by the nature and life of Jesus Christ." This nobleman so taken captive by the Word was, with two of his companions baptised, and it is thought they were the first Protestant Japanese Christians.

To-day, in the very excellent *Missionary Review of the World*, edited by Dr. A. T. Pierson, we have a most interesting account of the work of Japanese transla-

tion of the Scriptures, furnished by Dr. W. E. Griffis, author of "The Mikado's Empire." From it we cull the following facts. In Tokio, on the 3rd February 1888, the veteran translator, Dr. J. C. Hepburn, took the Old Testament in one hand and the New Testament in the other, and, reverently laying them down—a complete Bible—said: "In the name of the whole body of Protestant missionaries in Japan, and of the whole Church of Christ in America and England, I make this a loving present to the Japanese nation. His audience was deeply moved at the simple and touching ceremony, for, says Dr. Griffis, "In that completed work of pen and type, as in the splendours of some saintly minister, were embodied the hopes and aspirations of a nation awakening to new life, the prayers and sufferings of martyrs slain for Christ's sake, the toil and tears, the patience and hope of noble missionaries, the triumph of success after many failures."

An interesting review of preceding and preparatory labours follows. Very shrewdly he notices what remains of previous religious teachers furnish no evidence of Bible translation, thus: "We have searched the story of Roman Christianity in Japan from 1539 to 1637, and find no translated Scripture; nor does Mr. Satow in his 'Jesuit Mission Press in Japan,' though he has ransacked all Japan and the libraries of Papal Europe."

Then he notices what he calls: "That wonderful translation of Matthew, by an immersionist, in which we read of 'John the Soaker, preaching the Gospel of soaking unto salvation;' 'Whoever believeth and is soaked shall be saved,' &c. ? It is 'soak,' 'soaker,' 'soaking,' 'soaked,' to the end of the book, when *hitashi*, meaning to steep, macerate, moisten, is used to translate the Greek variants"—and passes on to the books of Genesis and Matthew, and the Gospel and Epistles of John, made in China by Dr. S. Wells Williams, and the



work of Dr. Gutzlaff, of whom, he says, "both learned the language from castaway Japanese sailors." Our British & Foreign Bible Society came to the aid of Dr. Gutzlaff in this enterprise, as it has done to how many other Bible translators?

Very early there were translations made from the Dutch Bible by native interpreters, and, from reading, these early Japanese Christians derived the courage to meet torture and death. The Chinese Bible, bought from junk-captains or Chinese traders at Nagasaki, proved the power of God unto salvation to such men as the father of the Rev. J. T. Isé, who started the first Japanese students to the United States. The father was assassinated because he was a Bible student; and the son, pastor of a Christian church in Tokio, made the principal Japanese address at the completion of the Bible in his father's tongue.

Dr. Ferris gives some interesting reminiscences of his association with Dr. Hepburn and Dr. D. C. Greene; doubtless, all three helped in the one great work, and became mutually expert "in nicely discriminating Japanese equivalents for the crystal-clear terms in the Greek New Testament."

In 1872 a convention of missionaries formed definite plans for translating the New Testament. From the first, native Christians showed a laudable ambition to take part in the work, and six years of training, with a keen insight into spiritual

truth and study of the original text, made many of them most valuable coadjutors: among these are mentioned the Revs. T. Matsuyama Uyémura and Ibuka, and the brilliant and versatile man of letters, Takahashi Goro. With them worked Drs. Hepburn, Greene, and Verbeck, and the Revs. S. R. Brown, P. K. Fyson, and David Thompson. All but Mr. Brown were spared to work on from Genesis to Revelation; he was removed by death shortly before the translation was complete. The expense was borne by the British & Foreign Bible Society and by the American and Scotch Bible Societies.

The style of the version is pure book, language Japanese—the very simplest form of the book language. Already the Japanese have taken the Book to hand and heart; we are told that, far more than is the practice with us or in America, the Japanese bring their Bibles with them to church and follow the minister in reading, and it is much to be hoped that this great nation of nearly 40,000,000 souls will found upon the truths contained in this blessed Book a literature of light and power. Dr. Ferris, in conclusion, expresses his belief that "in due time, the Japanese Christians, becoming masters of the Semitic and Greek tongues, will erect, on the foundations laid by the missionaries, a still more stately edifice of sacred scholarship to enshrine that Word of God which liveth and abideth for ever."

### NOTES FROM AMERICA.

THE following cutting from *The Congregationalist* (Boston), of August 4, points out one of the greatest and most immediate necessities of the age. It is not that we do not read and study what is written about the Bible, it is that we do not earnestly continually study the Bible:—

"*Studying God's Word in Earnest.*—We do not now mean in the manner of the different schools of expert Biblical criticism, but we mean as ordinary people must study who have no knowledge of Hebrew or Greek, and no special training in the interpretation of words. The Bible, although a book for scholars, also is a book—or, more truly, a library—for everybody, and during the centuries of its existence and use nothing has become more plain than the fact that simple and uneducated

minds often have surpassed many of the most learned in mastering its true meaning and learning its lessons. To do this successfully involves remembering that it is God's message to men. It is more than a remarkable volume or collection. It is more, even, than an unequalled religious instructor and guide. It is like a personal message or letter from God to each individual reader. It treats of *his* nature and life, and of the divine provisions for *his* present and future. Furthermore, it is rich in practical value. It is full of good sense. It is not only addressed to each of us personally, but its directions and suggestions fit this nineteenth century as closely as any of its predecessors. Moreover, history reveals that the most earnest study of it in the past has brought the richest blessings. We weary of other

books sooner or later, but the Bible is ever fresh and rewarding. Whether one be a recent convert or a mature Christian, or if he be not yet a Christian at all, the patient, zealous study of the Bible pays wonderfully. Whether he seek to discover the general and fundamental truths, upon which all satisfying life must be based, or look for suggestions available in circumstances peculiar to his own case and time, he will not fail to find what he needs if he possesses a properly reverent, sincere and teachable spirit. This nobody can monopolise. Each of us may cultivate it and reap its harvest of joy and profit."

THE purely mechanical habit of reproducing the thing set before us, deferring to scientific exactitude as if it were authority in art, has little by little extinguished in the modern mind the sense of the ideal, just as an absorption in the material life, in its insatiable and ever-increasing claims, stifles, and finally entirely eliminates, the spiritual faculties. If there be no vital relation between the two there is at least an analogy. I shall not discuss the question whether religion—by which I mean the spiritual life, not a creed or a church—is necessary to human progress or happiness, any more than I should maintain that art, in its highest acceptation, is so; but I have the clearest preception of the truth that, in the one case as in the other, the devotion to the material stifles the ideal. The natural sciences, the model fact—which is accident, fidelity to nature, to use the common term—are the negation of the ideal and the extinction of the preception of the beautiful, which are in turn the highest witnesses of the spiritual life.—W. J. STILLMAN, in August *Atlantic*.

THE *Examiner* asks: "What are the marks of the True Church?" "We look not to its antiquity, but to its present spiritual power; not to its continuity, but to its capacity for successive rejuvenation under the pressure of the Spirit; not to the unity of its organisation, but to the unifying power of love in it; not to the universality of its name, but to the universality of the tendencies embodied in it. . . . It must be seeking and saving the lost. It must be heading downward toward the poor, the down-trodden, the friendless and homeless and hopeless. It must be coming like a physician to the sick and demonstrating its ability to cure. A church that heads upwards, that builds for the rich and devises attractions for

those who are already filled with good things, may have the marks of the Church of Christ upon it, but they are as faint as the pattern on a well-worn calico dress."

THE New York *Observer* says: "Creed alone can give backbone to character and dogma alone prepare the way for deeds which shall remain. It sounds striking and positively sweeping to talk of changing the thought of the Church from creed to character and from dogma to deed, but one might as well talk of fruits without roots, harvests without seed and a fountain without a stream."

IN a very interesting article on the American census and its lessons, the *Independent* (New York) quotes Mr. Porter, the Census Superintendent, in the following paragraph, which applies equally to British Christendom:—

"The census returns point out the necessity of concentrating the religious forces of the country. They show the need of fewer branch associations and greater unity. These differences, slight as they may seem to some, are often important enough in small places to prevent the establishment on a strong financial basis of a prosperous House of God, with a strong and able preacher of the Gospel. I say prosperous House of God, because you can, in my opinion, no more carry on God's business in a slipshod unsystematic manner than you can conduct a large railroad company or Government bureau or department, or a political campaign successfully, with all sorts of petty divisions and branches, each setting feeble machinery of its own instead of falling in line and marching in step with the grand procession."

HERE is a word of warning from the same journal, to which we may wisely give heed. The public sympathy with great criminals is not confined to America:—

"It has to be confessed that there is a larger number of crimes of violence committed in the United States than in any other civilised country in the world. The number of such crimes is out of proportion to the population. President Andrew D. White, in a lecture addressed at Chautauqua, discussed the whole problem in this country. The number of deaths by murder in the United States is more than double the average in the most criminal countries in Europe, and the number is increasing apparently in a

ratio much greater than the population. In 1890 the number of reported murders was about 4,000; in 1891 very nearly 6,000. The chief explanation of these extraordinary numbers is even more ominous. The great majority of the murderers are at large; they never have been punished, and never will be. In 1891, with nearly 6,000 murders, there were only 123 inflictions of the death penalty, only one to forty-eight murders. It is evident that the lax administration of the law is a chief cause for what we discover. There are portions of our country where murderers are seldom punished. That is true in some of our large cities. The lax administration of the law and the delay which our local methods allow, are responsible for an enormous amount of the evil. Men kill and expect to go free, and they succeed. *The Charleston News* deserves great credit for its effort to expose the homicidal mania in South Carolina. It had occasion to record fifty-two murders in the first six months of last year, as a result largely of a lax administration of the law. We suppose there is, on an average, about one man lynched a day in the United States. To be sure, these things are confined to sections of the country. In some portions we hear nothing of them; but the grand aggregate makes a record which is terrible to contemplate. We need legislation which shall make justice more swift and sure in the interests of the public instead of in the interests of the criminal; and then we need more elementary instruction in morals in all our schools, from the lowest to the highest, and more preaching of righteousness in our pulpits."

AMERICAN journalism is generally careful in these days of cruel and remorseless criticism to keep well in line with the Scriptures of truth. Here is a paragraph from a leader in the *Christian Intelligencer* :—

"What is gained by reiterating that there are errors in the Scriptures, and that there is in them a mighty human agency? If the persons making these declarations are really Biblical scholars they know, or ought to know, that the errors which possibly, we may even say presumably, exist, are very few in number, and of decidedly inferior importance, that do not affect a single moral precept or a single doctrinal statement of Revelation. If they are persons of ordinary common sense they know that the human element

in the Scriptures is subordinate to the Divine element. They know, also, that the means of attaining a correct text of Revelation outnumber almost a thousand-fold the means of attaining a correct text of any other book or books of equal antiquity. They know, also, that there are no other books in existence in which the Divine element is so distinctly and mightily predominant and the human element so insignificant and unimportant. The assertion that God has not taken care of the words of Scripture is a misstatement of facts known to every man who can pretend to be a Biblical scholar. By the multiplication of copies, by early versions, by a host of quotations, by almost contemporary authors, a provision has providentially been made for the correction of the errors of transcribers, such as has not been made for the preservation of the text of any other books of ancient times. The world can know to-day what inspired men wrote with more certainty than it can know what any other contemporary authors wrote. And the proof is on the surface that in these inspired men the human element was dominated by a Divine element. The human element existed of necessity, but existed under control. What is gained by magnifying unimportant errors of transcribers or by magnifying the human element?"

THE *New York Observer* of August 4 has a long article on what it calls "The Chicago Parliament of Religions." Having recognised the fact that, from the first International Exhibition devised by our Prince Albert in 1862, there has not been a gathering of the kind anywhere that Christians have not turned to some good account, it goes on to say :—

"It is at this point that the World's Fair of 1893 is to be more thoroughly unique than in any other respect. In a variety of ways the growth of the Kingdom will be exhibited, and the success which has attended the efforts of the people of God to strengthen their stakes and enlarge their borders will be shown by indisputable proofs of a thoroughly practical nature. A material exhibit of the achievements of religion, especially as seen in the publications of the Churches, the work of Missions, the translation of the Bible, &c., will be made. Nor will this be all. A still longer step forward will be taken. The world is to witness a Parliament of Religions, an institution unheard of at any previous international exposition. In

order that a very thorough indication may be made of the intellectual and spiritual sources of civilisation, the World's Congress Auxiliary has been organised by the Exposition authorities. Under the auspices of this auxiliary, congresses will be held covering the chief departments of knowledge and extending through the whole half-year during which this World's University will continue. To carry out the plans already laid down, twenty thousand leaders of thought in all parts of the world are being corresponded with. The labour of hundreds of busy men and women is being engaged day by day for this purpose. Religion, which has been officially excluded from preceding expositions, will be thus officially included in the Columbian Exposition. It will have a most conspicuous place in a series of congresses extending from August 25 to Septem-

ber 29, to be held mainly in the great halls of the new Art building provided by the directory. The religious congresses have been given quadruple the number of days allotted to any other of the congresses, an apportionment that is in itself a tribute to religion. The meetings of the great Churches will occupy a week; the mission congresses, covering the whole field of city, domestic and foreign missions, will occupy seven or eight days; a week has been assigned to the Evangelical Alliance, and three days to the Sunday Rest Congresses. Thursday, September 8, has been selected as Christian Endeavour Day. It is believed that other days will be selected by the Sunday Schools, the Young Men's Christian Association and other undenominational causes, while the various denominational bodies of Christians will have their meetings."

---

## Missionary Notes.

---

**A SAMOAN NATIVE PASTOR.**—The *Chronicle of the London Missionary Society* for August contains a very interesting translation of a paper read by a Samoan native pastor, at a meeting of native ministers and delegates. The translation is made by the Rev. T. J. Whitmee who is doing special and important work in the Samoan group of islands: "There is no missionary or other wise man in the world who can create soul-interest in the things of God. Only the Spirit of God can do that. But, notwithstanding this, there are things which we may do to help to increase interest in things which are good. What about the work of God in Samoa at the present time? Do the people rejoice in religious things as they once did? No. There is lifelessness. There are few, relatively, in our villages whose hearts are in the things of God. If we compare the present with the past, the present falls short. From the year 1858 to 1868 was the time of greatest spiritual interest. If one thoughtfully considers matters, he will be filled with grief at the condition of the work of Jesus in Samoa to-day. Let us examine into the reasons for this. Are not the pastors and church members the root-cause of what is wrong? Look at those who in the early days of Christianity did God's work. They spoke,

being filled with the Holy Ghost. We are told that 'daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.' And, as a consequence, 'The Lord wrought with them.' Through the faithfulness of the workers, many people were turned to the Lord. We are called at these meetings to consider what will be useful to cause a revival of the work of the Lord in Samoa. Let us speak faithfully. (1) People will become interested in the things of God if we pastors are men of prayer. Prayer is the root-cause of prosperity in what we do, for by prayer we obtain the highest help—that which comes from above. Through our prayers, blessing will rest upon our work, and we shall reach the hearts of the people, so that they will rejoice in Jesus and in the things of Jesus. It was thus formerly—'These all continued with one accord in prayer and supplication.' Let us thus continue in prayer and supplication. The pastor whose work is thus done will find his people—both old and young—rejoicing in all that pertains to the work of the Lord. (2) Another thing that will create interest is faithful preparation. Don't be careless. Let it be not only Sunday, but other days also that are well prepared for. Don't preach anyhow, but work for your people. Whether sermon,

or exposition, or conversation, let all be with the aim of leading people to Christ, that in Him they may live. The pastor who does not rest, but who wishes to enlighten those who are dark, to put right those who are in error, to strengthen those who are weak, will certainly succeed in leading men to Jesus for salvation. (3) Then men will rejoice in the things of God if they see in their pastor that which is good. The right-living pastor, who himself looks to God for guidance and help, will be successful. He will begin in his own family. There will be no breach between himself and his wife. He will train his children according to the teaching of the Lord. He will care for his people. He will be mild-tempered towards those who are difficult. In love he will seek the erring ones; he will try in love to bind all together, and to bring them all to Jesus. He will endeavour to be what Paul urges Timothy to be when he says: 'Be thou an example of the believers, in word, in conversation, in love, in spirit, in faith, in purity.' Verily, the work of a pastor so faithful to Jesus will not fail. He will interest people. Many do not care to go to services now because they dislike the conduct of the pastor, his lack of good temper, his self-seeking, his thought for things of the body rather than for things pertaining to the spirit. When people see such things in a pastor they are led to despise the things of God. That pastor preaches in vain. Few will go to hear him. His conduct is the great hindrance to good being done. And this is the root-cause of much that is to be deplored in connexion with the work of the Lord in Samoa. Let us as pastors imitate the Lord Jesus when He lived upon the earth. He said: 'My meat is to do the will of Him that sent me, and to finish His work.' Let us all be faithful and wise in doing the Lord's work. Let us study to show ourselves approved unto God, workmen not needing to be ashamed, rightly dividing the Word of God, and let us be 'filled with the Spirit'; then the people will be interested in the things of God, and we shall experience a revival in the work of the Lord in Samoa."

THE *Missionary Herald*, the organ of the American Board of Commissioners for Foreign Missions, contains the following:—

HINDUISM AND THE WORLD'S FAIR.—A proposal has been made in India, in connexion with the Columbian Exhibition,

which, if carried out, will run counter to the religious convictions of the orthodox Hindus. The view which has always been held by conservative Hindus is that a sea-voyage and travelling in foreign lands would necessitate the breaking of caste, so that no one of high caste and faithful to his religion could ever undertake such a journey. There is a party in India, small but earnest, that is protesting against this view, claiming that the Shastras do not forbid such journeys. It is now reported that Maharaj-Kumar Binay Krishna is about to organise a party of travellers to visit Chicago at the time of the exhibition, thus not only to claim, but to exercise, their right to foreign travel.

HINDUISM AND THE CHOLERA.—It is a significant fact showing the blindness of the native Hindus that they are greatly excited, and their papers are complaining bitterly because the British Government has closed a religious fair at Hurdwar on account of an epidemic of cholera. There were 70,000 persons on the ground and 200,000 on their way, and it was very clear that the coming together of this vast crowd at a place where the germs of cholera were found would soon lead to a disastrous spreading of the disease. The Government acted promptly, but the Hindus, careless as to human life, would have gone on with their festival had not the Government interfered.

CHINA.—We are glad to call attention to a paper in the *Chinese Recorder* entitled a "Proposal with Reference to United Prayer for Native Workers." At a meeting for prayer held in Shanghai some time ago, the question was put—"If definite prayer had brought so many foreign workers into the field, would not equally definite prayer for native workers be similarly owned of God?" Fuller consultation and prayer led by-and-bye to the thought of a Prayer Union with reference to this particular subject. Amongst others, Mr. Hudson Taylor was consulted, who, while approving heartily of the object, said—"Could not someone put down in black and white what is proposed, and show how it could be carried out, and we should see then how the scheme looked?" In response, a practical paper was written. The proposal has commended itself to some of the more experienced missionaries in Shanghai, and steps are being taken to give it practical shape. The native pastors in Shanghai, too, hearing of the suggestion, have taken it up and are themselves pre-

paring an appeal to the Native Churches of China on the subject. [The paper itself is too long to reproduce here, but is well worth reading, especially as our earnest thoughts are now turning toward preparations for next January's Week of Universal Prayer.]

AMONG THE INDIANS IN NORTH AMERICA. — The *Toronto Evangelical Churchman* says that the Rev. J. A. Newnham, who more than a year ago resigned his rectory in the suburbs of Montreal and offered his services to the Bishop of Moosonee, has just returned from Moosonee for a short stay in older Canada, and for the purpose of bringing the work and needs of his diocese before his fellow Churchmen. The paper publishes the following excellent summary of the results of Mission-work in Moosonee: "Bishop Horden, in his forty-one years' work among the Indians, has seen marvellous results. Out of the population of 10,000 about 6,000 are baptised members of the Church, while one in every six nominal Christians is a communicant. There are six posts occupied on Hudson Bay, and two inland posts. Eight missionaries are working under the Bishop. Of these four are white men, two are half-breeds, and two are full-blooded Indians. There are the Bishop's church at Moose and eleven others. In the Moose district alone, where Mr. Newnham is stationed, there are four Indian lay readers, of whom he speaks in the highest terms as men able to lead in prayer, to take a service, or to give an earnest Gospel address. Last year 386 were confirmed by the Bishop. The Indians give as much as they can to the support of the Missions, but their means are very limited. They do what they can, which is saying a great deal more for them than can be said for many nominal members of our Church in old Canada. The diocese is divided into large districts, over which a missionary is placed. He travels through these districts at least once a year, in summer by canoe and in winter on snow-shoes or by dog sledge. At every Mission there is a school, at which English is taught, while the Indians are also instructed in their own language. Sunday-schools exist at all the stations. Bishop Horden has done a great amount of translation work for his Indians. He has translated into the Cree language all the Old Testament lessons of the Church, the Prayer-book and Hymnal, the "Pilgrim's Progress," a

short Catechism, and a Bible and Gospel History. Into the Objibbeway tongue he has translated the Prayer-book and Hymnal, the Gospel according to St. Matthew, and the Bible and Gospel History. He has just finished what he regards as the crowning work of his life — the complete translation of the whole Bible into Cree.

MISSIONARY PROGRESS IN INDIA. — Sir Charles Elliott at a social gathering at Darjeeling stated that the Christians in Bengal had, according to the recent census, advanced from 122,000 to 189,000 in ten years. He further said: "As the head of the Government, I feel that the missionaries are, so to speak, an unrecognised and unofficial branch of the great movement in which we are all engaged, and which alone justifies our presence in the country. They occupy a field which the officers of the Government are unable to take up. I know quite well that the only hope for the true elevation and development of the people lies in the evangelisation of India, and we know that the people who are carrying on this work are the missionaries. It is they who are filling up what is deficient in the efforts of Government, by devoting their lives and their labours to bringing the people of India to the knowledge of Christ."

THE following extracts from the recently published report of the Church Missionary Society will be read with interest:—

*The Machinations of Rome.* — Archdeacon Wolfe writes that recently he and his work have been sorely tried by Roman Catholics, who have entered Hok-Chiang now that the work gives promise of success, and have by very culpable methods endeavoured to draw aside those who were already under Christian instruction. Archdeacon Wolfe says: "For example, they have come to one of our stations where we have a congregation but have not yet erected a place of worship, and told our people that if only one family would leave us and go over to them, the priests would at once build them a large church, without any expense to the Christians; that the Protestants compel them to keep the Sabbath, but that if they became Roman Catholics they could work on Sundays; that they need only wear a rosary, and sign themselves with the sign of the cross, and sprinkle themselves with holy water, and attend Mass once a year; that they need pay no money for pastors and teachers, as they are now required to

do by us, and that the priests would see to it that full protection would be given them in all lawsuits. By these wily crafts they have succeeded in drawing away a few, and have induced several heathen families who were about to join us to go over to the priests. One of these families, after having received the priest into their house, which he sprinkled all over with holy water, and mumbled some unknown words, and made the sign of the cross *in vacuum*, relapsed back to their idols, and threw away the scapular, the rosary, and other Romish charms. The priest, on hearing this, came and demanded 50 dols. as a fine for having left the Church of Rome, and actually made the people believe that this fine was imposed by authority, and could be legally recovered. This family, however, refused to pay so large a sum as the price of their apostasy, and the priest mercifully let them off with a smaller sum. This is how they act, and this is what they call converting people to Christianity. They came to one of our people in Ko-sanche, and offered him a large bribe if he and his family would join them. He replied: 'Will such things save my soul? I have learnt from the Bible that Christ alone can save me. What is all your money to me if my soul is not saved?'

*Persecution for Christ's sake.*—A former medical student of the College at Nagasaki, who is now in practice on the island of Amakusa, his native place, has witnessed a good confession there for Christ. The Rev. A. R. Fuller says of him: "A medical student who graduated in 1890, and who became a practitioner in his native island of Amakusa, has, in spite of much opposition, boldly witnessed to his faith in Jesus. At once on returning home he obtained a considerable practice, his mode of treatment being so much superior to that of practitioners of the old school. Very soon, however, the fact that he was a Christian stirred up the Buddhist priests. They determined that if he remained a Christian it should be at the expense of the entire loss of his income through his profession. They were easily able to work upon the feelings of a people removed from the progress in civilisation which characterises other parts of Japan, and his practice at once decreased. This, however, did not move him. The priests then endeavoured to gain their end through his immediate relatives. His relatives did not wish to oppose him, but public opinion coerced them into taking up a strongly

antagonistic position against him. At first they destroyed all the Christian books he possessed. Then his medical books were destroyed. Still he would not deny Christ. An ample stock of surgical instruments were then seized upon, but his relatives relented before they destroyed them. The young man stood firm, and gradually he gained a monopoly of the medical practice in the district."

*Quettah.*—The Rev. R. Clarke visited Quettah in October. He found in the hospital on the day he visited it patients from Peshawar, Gujerat, Gujranwala, Amritsar, Allahabad, Candahar, Ghuzni, Cabul and Jubulpore. He wrote home: "We see here how Mission work which is carried on in one place far distant from other places interlaces itself with that of many other Missions. They all of them act and react one upon another. The chief need of Quettah now is that of workers. As your travelling agent, it is my happy duty to tell you where you may make the most profit. If you will send out a good assortment of your very precious wares to Quettah, you would find, I think, that they would make you rich. There are many buyers of the Truth in these frontier stations if only they knew Who is Truth and where He can be found; and the whole market of Central Asia, yet almost untouched in a spiritual point of view, lies before you. No great commercial house at home would neglect such prospects in worldly matters; and the children of light should not be less wise in their generation than the children of the world. No commercial traveller could point out to his firm at home a road to greater wealth and profit than this. May the good Lord give to us faith to engage in this enterprise without hesitation and without fear! But where are the agents? May the Lord send them in His own good time! I have seen from the Khojah Pisgah a glimpse of the 'promised land' of Central Asia—for surely it is a promised land—promised by Him Who has said, 'I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.' 'All the ends of the world shall see the salvation of our God.'"

*"He gives us no rest."*—During the school-holidays at Kashmir the Rev. J. H. Knowles engaged in itineration. At a place called Wugra he found some inquirers, the result of the labours of a faithful old Christian, of whom Mr.

Knowles says: "In course of conversation with one of the magnates of the village we heard the following: 'K—B—? Yes, I know him. Everybody knows him for miles around. Yes, he is a very good man, but he is always bothering us about his religion. He talks all day, as soon as he wakes in the morning right up to the time of his going to sleep. He talks to everybody; he talks everywhere—in his house, in the bazaar, and on the road. He gives us no rest.' No wonder there are several people in that village and around inquiring about Christianity, and saying that they are only waiting for the settlement officer to arrange their land for them, when they will all come to us for baptism."

THE SPEZIA MISSION.—We have received a copy of a circular recently issued with reference to the Spezia Mission and the Victoria Adelaide Orphanage, from which we quote the following: "The Spezia Mission has now been in existence for a quarter of a century. The story of its origin and progress and work is one of the most remarkable in the annals of modern Christian enterprise. The blessing of God has rested upon the devoted labours of the founder and his coadjutors in a singular manner, and he has been enabled to gain access to the hearts and sympathies of the Italians as have few others, many of the most unapproachable having been reached by the power of

God's Spirit operating through Mr. Clarke's devoted and self-denying efforts, during his long and faithful labours to give to the Italian people the blessings of the Gospel of Christ." The appeal is endorsed by Messrs. J. G. Barclay, F. A. Bevan, Eliot Howard, Jno. Cory, Geo. Williams and many other well-known men. They add: "We are convinced that the confidence of those who help to this end will not be misplaced, and that what is thus given for the advancement of God's kingdom in Italy will yield a bountiful harvest, not only there but also in Britain. God in mercy has given at this present time an open door, and an opportunity, such as perhaps have never presented themselves before in any Roman Catholic country since the Reformation. May He grant that the faith and generosity of His stewards shall nobly rise to the great occasion!"

WE are indebted to the *Chinese Recorder* for the following—if true, Grindelwald will be much behind Chicago in its scheme of comprehension—"A proposal has been made, sanctioned by the names of eminent and representative ministers of the Gospel, looking to the organisation of a Parliament of Religions in connexion with the Columbian Exposition. Brahmas, Buddhists, Confucianists, Parsees, Mohammedans, 'Jews and other faiths,' are invited to this new sort of Ecumenical."

### BRIEF NOTICES OF BOOKS.

*Henry Martyn: Saint and Scholar.* By GEORGE SMITH, C.I.E., LL.D. With portrait and illustrations. Religious Tract Society. The name of Henry Martyn has become almost a synonym for consecration, and a spiritual fragrance seems to accompany the very mention of it. Enshrined as that name already is in the loving and reverent memory of thousands to whom he is known by previous biographies, we are yet glad to welcome this *New Memoir*, which furnishes a solid addition to our missionary literature. The author remarks in the preface that "Sargent had suppressed what Bishop Wilberforce describes as 'a great variety of interesting materials.' Especially in the lifetime of Lydia Grenfell, it was thought necessary to omit the facts which give to Henry Martyn's personality its human interest, and intensify our appreciation of his heroism. On the lady's death in 1829, Martyn's letters to her became available, and Bishop Wilberforce incorporated these in what he describes as 'Further and more continuous selections from the Journals and Letters of Mr. Martyn.' But, unhappily, his work does not fully supplement that of Sargent. The Journal is still mutilated; the Letters are still imper-

fect." In the present volume these defects are, as far as possible, remedied, the writer's aim being "to set the two autobiographies, unconsciously written in the 'Journals and Letters of Henry Martyn,' and in the 'Diary of Lydia Grenfell,' in the light of recent knowledge of South Africa and India, Persia and Turkey, and of Bible work and missionary history in the lands which, by his life and by his death, Henry Martyn took possession of for the Master." This, briefly and sufficiently, indicates the general character of the work which must be regarded as a literary monument worthy of the beloved subject. The master passion of Martyn's life is eloquently expressed in his own memorable words, uttered on his arrival in India: "Now let me burn out for God"; and as we watch the struggles of that noble spirit with the impulses of a deep and tender affection which drew him so powerfully towards its object in England, we see that these words were no mere sentiment, but the firm resolve of one who had truly laid himself upon the altar. The device on Calvin's seal was a hand, holding a burning heart, and well does that symbol find its fulfilment in the life of this heroic missionary. Of him it might



indeed be said, that "he was a burning and a shining light," and like the incense in the temple of old, which emitted its fragrance as it was consumed, so did the life of Henry Martyn consume itself in diffusing the sweetness of the Redeemer's name. The giant soul wore out the frail casket by its incessant labours, till hardship completed what toil had begun, and he laid him down to die. It would have been an easy matter for him to have gained a position of distinction at home, enjoying the ease and reputation which his high talents would have ensured; but he early discovered the vanity of all worldly gain, and deliberately laid it aside for the "honour that cometh from God." Very instructive are his own words in reference to his great successes at Cambridge: "I obtained my highest wishes, but was surprised to find that I had grasped a shadow." In these pages we have a carefully delineated portrait of this *Saint and Scholar*, making us acquainted not only with his outer life and magnificent work, but revealing to us the secret of his strength in that inner life of communion with God for which he was so eminently distinguished. The copiousness of the Letters and Journals discover a habit of self scrutiny which seemed sometimes to be carried too far for the real health and comfort of the spirit, but in an age when we fear this practice is largely fallen into disuse, we cannot but hope that the perusal of this work may serve to stimulate the conscience to so wholesome an exercise. There is no condition of Christian life but may derive substantial benefit from this deeply interesting and instructive volume, while to missionaries, prospective missionaries, or to servants of Christ in the work of the ministry, the book is beyond price in value.

THE Religious Tract Society have sent us several other books, of which the following are brief notices:—

*The Ancient Irish Church* is an interesting little volume, being one of the Tract Society's Church History Series. Dr. Healy, the Rector of Kells, gives us the story of the Ancient Irish Church, pointing out its evangelical character and the great part it played in the evangelization of Britain and Northern Europe in the seventh and eighth centuries. The twenty chapters comprising the book travel over a wide field of history, commencing with the fourth century and the arrival of St. Patrick, and extending to the Anglo-Norman invasion in the twelfth century. There are many items of special interest in the volume, but to these our space does not permit us to refer.

*The Epistles of Polycarp and Clement, and the teaching of the twelve Apostles* is the title of a little book forming part of the Christian Classics series and translated by Mr. Horace E. Hall, who has written an introduction setting forth the importance of the documents. It is printed on vellum paper and is quaintly got up. As containing some of the early Christian documents it would be valuable to place in the hands of students.

*Making a Beginning, and Young Small Shoes* are each interesting in their way. The first

contains a series of common sense and anecdotal chapters on how to make a good start in life, and though the book is adapted specially for young men, it will be found suitable also for young women. The other little volume is a story by the Rev. JOSEPH JOHNSON, illustrating the truth of "where love is there God is also."

*Did a Hen or an Egg Exist First?*—This is a small volume containing talks with a sceptic. It is evidently written by one who has often come to close quarters with the free-thinking working man, and with the agnostic generally. Some of the chief difficulties in the anti-Christian creed are dealt with, and it is shown that much greater difficulties abound in the modern scientific view of the Universe than in the Christian view. It will be a useful little book to put into the hands of persons who are troubled on these questions, or of any who desire to be furnished with arguments for conversation and discussion upon the subject.

*The London Daily Press* is written by Mr. H. W. MASSINGHAM, well-known in connexion with newspaper literature. His volume is only a small one, but contains several portraits and illustrations, and forms part of the series of the "Leisure Hour Library." Mr. Massingham gives a rapid but comprehensive survey of the great London daily papers, and the book is full of information for the general reader. We have pictures of the old printing house of the *Times* and its present establishment, and of the printing room containing the famous Walter Presses. Emphasis is given to the fact of the comparatively rare typographic blunders in any issue of the *Times*, and an instance is mentioned where three misprints were found in six numbers. Doubtless this was many years ago, and although the *Times* even now is more correct than most of its contemporaries, there are more frequent errors in these days of greater rapidity. Other daily papers are also reviewed, and altogether the volume is one of great interest to those who value the power of the Press.

*The Shrines.* By Dr. R. N. CUST: Elliot Stock. THIS second and enlarged edition of Dr. Cust's book, though comprised within a hundred pages, contains concise and interesting particulars of the chief places of pilgrimage of the adherents of the Church of Rome. It has several photographic illustrations which help to bring home to the reader the reality of the scenes described. Dr. Cust does not spare the Roman and Greek Churches in his criticism of their idolatrous practices, and he adds: "The Protestant Churches are not entirely free from the charge." The book travels over a wide space, and we are reminded of the pilgrimages made at places in France, Spain, Italy, Switzerland, Germany, and Palestine. Dr. Cust wisely writes: "But the feelings, which arise from the contemplation of pious frauds and fond delusions, patronised by misguided religionists for the purpose of deceiving simple souls and collecting offerings, can only be those of pain and disgust. They are common to all countries, and to all forms of degraded piety. They disappear before the light of Spiritual Religion."

# Evangelical Alliance.

## PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, Sept. 15, General Noble presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by Mr. Paton.

### NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Rev. T. Howard Gill, Tonbridge.  
Rev. Sydney Pike, Liverpool.  
Rev. Isaiah Parker, Glasgow.  
Dr. T. J. Barnardo, London.  
Mrs. Wardle, Burton-on-Trent.  
George Mathewson, Esq., Dunfermline.  
Miss Gatliff, Brighton.  
Miss King, Brighton.  
Charles Alex. Reekes, Esq., Brighton.  
Mrs. Phelan, Brighton.  
Mr. George Steed, Brighton.  
Mr. William S. Hart, Reading.  
Mr. J. C. Falla, Reading.

### DEPUTATION WORK.

The Secretary read the report of Deputation Work by the Rev. J. Consterdine, who had preached at St. Margaret's and at St. George's, Brighton, and at St. Mary's Episcopal Chapel, Reading, on behalf of the Alliance.

### WEEK OF UNIVERSAL PRAYER.

Copies were laid upon the table of the programme for next year's Week of Prayer, as finally agreed upon by the Committee, in communication with the foreign branches.

### ALLIANCE CONFERENCES IN GERMANY.

Letters were read from the Rev. Dr. Gritton, reporting that he had attended the Alliance Conference at Blankenburg, South Germany, and giving a description of the meetings.

In regard to proposed Conference at Berlin on Oct. 12—13, the Secretary stated that the Rev. Dr. Gritton and the Rev. J. D. Kilburn (of Ottensen), had kindly consented to represent the British Organization. The Council expressed their hearty thanks to Dr. Gritton for his valuable aid at Blankenburg, and to him and Mr. Kilburn for their readiness to serve the Alliance by going to Berlin.

### ANNUAL REPORT.

Mr. Arnold read draft of the Annual Report, and on the motion of Admiral Grant, C.B., and seconded by Sir William Willis, it was adopted and ordered to be presented to the Conference at Dundee, as the Report of the Council for the year.

The completed arrangements for the Dundee Conference were reported by the Secretary.

### THE TREASURER.

The Chairman then called attention to the long continued and valuable services rendered by Mr. Donald Matheson as Treasurer, and *ex officio* Chairman of Council. General Noble felt assured that all would agree with him in expressing the highest appreciation of Mr. Matheson's faithful and constant attention to the affairs of the Alliance. Many of the Members of Council present heartily endorsed the remarks of the Chairman, and it was unanimously resolved that it be a recommendation to the Conference at Dundee that in consideration of the valuable services rendered for so many years past by Mr. Donald Matheson, as Treasurer and Chairman of Council, he be requested kindly to accept the office of Vice-President of the Evangelical Alliance.

### AFFAIRS IN UGANDA.

The Chairman then called attention to the state of affairs in Uganda, and reported to the Council that the Church Missionary Society were arranging to send a deputation to her Majesty's Government, on the subject of the withdrawal of the British Imperial East Africa Company from Uganda, when it will be urged that suitable measures be taken by the Government for the protection of the Missions.

The Council, after due consideration, agreed to recommend the Dundee Conference to adopt a resolution upon the subject, and steps were authorised for the purpose of supporting the action of the Missionary Societies.

## ALLIANCE CONFERENCE AT BLANKENBURG.

THE friends of the Evangelical Alliance at Blankenburg convened a Conference in September, at which, by request of the council, the Rev. John Gritton, D.D., represented the British Evangelical Alliance. He kindly sends us the following particulars of the meeting:—

"The Conference at Blankenburg proved to be an occasion of very deep interest. About sixty brethren and sisters accepted the invitation of Pastor Keiser and Franlein von Weling. Those present represented the Lutheran, the Reformed Evangelical, the Baptist, Free Wesleyan, and Episcopal Methodist Churches. The particular object of the Conference was the deepening of spiritual life in believers. The programme was drawn up by Pastor Theodore Jellinghans, who, with Dr. Baedeker and others, discussed it very fully; but other matters found place, as, work among the Jewish people, efforts to relieve the persecuted and distressed in Russia, Gospel Temperance, and the Wesleyan difficulties in Vienna.

"I took some part in discussing the deeper life theme, but reserved myself particularly for the exposition of Evangelical Alliance principles, and as representing the Council of the British Branch of the Alliance.

"The four days were filled with sessions, and with free intercourse in groups scattered in rooms and passages, and

verandahs and gardens. A very manifest spirit of brotherly love and sympathy pervaded the whole. I think we learned to esteem each other highly, and some of us were certainly blessed with a fuller measure of true Alliance life.

"We had among us two members of noble rank—one from Austria and one from Russia—who were truly servants of the servants of God, and who illustrated the mind of Christ in taking the lowest place among the Lord's people for the Lord's sake.

"The Conference expressed their earnest desire that I should attend the Berlin Conference in October, for the purpose of repeating to the brethren, who will there be assembled, my exposition of the principles, the spirit, and the objects of the Alliance.

"Singing was a very prominent feature of the Conference. We had as our precentor and organist the well-known Ernest Gebhardt, who is named 'The German Sankey.'

"Altogether, the season was one of blessing. The variety of the scenery in the Schwarzenenthal, the sleepless kindness of our host and hostess, the charming weather, the oneness of hearts, and outflow of Christian affection, all combined to make the Blankenburg Conference of 1892 a time to be remembered among the festal days of life."

## CONTRIBUTIONS RECEIVED FROM AUGUST 19 TO SEPTEMBER 17, 1892.

	s	d.		s	d.		s	d.			
W. J. Lunn, Esq., M.D.	0	10	0	Col. and Mrs. Ball-Aston	1	1	0	Fred. D. Lewin, Esq.	0	10	0
Mrs. Laird	0	10	0	Rev. W. G. Halse	0	10	0	E. Habershon, Esq. (sub. and	0	10	0
J. D. Lamb, Esq.	0	10	0	Miss Rannie and Miss Watson	0	10	0	don.)	1	5	0
Mrs. Frampton	0	10	0	G. Cowan, Esq.	0	10	0	Mrs. Charley (2 years)	0	10	0
Mrs. Perkins and Miss Green	1	1	0	Wm. Henderson, Esq.	2	0	0	Rev. D. Maclean, M.A.	0	10	0
Rev. Dr. Finnemore	0	10	0	Miss Sandford	1	1	0	Andrew Hutcheson, Esq.	0	10	0
Colonel Maude	0	10	0	Mrs. S. Gould-Adams	1	1	0	Rev. Dr. Bennett	0	10	0
Mrs. De Mierro	1	1	0	W. Hulbert, Esq.	0	10	0	Wm. Henderson, Esq., and			
C. A. Barclay, Esq.	1	1	0	Miss Forrester Paton	1	10	0	Mrs. Henderson	1	5	0
Dr. Collins	0	10	0	Rev. Dr. Murray Mitchell	1	0	0	H. Foxwell, Esq.	0	10	0
Mrs. Alkenhead	1	1	0	W. Cust Gwynne, Esq., M.D.	1	1	0	Mrs. Jas. Henderson	1	1	0
Rev. E. Brewer	0	10	0	P. Varwell, Esq.	1	1	0	Rev. Jas. Stark	0	10	0
G. C. Courthorpe, Esq.	1	1	0	Capt. Palmer, R.N.	0	10	0	Major and Mrs. Hewitt (don.			
J. C. Clarke, Esq.	1	1	0	E. Binnie, Esq.	1	0	0	and sub.)	5	5	0
D. S. Hasluck, Esq.	1	1	0	Jno. Cowan, Esq.	1	0	0	Rev. G. Hamilton	0	10	0
Major-General Pierce	1	1	0	Rev. C. H. Sutton	0	10	0	"Readers of the Christian,"			
Baron de Ferrières	1	1	0	W. Gilford Esq.	1	1	0	per Messrs. Morgan & Scott	2	0	0
Mrs. Veale	1	0	0	Mrs. W. B. Moore	1	1	0	Rev. F. J. Morriah	0	10	0
The Misses Crook	0	10	0	Mrs. Fordham	1	1	0	Rev. H. M. Harvard	0	10	0
The Ven. Rev. the Dean of				Mrs. Denny	1	1	0	Rev. J. R. Somerville	0	10	0
Achoyry	1	0	0	Rev. Carr J. Glyn	1	1	0	Mrs. R. H. Bodmayne	1	1	0
B. Thorne, Esq.	1	1	0	W. Ferguson, Esq.	1	1	0	Miss Matheson	1	1	0
Miss Carne	1	0	0	Rev. R. G. Wheeler	0	10	0	S. H. Gladstone, Esq.	1	1	0
J. A. Campbell, Esq., LL.D.,				Alex. Henderson, Esq.	2	2	0	Mrs. Douglas Fox	1	0	0
M.P.	5	0	0	Mrs. Orr Paterson	1	1	0	Colonel Stewart	1	1	0
Rev. W. Bruce	0	10	0	A. R. Coldstream, Esq., M.D.	0	10	0	Joseph Grey, Esq.	1	1	0
Rev. A. G. Burnett	1	1	0	G. W. Lee, Esq.	0	10	0	Rev. Alfred Peaché	1	1	0
Mrs. Walters	1	1	0	G. H. Charlesworth, Esq.	1	1	0	Mrs. McMicking	1	0	0
Thos. Harris, Esq.	0	10	0	Rev. Canon Graham	0	10	0	Miss Kidston	0	10	0
Count F. van Bylandt	1	1	0	Mrs. Grant	0	10	0	Rev. Canon Jenkins	1	1	0
Mrs. Ewing	3	0	0	Mrs. Bellow	1	1	0	Miss Jolliffe	1	1	0
The Countess Dowager of				S. Thomas, Esq.	0	10	0	Mrs. Hebden	1	1	0
Aberdeen (2 years)	4	0	0	Miss A. M. Fox	1	1	0	Liverpool Subscriptions, per			
Richard Davies, Esq.	1	1	0	Mrs. Tucker Gells	1	1	0	Rev. S. Hawkes	3	15	0
Rev. Principal Brown, D.D.	0	10	0	Miss C. J. Gells	0	10	0	Sums under 10s.	14	9	0
Rev. J. A. Fell (2 years)	2	2	0	Jno. B. Snell, Esq.	0	10	0				

Alliance House, 7 Adam Street, Strand, London, W.C.

Nov. 1, 1892.]

# Evangelical Christendom.

NOVEMBER 1892.

## CONTENTS:

	PAGE		PAGE
MONTHLY NOTES .. .. .	317	MISSIONARY NOTES .. .. .	334
UNIVERSAL WEEK OF PRAYER .. .. .	320	RELIGIOUS PERSECUTION IN THE PHILIPPINE	
TRUE CATHOLICITY .. .. .	321	ISLANDS .. .. .	336
SANCTIFICATION IN DAILY LIFE .. .. .	324		
REST IN CHRIST THE SECRET OF POWER FOR		EVANGELICAL ALLIANCE :—	
CHRIST .. .. .	326	The Dundee Conference .. .. .	326
FOREIGN INTELLIGENCE :—		Proceedings of Council .. .. .	354
France .. .. .	329	Secretarial Deputation Work .. .. .	355
Germany .. .. .	331	Blackheath & Lee Branch .. .. .	355
Christian Missions and the World's Progress ..	332	Contributions .. .. .	356

## MONTHLY NOTES.

WE give this month a full report of the Dundee Conference. Members and friends of the Alliance will rejoice in the success which attended the gatherings. In answer to continued and earnest prayer for God's blessing, the whole proceedings were permeated with the spirit of Christian love and unity. The attendance was very large; from six to eight hundred persons were present at each of the morning and afternoon meetings, whilst the large hall, seating nearly 2,000, was crowded to excess at night. Our readers will be able to follow the various speakers, and we trust that the faithful and timely testimony to the truth, delivered at the Conference, will be profitable to those who were unable to attend the gathering. Lord Kinnaird, one of the Vice-Presidents, brought to the Conference a message from the Ven. Archdeacon Taylor, of Liverpool, who was unable to be present but sent his greetings in nine words: "The Infallible Word," "The Finished Work," and "The Consecrated Worker." It is remarkable that the two first phrases form the titles of two addresses given at the Conference last year in Bath, and it will be seen from our report that the same subjects were dealt with under different aspects again this year.

The "Annual Address" of the Alliance this year was given by the Rev. H. E. Fox, Vicar of St. Nicholas, Durham, and we are enabled to place it before our readers *in extenso*. This address was listened to with the deepest interest; and many expressions of cordial thanks afterwards fell from the lips of some of the speakers, who stated that they had rarely heard such a clear and definite exposition of the basis of true union as that contained in Mr. Fox's deliverance. It is no wonder that the principles enunciated by Mr. Fox have not met with the approval of Sacerdotalists; he has been and will be reviled for enforcing such a theory of true catholicity. Mr. Fox, however, has his reward in the consciousness of giving expression to sentiments which can but redound to the honour of

his Divine Master. We should like to quote here some of the striking passages in this most valuable utterance, but we prefer to call the attention of our readers to the subject in the hope that they will carefully read the whole address.

The month of October is the great season for Conventions. The Church Congress, which met this year at Folkestone, seems to have been a large and important gathering. It is very pleasant to note the interchange of courtesies between the distinguished Church of England clergy gathered on this occasion and the Nonconformist ministers. The latter sent a deputation headed by the Rev. A. J. Palmer, who read an address breathing a fine Christian spirit, and which was afterwards described by the Archbishop of Canterbury as a beautiful and striking deliverance. Mr. Palmer's reference to the barriers which divide Christians as hedges of roses and honeysuckle, across which we can shake hands and wish each other "God-speed," was well chosen, and suggestive. Whether or not ecclesiastical union is as near as the Archbishop hoped, the lovers of Christian harmony cannot but be gratified at the expression of such a desire in many quarters, and at the proof thus given that the union of true Christians in the Master's service is a greater reality than their formal divisions. This spiritual unity is that which is realised daily by the large number of Evangelical Christians who are banded together in the ranks of the Alliance.

The Congregational Union of England and Wales held its autumnal meetings at Bradford last month. The Rev. Dr. Herber Evans, of Carnarvon, the President, took as the subject of his address, "A Living Church," and for about an hour he held the rapt attention of some twelve hundred delegates and others. As in the May address, Dr. Evans gave expression to a warm desire to bring Christian union into fuller manifestation among his brethren. "We want," said he, "to hear more of the Christ-men of all churches, and less of the Church-men of our sect." "We can win the world to Him, whose it is by right, by making every church a home, alive with sympathy, love, and joy." An exciting incident occurred during the meeting of the assembly, when the labour movement was being discussed. A speaker was relating his impression of what was likely to be the attitude of the so-called Labour Churches, Mr. Keir-Hardie, who was present, wished to make a statement; this was permitted, but the opportunity was embraced only to make a fierce attack upon all Christian churches, and he declared that they only cared for respectable and well-to-do people, and forgot the writhing and suffering mass of humanity without their walls. The utter untruthfulness of this statement and the great unfairness of the attack struck the meeting, and will be felt by all Christians whose energy has been thrown into every kind of ministry to the needy and non-churchgoing.

The Baptist Union autumnal meeting was held this year in London. The President, the Rev. R. Henry Roberts, B.A., gave an address entitled "The Witness of the Bible to the Kingdom of Heaven upon Earth," of which the *Freeman* says, "it was generally considered to be of very high value, and worthy of the best traditions of the chair;" and indicates its character saying: "We have heard rather much of late about a social gospel without any clear definition of its place in the circle of religious truth. One party has been putting forward the social without the regenerative, and another the regenerative without the social. One has been for life forgetful of birth, and the other for birth forget-

ful of life. So two parties have been standing apart with sharp points directed to each other, like the horns of a new moon. Mr. Roberts goes to the Scriptures, floods the whole area with light, and, like the full moon, the divisions are lost in a full-orbed view of truth." We congratulate the Union upon all the warmth and glow thrown round the meetings by their intimate association with Foreign Missions.

The Baptist Missionary Centenary has been celebrated by a very interesting series of gatherings held in London. We call attention to this matter not only because of our deep sympathy with mission work itself, but also on account of the many excellent things said on the occasion. The Earl of Harrowby presiding over what was called an "Evangelical Missionary Centenary Alliance Thanksgiving Meeting," in Exeter Hall, struck the right note when he insisted upon sending the Bible to everybody, and upon "saturating our people with Bible teaching." Mr. A. H. Baynes did well in aiming at such renewed Christian activity in the missionary enterprise, that all Evangelical Christians should unite in a wise division of the great world-field. We cannot dwell upon this subject in detail, but we most earnestly desire that the spirit of Christian union and consecration thus manifested may inaugurate a real advance in the evangelization of the world.

The recent death of Lord Tennyson may well claim a brief notice here, for while he has been acknowledged by all to be the crowned king of poets, he has been in some measure an exponent of the principles we hold dear. In an age in which not a few have been caught by the tinsel of ritual and the proud claim of sacerdotalism, Lord Tennyson has been calmly and consistently Protestant. Let any one who doubts this read his work "Queen Mary." Again, while many have been tempted to rationalism, boldly putting reason before and above faith, Lord Tennyson has kept the faith, and has led one of the most exquisite of his poems, like stately music, to the one key-note—

"Strong Son of God, immortal Love  
Whom we, that have not seen Thy face  
By faith and faith alone embrace,  
Believing where we cannot prove."

And as life drew to a close with him and he reached

"The heights of his life with a  
Glimpse of a height that is higher,"

his last song led up to the "endless singing" in the now familiar words—

"For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face,  
When I have crossed the bar."

Beautiful in form, such work of Tennyson will last because it is founded upon the rock of Eternal Truth. He was warmly interested in the subject of religious liberty, and only a few weeks before his death readily affixed his signature to a memorial forwarded to him by the Secretary of the Alliance, in which the cause of the persecuted for Christ's sake was earnestly and faithfully pleaded. This is another and a special reason why the Evangelical Alliance may well add its tribute of respect to the memory of the deceased poet.

It will be remembered that the Evangelicals in Athens recently had their persons threatened and their little church attacked and plundered by a furious mob. Certain of the depredators were brought to justice and their names were

registered to appear at any time when called for, and no further disturbance has been attempted. On the other hand those who are well-known as Evangelical Christians move about freely without any molestation, and one family that had to leave home on account of repeated attacks have recently returned and are welcomed by their neighbours. The church, repaired and re-opened, has been more largely attended by outsiders than ever before, while the Christians who have long been known as connected with it have been strengthened in faith and developed in Christian character by the touch of persecution they have passed through. These encouraging particulars come to us in a recent letter from the President of the Greek Branch of the Alliance.

Another standard-bearer has been taken from the ranks of the Alliance in the person of the Rev. Dr. G. Lansing, who for many years had been President of the branch of the Alliance in Egypt. Dr. Lansing went to Cairo, as a missionary, thirty-six years ago; previous to that he had laboured in Syria. He was well known and highly esteemed as head of the American Mission at Cairo, and on many occasions, in years gone by, he had to plead the cause of religious liberty as President of the Egyptian Branch of the Alliance. He frequently visited Britain, and was always cordially welcomed on the platform of the Alliance, the last occasion being at the May Conversazione in 1890, when he delivered a fervent address, although at the time he was in failing health. Dr. Lansing will be greatly missed, and especially among his colleagues in Egypt, where his advice and experience were always helpful in deciding perplexed questions which arose from time to time. His work as a missionary has yielded good fruit, and we are glad to know that his last hours were spent in peaceful rest and trust in the Saviour, whom he had so long and so faithfully served.

### UNIVERSAL WEEK OF PRAYER.

IN our September issue we gave the full Invitation and Programme for the approaching Week of Universal Prayer, and we now append the general outline of the topics suggested for each day's intercession:—

SUNDAY, January 1.—*Sermons*.—The exalted Saviour's "Gifts for Men."—

Ps. lxxviii. 18, 19; John xvi. 23, 24; Acts v. 31.

MONDAY, January 2.—*Humiliation and Thanksgiving*.

TUESDAY, January 3.—*The Church Universal*.

WEDNESDAY, January 4.—*Nations and their Rulers*.

THURSDAY, January 5.—*Foreign Missions*.

FRIDAY, January 6.—*Home Missions and the Jews*.

SATURDAY, January 7.—*Families and Schools*.

SUNDAY, January 8.—*Sermons*.—The Promised Outpouring.—Joel ii. 28—32.

The plain command, "Ask ye of the Lord."—Zech. x. 1.

Copies of the detailed programme will be forwarded on application to the Secretary of the Alliance, 7 Adam Street, Strand, London. Those who arrange for the observance of the Week, especially in foreign lands, are earnestly requested to send brief reports of meetings immediately afterwards to the office in London.

The usual West-end meetings, convened by the Council of the Alliance, will be held (D.V.) at Portman Rooms, Baker Street, Portman Square, commencing at 11.30 each morning during the week from January 2 to 7, 1893.

## TRUE CATHOLICITY.\*

By the Rev. H. E. Fox, M.A., Vicar of St. Nicholas, Durham.

I ASSUME that the catholicity of which I am to speak is limited by the scope within which this Conference is assembled. For it should not be forgotten that there is a catholicity in the kingdom of Nature as in that of Grace. There are laws and truths in one as universal as the other. Science joins with Revelation in teaching that "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." However, we are now only to consider catholicity in respect of religion. The term has come to be so closely associated with that concrete aspect of religion which we call the Church, that the two can hardly be discussed apart. I shall not run the risk of attempting any definition of my own. I offer you one by an English divine, whose sober judgment and sound erudition have made his great book on the Apostles' Creed a classic among all theologians. Bishop Pearson says: "I conclude that this catholicism of the Church consisteth generally in universality, embracing all sorts of persons, as to be disseminated through all nations, as comprehending all ages, as containing all necessary and saving truths, as obliging all conditions of men to all kinds of obedience, as curing all diseases, and planting all graces in the souls of men."† This definition makes no claim to originality. You may trace it back through Christian writers to a very early date: and you may find it almost in so many words in the Catechism of that Cyril of Alexandria, with whose charity it would have been well had it been as catholic as his creed. Objection may be made to this definition that, without the context, it leaves uncertain the sense in which the term Church is to be used, and equally what are "necessary and saving truths." And further objection might perhaps be raised, that it is not that the Church "contains," the truths, so much as receives and witnesses to them; nor is it the Church, which cures diseases and plants graces, but the Holy Ghost, Who alone is the Lord and Giver of life, even when He employs members of the Church as His agents. But these are questions which will scarcely be debated at any Conference of the Evangelical Alliance. We understand one another and the terms we employ. The Church of which

we speak is "the mystical body of Christ, the blessed company of all faithful people."‡ The necessary and saving truths in which we believe are those, and those only, revealed in "God's Word written."§ We at any rate, I trust, will not fall into that danger of which another of our greatest English divines has said: "For lack of diligent observing the difference between the Church of God mystical and visible,—then between the visible sound and the visible corrupt—the oversights are neither few nor light that have been committed."|| Nor do I doubt that my Presbyterian brethren will give their hearty consent to yet another distinguished Episcopalian in the well-known words—"If any will agree to call the universality of professors by the title of the Church—they may if they will—any word by consent may signify anything. But if by a Church we mean that Society which is really joined to Christ, which hath received the Holy Ghost, which is the heir of the promises and the good things of God, which is the body of which Christ is the Head, then the invisible part of the visible Church—that is, the true servants of Christ only—are the Church."¶ And we, who come from across the border, will give as hearty assent to language more familiar to you. "The invisible Church is the whole number of the elect that have been, are, or shall be gathered into one under Christ, the Head."\*\* This, indeed, is the pith and point of St. Paul's great argument in Ephesians, iv. 1–6. As there is and can be but one God, there is and can be but one Christ. And as there is one Christ, so there can be only one true Church, which is His Body, whoever else may dare to assume its name and presume upon its rights. That Church is His elect, redeemed, justified, sanctified people, wherever and under whatsoever name they may be found. In this sense and in this only will we allow the dogma which some have impiously applied to visible Churches, "*Extra Ecclesiam nulla salus*." Wiser and nobler by far our motto shall be: "*Ubi Christus, ibi Ecclesia*." In like manner we take our stand on Holy Scripture. If there be such a thing as a catholic faith, it must have a foundation. We must begin somewhere. Nature cannot, and conscience will not satisfy the honest enquirer. Nor can you and I

\* An address at the Dundee Conference of the Evangelical Alliance.

† Pearson on the Creed. Art. IX.

‡ Order of the Administration of the Lord's Supper in the Church of England.

§ Article XX., Church of England.

|| R. Hooker, *Eccles. Pol.*, Book iii.

¶ Bishop Jeremy Taylor. "Dissuasive from Popery."

\*\* The Larger Catechism of the Westminster Assembly of Divines. A. 64.



rest on any so-called Church as an ultimate basis. The Church must produce and prove her credentials. Souls seek for certainty, and fallible man must have an infallible authority. Where shall he find it? Rather I should say, where has he found it? Where else than in the Book of God, neither mutilated by rationalism, nor distorted and overlaid by sacerdotalism, nor adulterated by any of the other perversities of poor fallen man; but God's truth in its pure, fresh, sublime simplicity, as given, interpreted and sealed by its own Author, the Spirit of Truth.

Holding fast to these principles there will not be much difficulty in seeing where true catholicity lies, and where it does not. In the first place it does not imply a universal form of church government. The silence of our Lord and His Apostles on this point is most significant. Had it fallen to some of our modern divines to "edit" the New Testament, what chapters, nay what books of ecclesiastical polity would have appeared. Yet what are the facts? When you ask for evidence of unmistakably divine appointment, the strongest advocate of Episcopacy cannot put his finger on the point when the Bishop was evolved from the Presbyter, nor will the stoutest Presbyterian now refuse to admit the possibility of a very early, if not apostolic origin for Episcopal order. For prelacy, which is quite another thing, I make no manner of defence. To it, perhaps more than to anything else, and to a certain vulgar confusion between the two, may be attributed your northern dislike of lawn sleeves and silk aprons. But men who make the very existence of a church depend upon a "historic Episcopate" (whatever that may mean, for there seems to be just now a large and growing diversity of meaning among its advocates); or those, on the other hand, if there be any, who deny to us the lawfulness of our order, show themselves to be equally unworthy of the great name of Catholic. There is neither novelty nor heterodoxy in this assertion. I make it in company with some of the wisest and best in the past. It was an English Archbishop\* who wrote, "I find no one certain and perfect kind of government prescribed or commanded in Holy Scripture to the Church of Christ. I do deny that the Scriptures do express particularly everything that is to be done in the Church, or that it doth put down any one sort of form and kind of government of the Church to be perpetual for all times, persons and places without alteration."

It was one of the most profound thinkers in English literature who wrote—"I for my part do confess that in revolving the Scriptures I could never find any such thing as one form of discipline in all churches, and that imposed by necessity of a

commandment and prescript out of the Word of God; but that God has left the like liberty to the church government, as He had done to the civil government, to be varied according to time, and place, and accidents, which, nevertheless, His high and divine providence doth order and dispose. For all civil governments are restrained from God unto the general grounds of justice and manners, so that monarchies and kingdoms, senates and seignories, the popular states, and communalities are lawful, and where they are planted ought to be maintained inviolate. So likewise in church matters: the substance of doctrine is immutable, and so are the general rules of government; but for rites and ceremonies, and for the particular hierarchies, policies, and discipline of churches they be left at large. And, therefore, it is good we return unto the ancient bounds of unity in the Church of God, which was, one faith, one baptism—and not one hierarchy, one discipline—and that we observe the league of Christians, as it is penned by our Saviour, which is in substance of doctrine this: 'He that is not with us, is against us;' but in things indifferent, and but of circumstance, this: 'He that is not against us, is with us.'"<sup>†</sup>

Nor, therefore, does true catholicity demand a strict uniformity of church usage and worship. Again I thank God for the silence of the Bible. There is no Leviticus in the New Testament. Two sacraments, and of these but the simplest outlines; the broad principles of decency and order, the great law of charity—these are the only regulations binding the Christian sanctuary. Is it conceivable on any theory of inspiration that the Spirit Who was to guide the disciples into all truth, did not anticipate the inevitable result of the omission of all such details, as formed so large a part of the former covenant, and occupy so much of the energies of the modern ritualist? He who made man with so great a variety of tastes and feelings surely never meant that they should be forced to flow in one channel. What if He leads one to pour out his soul in words that rise unrestrained and unbidden to his lips? What if He leads another to cling to forms which have come down to him sacred in their Scriptural beauty and the hallowed memories of the past? What if even another by the same Spirit uses neither, and prefers to pray with "groanings which cannot be uttered"? What right has one to judge the other? Nay, rather it is in this very variety, so long as it is consistent with the principles of the New Testament, rather than in any external uniformity, that the spirit of the true Catholic rejoices.

A large number of excellent and well-meaning people are aiming at a hopeless, not to say a

\* Whitgift, 1574 A.D., quoted by the Bishop of Liverpool in "Knots Untied."

† Fr. Bacon, Lord Verulam, "On the Pacification of the Church."

mischievous ideal. Much of the talk about home reunion is quite misleading. When we ask "union of what?" the answer will generally be, union of the sects, denominations, and fragments of the visible Church. But I find no promise of this in the Bible. From the very conditions of the case I have no warrant to expect it. It argues a strange ignorance of human nature that so many do. The catholicity of the Bible is a very different thing. When, in His last great prayer, our High Priest pleaded for His people, that they all might be one, He described that unity as having its ideal in the unity which bound Him to the Father. So far as we may dare to trace the parallel, wherein did this unity lie? Not in personality; not in identity of operation; it was a unity of will, of heart, of purpose, of love. So in His body, the Church. As the diversities of gifts, administrations, and operations are no evidence of schism among the several members of the Church, do they become schism if these members, still abiding in the "mystical body of Christ," should group themselves into societies, communities, congregations, churches, or whatever you please to call them? If the unity of the Spirit be really a spiritual unity, schism will be rather a breaking of the "bond of peace" than mere dissidence from an external order. If we are bidden to "keep" that unity, it is surely a unity that exists or existed somewhere. It is something present, not only to come. True catholicity overleaps those barriers upon which we and our fathers have spent so much mistaken industry. It would take us back to the Apostolic rule which recognised only "one body, and one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all." By whatsoever you add to this, and by whatsoever you take from this you mar the catholicity of the Gospel, and, therefore, the catholicity of the very heaven where you hope to dwell "with all saints."

But the subject has its positive side as well as its negative. True catholicity cannot exist except on the basis of commonly received truth. Toleration does not mean indifference. If men are to have any practical unity which is not a mere sham, there must be distinctly marked lines between truth and error. Land and water must be gathered each

into its own place. There is neither chaos nor confusion in God's new creation. What these lines of demarcation are I have already indicated. I cannot describe them in better words than in those of Article VI. of the Church of England: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be an article of the Faith, or be thought requisite or necessary to salvation." More than this we have no right to ask, less than this we dare not concede to any man.

If it be permitted for my heart's prayers to grow into forecasts, I seem to see a day when all the churches of God—sects, societies, and denominations—by whatever name they are named, holding the one Head, led by one Spirit, receiving and witnessing unto one Holy Book, shall recognise in each other true members of one body, shall concede to all the widest freedom consistent with harmony, a unity larger than uniformity, a liberty of variation by which each will bring its complement to the commonwealth of all, a mutual respect and love in which the Ephraim of Nonconformity shall not envy the Judah of Establishment, and Judah shall not vex Ephraim by insinuations of uncovenanted mercies and the demand for unconditional surrender; when Christianity represented in a federation of united churches shall show a common front to the world; when the armies of her evangelists shall sweep the realms of Satan; when the Truth, no longer tarnished by internecine strife, shall banish cruelty and impurity, the selfishness of lust and money, the bigotry of superstition, and the intolerance of pride; when the only rivalry shall be in the exaltation of Christ, and the only ambition the glory of God. Will such a day ever come on this side of the Millennium? God knows. If it does, it will be one of "the days of heaven upon the earth." If it does, it will be by men learning that the Kingdom is a larger conception than even the Church; that catholicity is not the fusion of subject churches, but the union of free and independent communities subject to one Lord. If it ever does come, I am persuaded that it will be along the lines on which the Evangelical Alliance was formed, and in which God has graciously given it already so large a blessing.

## SANCTIFICATION IN DAILY LIFE.\*

By the Rev. GEORGE WILSON, M.A., St. Michael's, Edinburgh.

THE outcome of sanctification in daily life. Let us emphasise the thought that in the Inspired Word daily life has a very prominent place. Let me read a few verses from one typical passage to introduce the Bible conception of daily life. Turn to Col. iii. 16 [the speaker read from verse 16—25]. Here is daily life. Daily life just means our daily relation. Here is a trinity of relations that embraces almost every aspect of daily life. A holy relationship between husband and wife, between parent and child, and between master and servant. Few are outside some one of these; but if any are not included, then, lest any be missed, the passage closes by bringing in the relationship of man to man, of neighbour to neighbour. Thus minutely and blessedly does the passage show us the outcome of a holy life in various kinds of relationship, including that between rich and poor, between the sick and the healthy, between the favoured children of fortune and the toil-stained who are bearing the adverse circumstances of life. In one or other of these relations you and I have to live the life of Christ, bearing about with us the marks of the Lord Jesus. And it is in this daily life more than anywhere else, more than in the recognised spheres of religious life, that we have to be living epistles of Christ. When gathered together for His worship with uplifted heart or bowed heart, it is easy to be holy and separate; and when called upon to stand by God's Word, to guard His altar, in private or in family devotion, it is again comparatively easy to show the tokens of grace and godliness. But when grace enters the daily life, when the grace of God makes the husband tender and considerate, the wife patient and devoted, the children reverent and ready, the parents prudent and wise, the servant conscientious and faithful, and the master brotherly, just, and regardful of the feelings of those under him, then men around begin to take knowledge that they have been with Christ, and that the Christ-life is entering into and moulding the common things of daily life.

Now, where does the Bible place this daily life, and how is it to be lived? This will lead us to speak for a little of the incoming of sanctification, as well as of its outcome; because nothing can be more clear than that without an income there cannot be an outcome. I often have wished our evolutionists would think of this, and supplement their evolutionary teaching by some healthy teaching as to involution. If the power be there in things spiritual as well as natural, it must have come from somewhere. Now, there is a great

deal of beautiful nonsense talked about this religion in common life. Men shrug their shoulders and say: "I am a business man; I don't read the Bible, I never pray, I don't believe in Christ; but I pay twenty shillings in the pound, cheat no man, and bear in market and on 'change the record of a spotless life." Another says: "I have no altar in my home, no Bible on my table, and my children are not taught to pray; but I do not beat my wife or growl at my children, and I have a fairly bright and happy home; that's the religion of daily life I believe in." Yes; you believe in a religion which scarcely reaches the level of civilised heathenism. Now where does the Bible place this common life? It places it around the Cross. Take the great classic passage on this common life (Rom. xii.)—the most beautiful of all treatises on the domestic, social, and commercial life. Where does it begin? By laying deep the foundations on the doctrinal and logical statements of man's ruin by the fall, of redemption by the Lord Jesus Christ, of our glorious privileges in Christ (at chap. viii.), and it even sweeps in the Jew (in chaps. ix., x., and xi.); and then on that grand foundation and platform comes the opening "Therefore" of chapter xii. Thus the whole principle of Christianity in common life springs from the Cross and from union with Christ. Take in the same way one or two other passages. In the one I read from Col. iii., you see godliness in the common things of daily life resting on resurrection with Christ, and life in Christ. So also in another classic passage on the subject (Eph. iv. and v.), where oneness with the Lord Jesus Christ—a unity which I cannot make and cannot break—becomes the basis of common duties. And similarly in parallel passages in Titus and Philemon, which deal with everyday life as based on the Cross. The fact is, in the deepest sense, the man who has not been to the Cross cannot be a true husband, the woman who has not been to the Cross cannot be a true wife, those who have not been to the Cross cannot be the best of parents or children, or servants, or masters. The foundation of common life is the Cross, the central fact in the universe. There is not a flower that blooms, a bird that sings, a sun that shines, but hangs on the Cross of Christ, without which God would have had to sweep His creation, marred by sin, back into annihilation.

So in daily life we must recognise this Cross, and that in three ways: there are, of course, many more aspects, but on these alone can we stay now.

\* An address at the Dundee Conference of the Evangelical Alliance.

First, if I am to live in right relationship to my fellow men, I must begin with a right relation to my God; for until then I will never understand aright my relation to my fellow men. Jesus Christ puts me in a right relation to God as my Father; and then it is I learn my brotherhood with all fellow believers, and my relation of sympathy and help with every man in the world, that is, even those outside of Christ. Therefore, I venture to say that when we have anything to do with putting a man in any position of trust, our first question should be, Is he a Christian? That is the great test of a man's fitness for any place of trust, if we would view the matter as God views it.

But the second thing is, adequate direction: for even when we have been redeemed we cannot be left to ourselves. We need light along the line of the will of God, and this we have in the inspired Word, opened to us by the blessed Spirit, and in the teaching of Providence as God leads us day by day. This guiding we all need. As I want to be quite practical, I may say here to husbands and wives: There is something far more important than a bright, happy, respectable home. Is it a Bethel? Is it God's house? Is it a house of prayer? Are you being guided along the lines of God's will? Are you seeking His guidance in every detail? Do you learn from His Word and in prayer how to watch the Divine hand in daily life?

What are you going to do with these gifted sons of yours? Train them for high position in banks and other enterprises? Or is it your first aim to send them out as servants of the Living God in daily life? Never mind the wealth of money, if you have the wealth of true godly manhood. If you aim at this you will have Divine direction for it. I do not deny the value of ameliorating laws and social improvements; but the labour question and other hard problems of the kind can only be solved by Christ, Who brings us into true relationship with all men.

Now the third thing is, adequate endowment. We may get into the right relation, and we may know there is adequate direction, but we need executive power. We would, but we cannot. Then remember there is power, power available, and it is in Jesus Christ. Some person says, "That man knows nothing about it; he has not a wife and sickly children in a bare home, or a small income and great difficulties. He would not speak as he does (you say) if he knew how my hand trembles as I open the morning letters, and read of crashes here and there. He does not know how the timbers begin to creak in the anxieties and cares of life." Well, I don't know all—though I do know something—but this I do know: that God knows all. 'Tried husband and weary wife harassed parents and children; anxious masters and servants—there are resources in Christ yet un-

touched by you. He is able to solve all your difficulties, and to enable you to overcome all hindrances in His strength. That is the incoming we need for a true outcome in daily life.

Now I need not dwell at length on the outcome. This only will I say—it will be ruled by the greatest law in life, the law of the universe, and that is fruit after its kind. That is a law never broken, and God will have us bring forth fruit in this manner. I have known men preach a good sermon, lead admirably in prayer, sit down by the bedside of some struggling soul and help greatly, but I have known they were not always liked in business, nor kind to their wives. Then, to speak plainly, I say it is a sham. There must be fruit after its kind. If you are a pious man on Sunday you must be one on Saturday. What you preach in the pulpit you must live in the office and the home. The world can somehow find some answer to our best logic and weightiest arguments, but it has no answer to the witness of a common business man or woman who lives Christian holiness in daily life; sanctification lived before the eye of the world—that is fruit after its kind, fruit to the glory of God.

Now the outcome of such a life will have three aspects. There will be an unfashionable simplicity about it. I confess I hunger after more simplicity. How refreshing it is in this age of complexity and wearisome elaboration! My prayer is, give me a simple life, a single eye, a wealthy life—not because wealth is great, but because wants are few; simplicity in food and drink and raiment, and I was going to add, if I may, simplicity in our churches. Simplicity is not the order of the day, but it was characteristic of the life of Christ Himself; and if you and I be true to Him, we must manifest the same Divine simplicity in wants, habits, and deportment.

Then another outcome of this blessed life will be a beautiful selflessness. I do not say unselfishness merely; I go deeper and say selflessness, a blessed self-hiking in a Christian solidarity, in which we share one another's burdens; weeping with those whose home has been shadowed, and whose cradle has been emptied, and rejoicing with them that rejoice. Oh, for more of this Christ-like selflessness in daily life. This is what we need in Scotland—the culture of considerateness. It is marvellous the change Christianity works in this respect. I have gone to a rich man's house and found the sweetest culture, the most abundant comforts, and yet I have gone away missing something. I have visited the same house after the great change had come over that man, and found a new sweetness and beauty and considerateness in speaking to the servants, correcting the children; and I saw in that the secret of a sanctified life, and lovely outcome of a sanctification in daily

life. Again, I have gone into the home of a working man and seen the unholy cuff and kick, the scorn on the husband's face and sourness on the wife's face. But going back to the same house when conversion has taken place, I have found the man become a courtier, and the woman a queen. A beautiful considerateness and selflessness had come in as the outcome of sanctification in the daily home life.

Lastly, there will be a beautiful and Christ-like naturalness. I remember my friend, Pastor Monod, startling the people at Keswick by saying, "all men need a second conversion." People pricked up their ears—was not this heresy? But, he continued, "I mean that a man must be converted from a natural man to a spiritual, and then back again from a spiritual to a natural man." That is what we want, to be brought to a sunny, happy life; and it ought to be the outcome of sanctification. How often have you observed that a housewife, for example, will answer all your questions about home affairs, and the like, in the brightest and most sunshiny manner; but put a simple question such as "How are you getting on with the Lord?" Lo, the whole aspect changes, a gloomy, austere countenance is assumed, apparently as the proper religious bearing. We do

want a spiritual grace to naturalise in us beauty and brightness; so that people may see in our daily life how sweet and lovely is the outflow of unrestrained grace and gladness in the Lord. I remember that John Henry Newman, in his pre-Romanist days, wrote that when asked, "Why do you do so and so? Why do you spend so much time in prayer? Why are you so absorbed with Christ and His interests?" he replied, "The only thing I can say is, 'It is just our way.'" Oh, that it may be "just our way" to be bright, happy, sunny Christians. It ought to be our way to be reflections of our Lord in look, word, and deed, and not least in temper and in the way we do everything and meet all around us. This is the outcome of sanctification in daily life.

I close by reminding you that there is no tribute of glory to God we can bring so real and true as this—the quiet display of a holy and sanctified life in our daily deportment and walk. A friend of mine once asked a young man applying for admission to the outward Church, "Are you a child of God?" "Yes, I am." "Under whose preaching were you converted?" "I was not converted under any man's preaching, but under my mother's practising." That is the best thing we can see as the outcome of sanctification in daily life.

## REST IN CHRIST THE SECRET OF POWER FOR CHRIST.\*

By the Rev. CLEMENT CLEMANCE, D.D., London.

THIS assembly is at once a gathering of a Dundee Christian Convention and of the British Organisation of the Evangelical Alliance. Remembering this, it is our luxury just now to forget controversy, to attend only to those things which are most surely believed among us; if we spend too large a proportion of strength in controversy we shall be deficient in strength for it, both in the quality and quantity thereof—for there is an infinite difference between a mental pugilist and a spiritual combatant. For the former, any amount of restlessness may serve; for the latter, the supreme condition is *rest*. Charming, however, as the word "rest" is, it is quite possible to misapprehend it. In order, then, to prove our thesis, we must needs inquire into that rest in Christ, which is affirmed to be the Secret of Power for Christ, and then we shall be prepared to show how it is so. We have, moreover, to do rather with that rest as it concerns the established believer, who would take his part in the holy war—i.e., not with its elementary stage in the penitent's newly formed repose, but in the riper stage of the Christian's advance therein.

There is a well-known and oft-quoted passage in Matt. xi. 27—30, in which our Lord utters words of great majesty and power, concerning His relations to the Father on the one hand and to men on the other. It may be questioned whether He ever more strikingly represented Himself as the "Mediator between God and man" than He has done here. The Authorised Version put a ¶ between verses 27 and 28, which the Revisers have wisely removed, as if they saw the close connexion between the two verses, which we venture to paraphrase in some such way as this:—

"The Father and I know each other perfectly. I know Him as He knows me. He has delivered all things to me. I create, I sustain, I govern. I redeem. The star and the stone alike are mine; the sparrow and the spirit; the drop of dew and the falling tear. The seraph's song and the infant's prayer are inspired by me. As it is mine to create out of the aboundings of my power, it is mine to teach out of the fulness of my knowledge; and, knowing the Father perfectly, I can disclose His glory to the dark and dreary soul; and

\* An address at the Dundee Conference of the Evangelical Alliance.

whenever and wherever I reveal the Father, souls are at rest; there is rest for the weary; there is rest in me. Come unto me and I will give you rest." Now, our position, as believers, to-night, is this: *We know it to be true* that Jesus Christ does bring with Him rest, and that therein lies the secret of whatever power we have for Him. In the passage I have quoted He gives two directions:—

Come to me, and I will give you rest.  
Learn of me, and you will find rest.

So that there is a coming to Jesus to receive from Him, and a coming to Him to learn of Him. In both cases, rest is the result; and as there are these two aspects of coming, so will there be two aspects of rest.

Coming to Jesus to receive from Him brings to us a rest that is immediate, entire, and complete. A popular writer has told us that Jesus cannot give rest to us—He can only give us a receipt for it, and put us in the way of it. We venture to dispute that, yea, to deny it, and to affirm on the contrary, that Jesus in giving Himself to the coming one, makes over to him His own peace—"My peace I give unto you."

What is rest in this high and holy sense? Would it not be realised under some such conditions as these? When the soul has reached a fixed, certain centre-point of truth; when it has found an adequate object of love, trust, and worship; and when, in consequence thereof, all restless craving after satisfaction ceases surely that would be something like rest. Now, so full, so rich, so complete is our rest in Christ. There is rest *in* that which is new. There is rest *from* that which is old.

There is rest *in* that which is new.—The Lord Jesus meets, absolutely meets all the wants of the spirit.

We need no other revelation of God than we find in Christ. He could say; "He that hath seen me hath seen the Father." The Apostle says of Him: "In Him dwelleth all the fulness of the Godhead bodily." We may want to know more of Christ; we can never, in this respect, want to know more *than* Christ.

We need no other way of approach to God than we have through Christ. The Gospel is so exclusive, because it is so infinitely inclusive.

We need no other centre-point of truth than our Incarnate Lord. He is the Truth. The truth as it is in Jesus is the absolute truth, which brings with it to the loyal soul its own seal, and a certitude of its verity, which man can neither impart nor destroy. "I wanted"—said a Christian to his pastor—"I wanted to be a religious man; but I did not know how to set about it. I wanted a centre-point, and by God's blessing you showed me that Christ was that centre-point; and so I find it. Christ is everything to me!"

A Christian worker of large experience once

adopted an unusual plan in leading an unbeliever to the truth. He procured two copies of the Gospels—put one into his hand, and said: "Take that, read it, put your mark against all that you cannot accept, and let me see it again." As was expected, the unbeliever had put his mark against all the miracles. The miraculous deeds were crossed over. "Now," said his friend, "take the other, read again, and put a mark against all that you can accept." He did so. But ere he had finished, the glory of the words of Jesus flashed on his spirit. He had no further need of miracles to prove the doctrine; but the living Christ confirmed the miracles! The Christ stood before him,—the truth of God!

Receiving Christ, we need no other ground of trust. We can, we do entrust our all to Him, with joy unspeakable. We know whom we have believed. We need no other object of love or of worship. Further, we need not go; we are at rest in Christ.

Hence, there is rest *from* that which is old; there is rest *from* intellectual bewilderment. "Thou wilt keep Him in perfect peace, whose mind is stayed on thee." Why? Because he understands everything? No! But "because he trusteth in Thee." There is rest *from* legal anxieties—for such we call those whereby the questions are raised. How can I have peace with God? How can I grow like God? Christ answers the first by cancelling guilt. He answers the second by imparting power. There is rest *from* corroding care—The peace of God passing all understanding keeps the heart and mind in Christ Jesus; and though rough winds may agitate the surface, there is the calm sea-cushion beneath undisturbed. Such a rest is worth something.

But this is not the whole case. It is an important part, and, to our thinking, a beautiful part, but there's "more to follow." We have not only to receive, we have to serve, to learn, to obey. And while in an intelligible sense, the reception of Christ for what He is, is an act once for all, the sitting at His feet to learn is a daily act; we are to be disciples in His school—and the teaching on His part, and the learning on ours commence from the moment we receive Him. He puts us into His school and trains us for Himself.

The lesson we have to learn is the very one to which we are naturally most averse,—even that of being "meek and lowly in heart"; our native fondness is for self-assertion and self-display. But when Jesus is beginning to teach He at once puts His hand on the helm of our nature and reverses its action, so that immediately our life is steered in an opposite direction—and we come to learn that life's supreme attainment is self-surrender rather than self-assertion.

But Christ's method of teaching is as remarkable as His lesson. First of all He sets Himself before

us as an object lesson, and says, "learn of me." He has left us an example—a writing copy—an artist's model, that our life in its features and our character in its sculpture may be like His own. We do not understand our Lord, when speaking of His being "meek and lowly in heart," to refer merely to His human life and example, but to that master-passion for saving men which led Him for our sakes to "empty" Himself. This is also what Paul means when He says, "Let the same mind be in you that was also in Christ Jesus"—i.e., the same minding, the same way of looking at things, the same estimate of life—viz., that the noblest life in a sinful world is to incarnate ourselves among the sorrowing and the needy, to stoop to them, to think their thoughts, to feel their loves, to stretch out our hand to raise them to a higher level. All our lives we are to be in the school of One who did that for us, and would have us learn of Him.

Then our Great Teacher does what no other ever did or can do. He lives in us, puts His own Spirit in our hearts, and by His power He drives out the old spirit of self-seeking, and implants a copy of His own. In this school, believers are not under the régime of mandatory law, but of creating grace.

And as this teaching on Christ's part and the learning on ours go forward we find rest. In the former case, Christ gives rest by stilling the craving for something without; in the latter, he secures it by removing the disturbing elements within. And as the diseased elements of unrest become fewer and weaker, the mind of Christ, which takes their place, will bring with it Christ's own peace. We shall have the rest of an approving conscience, the conscious glow of returning spiritual health, the joy of knowing that what we ought to be is what we are pressing on to be, and that we are through Christ's love and grace launched forth to new and blessed activities for Him—

"To do the will of Jesus, this is rest."

At this point we may be met with a query, a demur, and an objection.

*A query*—Is it a worthy object in life to seek rest?—No, certainly not, if rest is the only or even the principal aim. Still it should be noted that a lack of rest is a sure sign there is something wrong. Unrest is to the soul what pain is to the body,—a sign by which God mercifully reminds us that there is something amiss. Pain is better than numbness. Unrest is better than paralysis of the moral nature; still, it is a sign of mischief at work which needs to be attended to and removed.

*A demur*.—"Oh! but," says one, "I don't care so much for rest; I want to be holy!" So said a dear friend many years ago—"I want to be holy." Beautiful! Admirable! But suppose that God's way of making us holy should be that of first giving us rest in Himself, then the demur falls to

the ground. Would it be difficult to find an illustration from common life? Let us see. A young man has a loved one, who is in his eye the incarnation of all the virtues, the loveliest creature on earth. His earthly love is immovably fastened there, and he knows that it is reciprocated; his heart is fixed,—it is at rest. Say, is not rest in his loved one the noblest inspiration of that young man's earthly life, and his truest safeguard against that which is ignoble and base? See we not, then, how rest in Christ must act on a man? Jesus gives *Himself* to us. He and we are locked in each other's love. What an inspiration is there here! This rest of love in the Highest makes an unworthy life impossible for ever. Our rest in Jesus keeps us near His side. That is God's way of loving us into shape, and of securing our holiness by the magnetic power of His grace.

*An objection*.—"No!" says a third, "I'm not for rest either; I don't care for anything of that sort. *Intellectual activity* for me, if you please." Intellectual activity! Excellent! But, we ask *where* will intellectual activity be the most efficient?—when a man is in a bog and a fog, or when he is on solid ground and in clear air? Will the astutest intellect in the world work more successfully when the earth is quaking than when it is still? I cannot imagine a man choosing the moment of an earthquake for his calculation of an eclipse. Rest is actually the *very condition* of the highest and truest intellectual activity; and none know this better than such noble men as the late Sir James Clerk Maxwell, who said, shortly before his death: "It is but little of pure truth that we can get hold of by reason; but what a mercy to be able to say—"I know whom I have believed!"

So that our affirmation may go even beyond that with which we began; and we may say that rest in Christ is an imperative condition of active power for Christ. There can be no power without firm standing. But that firm standing once attained, through absolute rest in Christ, the believer may have as many kinds of power, as large a measure of it, and as constant a supply of it as the exigencies of life or the leadings of the Master require from him.

For the Lord Jesus Christ, in whom he stands, and from whom he draws his life, has an infinite storage of strength for him. His Saviour is not only his Sacrifice, and his Object-Lesson, but also the Baptiser with the Holy Ghost; and, as such, He confers a plenitude of power, as really as a plenitude of pardoning love. Whether the service required of the believer be that of active toil, passive suffering, or mighty witness-bearing, he will have power for all, because he is "rooted and built up in Him."

This absolute rest in Christ will tell powerfully on a man's witness bearing for Christ. He will

have power as a witness for Christ, in a three-fold form. First, he will have the power of a man *who feels sure of his ground*, his certainty of those things wherein he has been instructed is immovably calm. In an age like this, when doubt oft chills the blood and checks the tongue, it is more than ever imperative, if men would wield the highest power for Christ, that they should have that solid assurance which is born of God alone. We who are resting in Christ know that we have not the truth yet to seek. Hence we can speak for Him with no faltering tongue. An essential element of power is here! What impression for Christ can that man make who speaks as if he hung in doubt, as if he knew not where the criticism of the day would lead, and as if he almost needed to apologise for speaking at all? Give me a man who can say, "that which we have seen and heard declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son, Jesus Christ."

*Second kind of power.*—Such an one will have the power of a man who is full of enthusiasm over his theme. For he knows it to be entirely independent of the changes in the public thought, sentiment, or feeling; whatever may be the cast of present day theology, whatever the conflicts over the higher criticism, the fact that he lives in Christ and that Christ lives in him, gives him a vision of that which transcends all thoughts of man; he is not ashamed of the Gospel of Christ—he has no need to be, for after a careful study of all the substitutes by which man would displace it, he has weighed them in the balances and found them wanting; he finds in all human thinking nothing that can for a moment compare with the Christian's theme—Jesus Christ, the same yesterday,

to-day, and for ever; yesterday, for His Spirit was the life of forms that have passed away; to-day, for He is the life of the forms we now observe; for ever, for He will be the life of believers, when the forms we now observe shall have passed for ever away. Hence his theme, though capable of indefinite application to troubled thinkers, will never need to be changed. Suffer one illustration—There is a lighthouse on our eastern coast, in which there are two lights, one above the other, adjusted at such an angle, that at a distance of two miles and a half they appear as one. There is attached thereto a revolving apparatus. "Why do you send out the light just so far?" it was asked, "Because there is a sand-bank there." "What is the use of this revolving apparatus?" "Why, sir, the sand-bank shifts, and as the sand-bank shifts we turn the light upon it." "But do you have to change the light?" "Oh no, sir, we never change the light, we only make it shine upon the sand-bank." Brethren, we have one Light. We have had of late to turn it so as to shine on the sand-banks of Agnosticism and Positivism; now we will have to turn it so as to shine on the shifting sand-bank of the Higher Criticism, lest mariners be wrecked there—but, change the Light? Never, never, never! With holy enthusiasm we hold up the One Light and we need not "look for another."

*The third kind of power.*—A third kind of power is this: Over and above the subjective power working in him, there will be the objective power of God working by him, as he honours his Saviour by the calmness of his trust and the enthusiasm of his joy. God will make him everywhere to triumph in Christ, and through the magnetism of his service, much people will be added to the Lord.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, October 15, 1892.

ERNEST RENAN has disappeared from this world's scene; he played his part, and is gone. Applauded by litterati and scientists for his perspicacity in oriental lore and criticism, and his remarkably elegant style of writing, he also rejoiced the sceptics and the men of pleasure by his polished attempts to bow God out of His universe, and Christ out of the world. He came to save! The sensuous and carnal eye discerns not the Christ of Cavalry; it is the pure heart that sees God.

To see the struggle for a better state of morality, a higher standard of public and family life, of honest minds, who know not the Lord, makes one yearn over this people! A militant lay order for united action is imagined, and beginning to be carried out, in the hope of its being the nucleus of a new and energetically moral state of things based on "order, union, and sacrifice." It is to be effected independently of, but in nowise inimical to, religion. This is put forth in pamphlet and review, and manifests once more the aching void, which, however, none but



God can fill. Others, and among them many Christians, are watching what they call the oscillations of the public mind, and are looking for some grand movement towards God that would be the signal for "continuing the noble church of past ages," whose teachers, however, would put forward the comforting, loving, living, healing Christ, rather than *the* Christ, "Prophet, Priest, and King"—the vicarious voluntary victim, the lamb slain for us! These disbelieve or ignore, or perhaps have never known by personal experience, the power of God unto salvation. The enemy will let any thing be taught but the Christ of Cavalry.

Kindly looks are turned towards the Young Men's Christian Associations, so long eyed askance by those who did not perceive the power in them for good. We were present at the first interviews in Paris between George Williams and J. P. Cook, which, forty years ago, issued in the forming of the first association. The veteran of to-day has this year received a gold medal for good done, from the Society for Promoting Goodness, whilst J. P. Cook has gone already to his heavenly crown. The work has been very slowly progressive, but has now acquired stability; it is one of those which felicitously unite and group together members of all churches.

The Federation of Churches project is making headway through the breakers; it is difficult to launch out clear. Just now the Rationalists are claiming a part in it for the Protestant Churches imbued with their persuasion. Will they succeed?

The *Evangeliste* continues its excellent series of articles concerning the quickening and awakening of dormant churches, and appeals to pastors to obtain for their own souls a new measure of the Power from on High, and presses "after-meetings" and visiting for spiritual converse with seekers. This personal dealing is one of the most distasteful points in all revival work to the common run of Protestants! But those who courageously, with the "sword of the Spirit" break through the trammels of prejudice, are richly rewarded. Attention has been called to the very sparse church services in most places. One service on Sunday and none in the week! Why? Hundreds of opportunities are thus lost, while church, pastor, and flock suffer. Here and there, among bright little churches and earnest souls, excursions are

attempted among villages; two or three join in singing a hymn in the open air; people come round, and Gospel text or portion is read, and a brief exhortation given. A good attentive hearing is generally obtained—tracts, &c., are eagerly received. This might be much oftener practised.—What to do with awakened souls is the great question in all these efforts. Must the sowing time not be followed by culture and ingathering? But by whom? Where are the reapers? Those evangelistic efforts which establish posts and outposts, on which are the outcome of pastoral zeal and church revival within reach of the villages, seem to be the most hopeful. Not only is the Divine Word sown in hope, but souls in which it springs up are established, strengthened, and settled.

The centenary of the first Republic was a grand demonstration throughout France; the Government wisely invited no ecclesiastical representatives. The speeches in the Pantheon were sensible and elevating; the cortèges, representing the past, brought the whole population into the streets, and most of the night was spent in dancing and rejoicing in the liberty at present so conducive to prosperity, after having been bought at so tremendous a cost and bloody struggles. The papers have been busy with the "civil" baptism of children by the Mayor of Denis. The parents desire to be freed from the tyranny of the Romish priesthood, and yet to secure "godfathers and godmothers" to their children, to supply their place should they have to leave them orphans. So a civil ceremony is gone through, called "Freethinkers' Baptism."

Old time superstitions stick like burrs! The Virgin Mary has 1,253 sanctuaries in France, which attract yearly 28,000,000 visitors.

It is reported that since 1870 (the war), there are 150,000 additional public-houses for drink. At present 270,000 are open in Paris, and 415,000 in the provinces. A fair field this for temperance societies: one drinking place for every eighty-seven inhabitants.

There are still thirty-two Protestant churches without pastors.

We hear that the venerated Dr. McAll is withdrawing to England, leaving in good hands the work he and Mrs. McAll have carried on so nobly and unostentatiously for twenty-two years.

## GERMANY.

[From our own Correspondent.]

Berlin, October 15, 1892.

THE cholera is, thank God, gradually diminishing; the daily cases are very few, and will, perhaps, cease altogether in a very short time. Nevertheless the Committee of the German branch of the Alliance has thought it necessary to postpone the Conference to next year. The Committee did it very reluctantly, and the necessity may fairly be questioned; but many of those who had promised to help wished it, and so the Committee could not well act otherwise. The travelling to and fro in Germany is as yet subjected to restrictions in the sanitary interest, and so it was indeed to be feared that the attendance at the Conference might have suffered. May the Lord grant us a blessed and largely-attended conference in the spring; and may He also hear the numerous prayers that the disease may not return after the end of the winter.

On the 31st of this month the church at Wittenberg, where Luther affixed his well-known ninety-five thesis, and which has been thoroughly renovated, will be opened again for service. The Emperor himself means to be present, and has wished all the German Sovereigns, as far as they are Protestant, to join him.

The old cathedral of Berlin has now been closed, on the 2nd of this month; the new one is to be ready for the year 1900. For the seven intervening years a temporary building has been raised, in which the congregation now holds its services. At the farewell service crowds assembled; many had to return without finding admission. Court-Chaplain Faber, in his sermon, gave a short historical sketch of the old church, which has been used 142 years. Its history is closely connected with the history of Prussia and of our kings. After three quiet epochs of our history—the seven years' war, the wars of liberty, and the wars of 1866 and 1870—our Sovereigns returned thanks to Almighty God for the victories granted at this simple place of worship. The funeral service for Emperor William I. was the last historical act which took place there. In the old cathedral the new liturgy, introducing the union between Lutherans and Calvinists in 1817, was first used. But the place had a value apart from these

historical recollections. Many able ministers preached the Gospel there. Not only in the days of Kögel and Stöcker—also before, the pulpit of the cathedral had a decided leadership in the spiritual conflicts. It was—not only on account of the relations to our kings, but for many other reasons—the first pulpit of Protestant Germany. Now, very soon after the inward crisis of two years ago, the old building is dedicated to destruction. May it please the Lord that the new cathedral will not only be one of the splendid buildings of our metropolis, but a place where God's Word is preached in the power of the Spirit. It was particularly touching for all present that Dr. Kögel, whose illness prevents him still, and will probably prevent him for ever to officiate, pronounced the blessing with clear voice but trembling hands at the end of the valedictory service.

The unwise step taken by Professor Harnack, which I mentioned in my last letter, still occupies every mind; the religious press is full of it. Last night a large meeting was held here to protest against the attacks on the fundamental creed of the Christian Church. A large number of men were present. Mr. Stöcker and a layman, Mr. Vogel, director of a public school, showed in able addresses the danger in which we stand. The struggle will probably be long and severe; may it serve, through God's blessing, to induce men to study the Word of God. In reality the attack is not directed against the Apostle's Creed—one may be of different opinion on a human creed—but against the Bible. Many protests come from all parts of the country. If Professor Harnack wanted to show that the Upper Consistory was right to object against his call to the Berlin University, he could not have taken a more efficient step. It also shows very clearly how unnatural it is that the young ministers are taught by professors, who foster unbelief in them, and that the Church is powerless to prevent it. The Rietschel School of Theology—a modern rationalism—is unfortunately gaining ground among the young students of theology and pastors. It is all the more necessary that many laymen should stand up and boldly profess their belief in the Bible.

## CHRISTIAN MISSIONS AND THE WORLD'S PROGRESS.

By the REV. JAMES S. DENNIS, D.D., Syria.

THE purpose of missions is to make Christianity effective in the world; to give it scope as a religious force among men. Beauty must be recognised to be appreciated. Material force must be operative if it is to produce results. Spiritual agencies must move men if they are to change character and shape action. Religious truth must mould and impel the life if it is to be a moral power in the world. Christianity is little—practically nothing—to the world if it is not a dominant and aggressive influence in human lives. The question whether missions are a factor in the world's progress involves, therefore, the larger inquiry whether Christianity—all pervasive and regnant—would be a universal blessing to men. We cannot stop to discuss this question. Christian Missions draw their inspiration largely from the profound conviction that Christianity—simple, pure, loving, unselfish and sincere—is just what the world needs, and act accordingly. The one purpose they have in view is to exalt Christ before all men, and breathe His Spirit into all hearts, and make Christianity a controlling influence in all circles of society. If the Christian religion is true, then missions should be sustained, not only because Christ urges His followers to prosecute them, but because there is in them a ministry of blessing and hope to the world.

Have missions as yet any grip on the world? Are they accomplishing a regenerating and uplifting work among the nations? Can they fairly be considered a factor in the world's progress? Does our century as yet yield any evidence that a new and mysterious civilising force is at work more widely than ever before in our generation? Can we detect any signs of that spiritual mastery, that ethical control and world-wide dominion which we hope and believe will be given to Christianity largely through the toils and sacrifices of missions? We think that these questions and others like them can be answered truly in the affirmative.

As regards the reflex influence of missions—both home and foreign—on the religious life of our own country, we think they may be fairly considered as a saving blessing to the churches of Christendom. What would our home Christianity be

without them? It would be but a travesty of the Master's example—a refinement of selfishness; it would be love sitting with folded hands, charity caressing itself; it would be religion herself helping us to ignore the more generous and tender instincts of the human heart; it would betray our better natures into hypocrisy in that sweeter and higher realm of ministry where the soul should be doubly and for ever sincere. Christianity without missions would be like Christ without a heart. If, therefore, there is to be any progress to Christianity in our home churches as an inspiration and rule of life, it must be along the lines of missions. It would be a suggestive and fruitful study to search out the influence of missions as a factor in the progress of our home Christianity and as an inspiration to the finer and sweeter sympathies of human brotherhood among civilised nations. Should the whole idea of missions collapse and disappear *in toto* from literature, society and church-life, a darker shadow than we suspect would rest upon the world.

In the practical arena of missions, however, in the foreign fields is the most convincing evidence of their power as a factor in the world's progress. They are an educational agency of magnificent power and almost unlimited promise. Colleges, medical and theological seminaries, high schools and village schools are planted by them in all lands where they have entered. They are fountains of pure, helpful and instructive Christian literature in every prominent language of the East. What a mental training, an intellectual stimulus and a lifting up of moral standards is brought about by the periodical and permanent literature so widely published and distributed by our missionary agencies! It has come to be recognised as one of the functions of missionary organisations, in cases where the moral interests of their native constituencies are involved, to call the attention of civilised communities to great questions of public justice and national ethics—such as the opium trade, the slave trade, the kidnapping of natives for forced labour, and the rum traffic—now so notorious in Africa. Some of the most cruel and degrading customs have disappeared, largely through the agency of missions.

In India we have conspicuous illustrations of this: and if the iron rule of caste is ever to be broken, to missions will belong to a notable extent the immortal honour of striking the fatal blow. They have been instrumental in introducing moral and material improvements into civil, social and industrial life, and in elevating standards of personal conduct and manners. They have stimulated productive industry, and quickened trade with other lands. They have indirectly introduced modern inventions and have encouraged the adoption of the facilities of Western civilisation. They have rendered notable contributions to the scientific progress of the world in the departments of archaeology, ethnology, philology, geography, mineralogy, geology, zoology, botany, folk-lore and comparative religion. They have developed and reduced to writing many important languages and dialects, and made them the medium of an instructive literature, and especially of the circulation of the Bible.

They are accomplishing much in the development and growth of the English language as a world-wide medium of thought. They have been useful in the propagation of enlightened ideas upon liberty, justice, equality, human rights, fraternity and mutual helpfulness. They are hastening the overthrow of effete and tyrannical governments, in the interest especially of liberty of conscience and religious freedom. They are busy instilling lessons of Christian philanthropy and putting into motion the impulses of beneficence and charity. They are constantly giving to the world examples of heroism and lessons of sacrifice in the lives and biographies of such men as Carey, Judson, Martyn, Patteson, Zinzendorf, Livingston, Hannington, Keith-Falconer, Moffatt, Mackay and Paton. They are breaking the power of priestcraft and the tyranny of superstition, and giving impulse and scope to aspirations after better things while opening the door of hope to despairing hearts. They are releasing woman from her immemorial degradation

in heathen lands by sending devoted women to visit her in the seclusion of the zenana and the harem to teach and brighten her life amid her hitherto cheerless and depressing surroundings. They are building an altar of social worship in many a humble home, purifying and sweetening domestic life and enforcing the blessed moralities of the Christian family. They are rebuking vice and making its shamelessness less ostentatious and its practice less easy. They are giving a spiritual tone to religion and freeing it from hollow forms and degrading idolatries. They are establishing a simple worship, and giving a helpful, instructive and human touch to the ministrations of the Church, placing the Word of God in the hands of men in their own language—the language of the heart and home. They are bringing souls continually into the light and liberty, and hope, and spiritual obedience of the Gospel of Christ.

This work is conducted at the present hour under the auspices of over 200 Missionary Societies, with the Word of God ready for use in 300 languages.

The Great East India Company, in the zenith of its power, after concentrating all its wisdom and business acumen on the subject of missions, pronounced the sending of missionaries to the heathen to be "the maddest, the most extravagant, the most expensive, the most unwarrantable project that was ever proposed by a lunatic enthusiast." The answer of the last year of mission progress to the condensed and opaque folly of this astounding deliverance was 60,000 native conversions; and the outgushing of thousands of springs of moral power and blessing, pouring out their healing, refreshing and life-giving waters to a thirsty world.

The moral pulse of the world is beating quicker and stronger under the reviving and tonic power of missions. It is a cause which is identified with one of God's great thoughts, and it will be heard of more and more as the world moves on towards its final goal.

## Missionary Notes.

THE Norwegian Missionary Society has recently held its Jubilee at Stavanger. The Rev. G. Cousins, one of the secretaries of the London Missionary Society, who has attended these interesting gatherings as a deputation, reports, in an interesting article in the September number of *The Chronicle*, the zeal and energy of these Scandinavian Christians. He says: "They came from all parts of Norway, and they belonged to all sections of the community. About two hundred of them were ministers. There were university professors, ship-owners, merchants, and representatives of the commercial classes. But the great majority were farmers, crofters, fishermen, and plain country folk." Mr. Cousins concludes his article with these words of good cheer: "Personal acquaintance with Norwegian missionaries, familiarity with their Madagascar work, and the additional insight into the Society's methods which attending the Jubilee afforded, alike constrain one to bid the Society God-speed, and to express the fervent hope that the second fifty years of its career may furnish as worthy a record as the first fifty have done."

CHINA.—Our readers will be interested in a sketch of some recent converts in the Hunan district of China, where the most intense antipathy to everything Christian has been shown. It is from the pen of Dr. Griffith John: "On May 1, seven candidates were admitted into the church connected with the London Mission at Hankow. Of these, two are Hunan men—one a native of Chang-sha, but residing at Hankow, and the other Chou Han's quondam cook. The former left us about four weeks since for Chang Sha. The news of his having become a Christian went before him, and created a perfect storm of passion among his people. On his arrival at his native place, the clan met. Mr. — was seized, and dragged into the ancestral temple, where he was reviled and beaten. He was not allowed to say one word in his own defence, but simply told that in becoming a Christian he had renounced his ancestors, and must be dealt with according to the clan law. Fortunately, one of his clansmen, being possessed of a little more intelligence than the rest, interceded on his behalf, and proposed that Mr. — should write a

document expressing his willingness to be expelled from his clan, and promising never to enter the ancestral temple again. This he did, and thereupon renounced all claims to any and every privilege to which he is entitled as a member of the clan. My informant, who is a Christian of many years' standing, writes in glowing terms of the patience, firmness, and forgiving spirit displayed by Mr. — on this trying occasion. 'By the grace of God,' he adds, 'man united to Christ, as a branch to the vine, can rejoice and be glad even when cut off from clan and home.' The young convert was troubled no more by his clansmen. So indifferent did they become to him and his doings that he found it perfectly safe to go about the streets of Chang-sha, in company with the elder convert, preaching the Gospel and distributing Christian books. They also went to Siangtan, the greater mart of Hunan, and carried on the same kind of work there. These two men are not employed by any Mission, so what they did in this way they did of their own free will, and in obedience to a higher impulse. We are sometimes told that there are no true Christians among the Chinese converts, and that if the foreign missionary were withdrawn, the work would come to a speedy end. I would call the attention of all who think and speak in this way to the above story of self-sacrifice and patient endurance. The elder of these two Christians has been in Chang-sha during all these troublesome times. At one time he was reported to Chou Han, and a search was made for him. He, however, clung to the place, and never denied the faith. The younger has only just entered on the Christian course, and it remains to be seen how he will wear. But he has made a good start, and has proved himself to be possessed of the martyr spirit. There are many like-minded men among the converts in China who, I feel sure, would stand the severest test should the day of trial come."—*North China Daily News*.

Two of our contemporaries, the *Free Church of Scotland Monthly* and the *Baptist Missionary Herald*, have been attempting to compute the missionary statistics of the world. The former estimates the number of societies at 280, with

7,700 missionaries of all grades, 36,000 Native workers (of whom 4,250 are ordained), 800,000 communicants, and 2,200,000 adherents. It will be observed that all these are round numbers. Evangelical Christian communicants are reckoned at 35,000,000, with 105,000,000 adherents, Mohammedans at 175,000,000, Pagan and heathen at 882,000,000, Jews at 8,000,000, Romanists at 205,000,000, and the Greek Church at 90,000,000.—The *Herald* has collected from a hundred societies in Great

Britain, Europe, the United States, and Canada the following figures: Stations and out-stations, 11,388: missionaries, 4,693 male, 3,228 female; Native Christian workers, 40,083; communicants, 726,883. The total number of missionaries, 7,921, is the largest estimate we have seen, and probably includes many not actively engaged. It will be remembered that Dr. Pierson considers that 50,000 missionaries would be needed to evangelise the whole heathen world.

### RELIGIOUS PERSECUTION IN THE PHILIPPINE ISLANDS.

TI DINGS reach us from the Philippine Islands in a letter published by the *Hong Kong Daily Telegraph*, of what looks like a very severe case of persecution. A Dr. Don Jose Rizal, a Protestant writer, who has in his works exposed some of the iniquitous practices of priests in the Roman Catholic Church, an able man both doctor and lawyer, a clever linguist, of whom the writer of this letter says: "Whatever may be his fate he is a man whom anyone may be proud to claim as a compatriot or a friend." He has been "deported from Manilla to one of the islands of the South" under the following circumstances: Dr. Rizal wrote from Hong-Kong last November to the Manila Government, asking for a permit to visit the Islands and realise some property belonging to him there. The Captain-General assured him that he would be unmolested. He consequently, on the strength of this, went to Manila. There during the examination of his luggage in the Custom House, some pamphlets on priests and priestcraft were discovered. For being in possession of these he was arrested, and the Manila Government has published in the *Singapore Free Press* of July 29, a proclamation ordering Dr. Rizal's deportation, and containing certain other threats which should be pondered by those who are so liable to forget what Roman Catholicism in power is like. This document, after reciting its version of all its dealings with Dr. Rizal up to the finding tracts in his luggage at the Custom House, goes on to say:—

"Our religion is ridiculed and the foulest

calumnies are propagated against the August Presence of the Common Father, of the visible head of our Holy Mother Church, Sovereign Pontiff, our dearly loved Pope Leo XIII., whose famed virtues and prudence compel the veneration and respect of even Protestant countries. Seeing that by means of this the ultimate end of his endeavours is none other than to ravish from loyal Philippine hearts the treasure of our Holy Catholic faith, I decree the following:—

"1. Don José Rizal will be deported to one of the Islands of the South, which sentence will be received with satisfaction by every Catholic, &c.

"2. From henceforth I prohibit the introduction and circulation in the Archipelago of the said author's works, or any pamphlets or leaflets which directly or indirectly attack the Catholic Religion or National Unity, and after such time anyone possessing such literature will be considered disaffected and treated as such."

Such a proclamation should speak for itself to all true Protestants. It only remains to add that Joló is spoken of as the destination of Dr. Rizal and that deportation to Joló is looked upon in the Philippines as sentence of death. The Governor of Joló has absolute power over the life and death of prisoners, and it is notorious that no awkward inquiries are ever made. Dr. Rizal's friends consequently fear the worst.

## Evangelical Alliance.

### THE DUNDEE CONFERENCE.

THE Annual Conference of the Evangelical Alliance which gathered in Dundee on Monday, September 26, and three following days, will afford abundant evidence that, as the Alliance nears its Jubilee, the character of the union it manifests and the value of the work it accomplishes is only becoming more evident to Christians of all denominations. Following, as this Conference did, in the line of a Dundee Convention, held annually by the branch of the Alliance in that city for some twenty-five years past, it was no wonder that the large Kinnaird Hall should be filled night after night with eager throngs, both sitting and standing, prepared especially to listen to the earnest and valuable evangelistic addresses given by several well-known and able preachers. But it was not quite so certain that the morning and afternoon meetings would be so largely attended as they certainly were; the unsettled state of the weather was against them, and it is cause for much thankfulness to God that from first to last a high spiritual tone pervaded the meetings. Another gratifying feature in the Conference was the interest taken in the proceedings daily by the local press. The *Dundee Advertiser*, which had previously given an article on the Evangelical Alliance and its work, came out on the Tuesday morning, not only with a report of the first meeting, but with a leader in which it said: "The Evangelical Alliance opened its annual Conference in Dundee yesterday, and was welcomed to the city by the Lord Provost and by clergymen of the Established and Dissenting Churches. A free union, not of Churches or sects, but of individuals who agree in what they consider essentials, the Alliance is a society which testifies to the strength of a force which is growing stronger every day, and is destined to break down the artificial barriers which separate those who are not antagonists but allies in a common cause." Other newspapers, such as the *Dundee Courier*, also published excellent reports of the Meetings.

Since the Conference concluded, the public in Dundee have been entertained by a Roman Catholic Priest, who on a Sunday evening lectured on the Evangelical Alliance and its methods of peacemaking. It is scarcely necessary to say that it was a hostile criticism, and was full of misrepresentation. However, the deliverance is one sign of the impression produced by the Conference in Dundee.

It need only be added that the good cheer of all the meetings was greatly promoted by the singing of a large and excellent choir trained under the care of Mr. Meek. There were about 120 voices, and it is a cause for thankfulness to know that the choir was composed entirely of Christians, who not only led the psalmody at the meetings, but sang each evening sacred songs and solos for some time previous to the meeting and greatly to the delight of the audiences.

The Kinnaird Hall is a spacious room seating over 2,000 persons, and at the evening meetings there must have been about 2,500 present, as every inch of standing room was occupied in addition to the seats. The Hall has rather a sombre appearance but was brightened by mottoes suspended in front of the gallery all round. In the centre of these was the well-known Alliance motto—"Unum corpus sumus in Christo," and the others contained appropriate texts of Scripture.

MONDAY, SEPTEMBER 26.

The Conference commenced with a *Conversazione* on Monday evening. For one hour before the public meeting, the delegates and other visitors were received by the members of the Local Committee, while tea, coffee, and light refreshments were served from side tables in the Kinnaird Hall. Here friends from various parts of the country met together, gratefully recounting the mercies of the past, and inciting one another to hopefulness for the future.

At 7.30 the chair was taken by the Lord Provost of Dundee (Mr. Alex. Mathewson). After a hymn had been sung and a passage of Scripture read, prayer was offered by the Rev. D. Mullan of Dublin. The Lord Provost of Dundee said, as Chief Magistrate of Dundee, he desired to give a hearty welcome in the name of the whole community, to the Evangelical Alliance. It had been the means of bringing together members of various Churches, not only in this country but in all parts of the world, and had been able to help persecuted Christians in many lands. It had done in this matter what no other organisation had effected, and it was needed now as much as ever, as those acquainted with such persecutions as that of the Stundists in Russia, would feel. The Alliance had done a good work in widening the sympathies of Christians, and in broadening the area of Christian work itself, and in giving an impetus to every good work.

The speech of the Lord Provost was followed by three addresses of welcome given in the name of the Local Committee, by the Ministers of the Free, United Presbyterian, and Established Churches respectively.

The Rev. ANDREW INGLIS also desired to extend a welcome to the delegates. He held apologies for absence from some, amongst whom he mentioned Principal Brown of Aberdeen, and Dr Andrew Bonar of Glasgow. The work of the Alliance was not new to the people of Dundee, for their September meetings had been for years past, the most stirring religious gatherings convened in the city. All over the world the Alliance had done a wonderful work in manifesting the unity of Christians, in promoting the spread of the Gospel, and in bringing deliverance to persecuted Christians. They therefore gladly welcomed the Alliance to Dundee.

The Rev. JOHN REID welcomed the Alliance because it was the visible embodiment of a great spiritual fact—the unity of believers. It was often said that the divisions in the Christian Church were a scandal. They were undoubtedly a

scandal when they continued after the cause which gave offence to conscience had been removed, but so long as the offence remained so long were divisions not a scandal but a glory to the Christian Church. What did it mean? It meant faithfulness to the voice of conscience, to the light which they possessed, and it meant strict, full, self-sacrificing obedience to the voice they heard as the voice of God speaking to their souls. They would meet in this Conference not to talk about the little points that separated them, but of the great things that united them. In the words of John Bright, they were not there "to explore every creek and every bay, but to pass from headland to headland, through the great sea of Christian truth; to give expression to that spirit of brotherhood and to that spirit of love which is the Spirit of Christ."

The Rev. J. E. HOUSTON, commenting upon the excellent bill of fare provided by the Alliance, said that in Dundee they had discussed the problem of non-churchgoing, but did not understand it yet—at least they had not yet found a remedy; and if their friends from a distance could show them how to reach and bring in the outsiders he for one would bless God for this Conference. He also alluded to the present position of Dundee with regard to the great foreign mission enterprise, and devoutly hoped for some deepened interest leading to enthusiastic generosity in this great cause.

In the absence of Lord Polwarth through illness,

LORD KINNAIRD, one of the vice-presidents, returned thanks in the name of the Council of the Alliance for the invitation given and the welcome now offered. He referred with great regret to the painful illness which held the President prisoner. Speaking of the welcome just given, he heartily thanked the friends in Dundee in the name, not only of the Council, but of the delegates and visitors generally. He earnestly desired that light might be cast upon some difficult subjects they had met to consider, and this he would impress upon them that the Evangelical Alliance was an intensely practical body. Its first organisation was certainly foreseeing in regard to active work, and it had been true to its own ideals, often proving what a momentum lies in united Christian opinion when brought to bear upon barriers opposed to the advance of the Gospel. Turning to the general work of the Alliance, Lord Kinnaird said there was much reason for congratulation for the many blessings which the Organization had been the means of giving. They were learning the truth of its motto, "One body in Christ," and he thought they had just to keep that before them when class differences and disputes cropped up, so that in all their transactions they might have a proper regard for others, even as they wished themselves to be treated. In all these questions they believed that the Gospel of the Lord Jesus Christ was the force which was going to bring order out of disorder. He then gave the Conference a message from Archdeacon Taylor, of Liverpool, whom he met last week, and who greatly regretted his inability to be present at this year's Conference. The Archdeacon's message was in nine words: "The Infallible Word," "The Finished Work," and "The Consecrated Worker,"—upon these truths the Alliance rested.



Two brethren from other lands also responded to the welcome.

Dr. BAEDER spoke of himself as being in some sense a representative from Germany, Austria, Hungary, Bohemia, and Russia. He thought this Conference was international, for it represented those in bonds as being bound with them, and it had been his privilege to see much of the persecuted, especially of the Stundists in Russia. These Bible-reading Christians believe thoroughly in the nine words with which Lord Kinnaird closed his address; they simply cannot go to church because it is too corrupt, and the persecutions were still going on. He had received a letter from the Caucasus informing him that forty more Stundists had just been sent to prison. There was a wonderful consolation amid all these painful experiences in Russia, and it was this, that, wherever these persecuted people went they carried the Gospel message. One, sent twice to Siberia, learnt the Tartar language, and through his instrumentality fifty souls were brought to Christ. One was imprisoned five months—shut up in a narrow room with a Bible as his only companion; but his work was witnessed to in a gathering of people of different nationalities, who all pointed to the man in prison as their father in Christ. These Stundists are a simple people; their wants are few, but their courage is great, and they will go anywhere carrying the Word of God. Notwithstanding all the persecutions, the authorities failed to master them, and wherever the Stundists were persecuted others came forward saying, "If you take that man take me too." When the liberty the Evangelical Alliance sought to obtain was granted in Russia, the Gospel would run like wildfire over the land.

Mr. LETHABY, of Moab, introduced himself as representing the Ishmaelites, whose hands were against every man and every man's hands against them. He stated that passing through Jerusalem to Moab, he found the people exceedingly willing to receive the Scriptures. He also testified to the delight with which the Christians there kept the Week of Prayer at the beginning of the year. In Moab, he and Mrs. Lethaby were made glad by the successes that attended their work among the children. He gave a brief but interesting account of life and manners amongst the Arabs.

#### THE AIMS AND WORK OF THE ALLIANCE.

Mr. A. J. ARNOLD, the General Secretary, then spoke upon the subject allotted to him by the Council, giving also a brief summary of work done in the past year. Speaking upon the objects of the Alliance, he reminded his hearers that it did not seek to create unity, but endeavoured to make manifest that which existed already amongst the true disciples of Christ. It was not an organisation to amalgamate the churches, and it did not interfere with ecclesiastical organisation at all. Mr. Arnold then gave some striking instances in which the manifestation of Christian union had been blessed in towns in England. He mentioned one place where the large town hall had been crowded with the towns-

people every Sunday evening to hear infidel lectures, while ministers of various denominations grieving that it should be so, stood apart from each other. Two of these pastors initiated a movement for union. A branch of the Evangelical Alliance was formed, and much united prayer was offered. A few months afterwards the infidel party gave up their meeting, and in that same town hall united Evangelistic Services were held by the various ministers. This was only a specimen of the work the Alliance had been permitted by God to do at home. Referring to the work abroad, the speaker touched upon the Week of Universal Prayer and the great International Conferences of the Alliance. Mr. Arnold then dwelt upon the subject of religious liberty, and described some of the wonderful results which had followed the efforts of the Alliance on behalf of persecuted Christians. Turning to Russia, and referring to a suggestion made by the Lord Provost that a representation of Christian opinion on the persecution in that Empire should be presented to the authorities, Mr. Arnold said that that had already been done, and in the reply received they had been told that Russia is the only country in the world where religious liberty is fully understood. Further efforts were now being made, which they hoped would alleviate the sufferings of the Stundists and other Christians in Russia. Touching upon religious liberty in Turkey, Mr. Arnold gave evidence that the Alliance is carefully watching the interests of the Christian community in the Sultan's dominions. They might hear more of this at the present Conference from the Chairman of the Constantinople Committee.

After a hymn had been sung, the Rev. Principal Douglas closed the meeting with prayer and the benediction.

#### TUESDAY, SEPTEMBER 27.

With Tuesday morning the Conference entered upon full work, and a devotional meeting in one of the rooms of the Young Men's Christian Association Hall, presided over by the Rev. Dr. Watson, of Dundee, fitly commenced it. At 11 o'clock a goodly number of persons gathered in the Kinnaird Hall, and it soon became evident that the interest in the meetings was increasing—an interest which only grew and ripened as they ran on. The weather was not very propitious, and something more than curiosity must have gathered and held such large assemblies.

In the absence of Lord Polwarth, Lord Kinnaird, as Vice-President, occupied the chair. He asked all present to unite in silent prayer, after which supplication was offered by the Rev. Dr. Baxter, of Blairgowrie.

#### ANNUAL ADDRESS.\*

The Chairman then read a portion of Scripture, and in a few genial words

\* This address will also be published in separate form for wide distribution.

called upon the Rev. H. E. Fox, M.A., Vicar of St. Nicholas, Durham, to deliver the Annual Address. This address was of the most appropriate kind, and was delivered with calm and measured, yet, at times, impassioned tones, which showed how directly it came from the heart of its author; the impression made by it was very deep, and we trust will prove to be abiding. For those of our friends who had not the privilege of listening to it we produce it in full on another page, and trust that all our readers will ponder it very thoughtfully.

#### THE PRACTICAL RESOLUTIONS.

"The Practical Resolutions" adopted at every Annual Conference were read and enforced by the Rev. Principal DOUGLAS, D.D., of the Free Church College, Glasgow. The resolutions, the Principal stated, had been agreed upon by the London Conference in 1846, and had been adopted at the Manchester Conference the same year. From that time it had never been found necessary to alter one word of them, and this he considered a high tribute of praise to the late Mr. John Henderson, who had much to do with drawing them up, and to the other wise founders of the Evangelical Alliance. The resolutions were eight in number. They were to the effect that the members of the Alliance earnestly recommend to each other in their own conduct to be kind and tender-hearted towards one another; that as the Christian union which the Alliance desired to promote could only be obtained through the Holy Spirit, it be recommended to the members to make that matter the subject of prayer; that the week beginning with the first Lord's-day of January in each year be observed by the members and friends of the Alliance throughout the world as a season for concert in prayer on behalf of the objects of the Alliance; that when required to defend any views wherein they differed from Christian brethren, who agreed with them in vital truths, the members would endeavour to maintain the meekness and gentleness of Christ by speaking the truth only in love; that while they believed it highly desirable that Christians of different bodies should own each other as brethren, the Alliance disclaim the thought that those only who openly joined the society were sincere friends to the cause of Christian union; and that the members of the Alliance humbly and earnestly invite all who have influence in various bodies of

Christians to promote more zealously than hitherto a spirit of unity and godly love among all true believers; and that the members of the Alliance offer special prayer for all merely nominal Christians, as well as for Jews and Gentiles throughout the world. The Church universal included both the dead and those yet unborn, and in so far it must be invisible; it tends however to become visible, and it shall be so perfectly on the day of the Marriage Supper of the Lamb. But inasmuch as the Church is split up into different portions, very largely owing to different views about external organisation, the Alliance gave all respect to church government in its different forms; they saw the principles underlying and coming out in operation. He regarded with satisfaction the tendency shown among Episcopalians, Methodists, Baptists, Congregationalists, Presbyterians, and others to band themselves together in the common work of furthering Christ's cause, and to heal the sub-divisions which were manifestly unnecessary, and to bring together those who were at one on even those external matters. However, beyond this, and looking to individual Christians throughout our world, the Alliance protested that Christians were one in Christ. They did not admit the imputation made by some people that they were of the "goody goody kind," that they came together to praise Christian character, and to say, "I, thou, he, she, we, ye, they." They rejected the idea that that was the object for which they came there, although the Spirit of God working in them would bring out those sweet expressions of sentiment, for it was He who gave life to the individual soul, and to the collective Church. Dr. Douglas went on to say that the Church of Christ was a living body; but, alas, it had its wounds and bruises; and what the Alliance insisted upon was that in attempting to heal these hurts it should be treated as a living body, and should be handled very tenderly, with the reverence and affection due to the life bestowed and sustained by the Holy Spirit. In all attempts to help and bind up and heal, our Practical Resolutions insisted upon this tender gentleness in handling—"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

The kindly suaviseness of his words fell upon the assembly as a holy balm, soothing many spirits, and it was felt to be a season for prayer, in which exercise the meeting

was led by Dr. Baedeker and the Rev. H. E. Fox.

The Chairman announced that there was some necessary business to transact, but this would only occupy a short time, and would be the only occasion during the Conference when it would be necessary to introduce other matters than those in the programme.

The Secretary read the recommendations of the Council with reference to the annual appointment of that body, and also in regard to the vice-presidency.

The Chairman then stated that the President, Lord Polwarth, who was unable to attend through illness, cordially approved of the proposals just read, and the formal motion having been put from the Chair was carried by acclamation, as follows:—

"In view of the changes which have taken place in recent years in the nature and form of the Annual Conference of the Evangelical Alliance, by which it is no longer a constituent assembly of members of the Alliance, but a general gathering of Christian people not necessarily members, it is desirable to change the present method of electing the Council. It is therefore

"Resolved that in future years the Annual Report be presented, and the Council appointed, at the Annual Conference held in London in May, and at which there is always present a larger number of members of the Alliance than on any other occasion during the year.

"That the Council be now re-appointed for the period intervening between the present time and the May Meeting in 1893, when the new rule will come into full operation.

"It is further resolved—that in consideration of the very valuable services rendered for a great number of years past by Mr. Donald Matheson as Treasurer and Chairman of Council, he be requested to accept the office of Vice-President."

#### THE SO-CALLED "HIGHER CRITICISM."

The Rev. JOHN UNWIN, pastor of the Baptist Church, Weston-super-Mare, then gave an address upon the "Postulates of the so-called 'Higher Criticism.'" This

address, demanding close attention, was listened to with unflagging interest, and we are happy to present the following notes of it:—

The first of these postulates Mr. Unwin proceeded to examine was that peculiar ability which the critics claimed by which they professed to be able to see, through the veil which a thousand, two thousand, or three thousand years had hung between us and the past, so that they professed to be able to discern clearly the age in which any book appeared, and to tell us even the men by whom the book was written. Long ago there was a theory that Moses, in writing the Book of Genesis, used documents that had come down from earlier times; then came a later theory that the early books were gathered in fragments and pieced together; but by-and-bye these theories came to be regarded as preposterous. Another followed that Samuel commenced Genesis, and that another priest in his day supplemented what he had written. This, however, had to be given up, and the duties returned once more to the fragmentary document theory, only with a little variation. It was said that certain editors took in hand to put the various documents together, and in doing this, to smooth over the roughness of the joinings, adding a bit here and a bit there as it seemed good to them. Dr. Weiss stood out against this fragmentary document theory at first, then accepted it. Some one in the time of Daniel was supposed to have written the body of the Pentateuch, then some one else supplemented. Wellhausen contended for eight different writers, and all these were engaged from beginning to end in pious frauds. Jeremiah, Baruch, and others, it was suggested, compiled Deuteronomy for a purpose. It was also contended that there never was any Mosaic ritual at all, and that it was simply put in to give the priesthood a standing in the eyes of Israel. It was further held that there was never any legislation given by Moses, and that certainly the Decalogue which we all regarded as given by God on Mount Sinai, was not Mosaic, but that it belonged to a later period. The giving of the law on Sinai was said to be a mere poetic necessity for the sake of producing a solemn and vivid impression. If there was one statement yet worse than any of these it was that Jehovah was an idol; that He was not the living God, nor the Creator of heaven and earth, but the tribal deity of Israel.

Now a postulate was a position assumed without proof, and the assumption of ability on the part of these critics to decide all this was unproved. The way in which one theory was abandoned and another taken up was a proof of this.

There had been similar criticisms made upon other books than the Bible. It was said there was no Homer, for instance; some one else had to be found up as the writer of the grand old poem which bears his name. All these notions rose and perished, and these men with the sixth sense of these infallible Popes of the higher criticism, were found to have made assumptions without proof.

There was another postulate that the character of the Bible was not miraculous. That it was not a revelation, but a literature. The higher critics did not exercise faith, only intellect; but was intellectual proof sufficient? The belief in

miracle) was a thing so stupendous as any man who would stand face to face with it that it shook the heart, revolutionised the thought, and changed everything in heaven and earth. Mr. Urquhart stood right in the pathway of the so-called "higher criticism," and said that he could not go with it. He must resist it. The Bible was miraculous. He would not speak of the many great characteristics by which it was divided from every other book. He would call attention to but one thing in it. The Old Testament from its first page to its last was pervaded by one long continued prophecy—that prophecy was clear and consistent—it varied in its details and was everywhere a prophecy of One—the Messiah—who is to come, who is to be utterly unlike any one who has preceded Him in the whole human race that had trod upon earth. He has to do a work utterly unlike anything that has been accomplished or conceived of. The Old Testament spoke of Him. And now what do we find? We find that Christ has come, that that work prophesied of as His work has been done, and was being done at the present time. Such a state of things was unexampled in history, and evidenced plainly that the book of the prophets heralding these things was not of men.

Another postulate was that the Book was a growth—that it had come forth from the people not come to the people—that it was not a revelation from on high, but the outcome of the thought and tendencies of the period. Now it happened that we were coming into possession of an abundant literature, contemporary with the books of the Old Testament; Researches made in Egypt, Assyria, and Babylonia had brought to them the writings of these times, and these writings translated into English, were found to differ most widely from the books of Scripture: there was a totally different state of thought, an entirely different vista and method of looking upon things human and Divine. The personality of God in the Bible was sublime, harmonious, continuous; and the treatment of human sin was such as no other literature in the world in the least resembled.

There was yet another postulate, and the chief one. It was the use of the Divine names in the Old Testament, and especially in the Pentateuch. It was said that these indicated different writers. Now if this were a canon of criticism, let them stick to it. But what did we find? The book of Job was marked by the most distinct use of the Divine names of any book in the Old Testament; and moreover there was a distinct division in that book so that it was a very natural thing to say that one writer had been employed upon one part and another upon another. But no; these critics said the book of Job was entirely one—unique in its conception, and the work of only one writer. How was it that a principle found valid for the Pentateuch was cast away as useless for the Book of Job?

The last postulate was that of different editions. It was said that one editor came along and made an edition of the books, and he was followed by another editor who came along and made another edition, and that in this way manifold variations crept in. But where was the evidence of this? We wanted some editions—at the least, some remnants of these editions; they must have been issued somewhere to some people, whose descendants might surely be able to know something about them. What could they find? What did

they find? They found one edition of the Old Testament, another could not be found, probably never would be found. If they could not find the editions that were said to have been issued, they should have found the characteristics from which these editions sprang; but here, as in all the other assumptions, there was no proof.

The meeting was closed with prayer by the Rev. W. J. Cox.

#### AFTERNOON MEETING.

In the afternoon the Conference gathered again with growing numbers, William Ferguson, Esq., of Kilmundy, presiding. After singing, prayer was offered by the Rev. Jno. Jenkins.

The CHAIRMAN having read a portion of the Epistle to the Hebrews, said he considered the subjects they were gathered to consider, "The once-offered Sacrifice," "The Substitutionary Work of our Lord Jesus Christ," belonged to the second of those three great principles upon which we had been reminded the Evangelical Alliance rests. We had been considering the "Infallible Word," and now we come to the consideration of the "Finished Work," out of these two sprang the life of the "Consecrated Worker." What a satisfaction we must feel it to be that Christ had obtained eternal redemption for us—that we had not to create that but accept it. It was the fashion now a-days to speak in some quarters of this work of the Lord Jesus as an example merely; as the work of a mere man who was beyond his time (beyond our time too, if it came to that), but the work of Christ was a divine atonement made for the sin of man, not an example but a propitiation, a work finished "once for all," upon which we may stand and rest, and in which we may be at peace with God.

#### THE ATONEMENT.

The Rev. Dr. BENNETT, Vicar of St. George's, Worthing, then addressed the Conference upon the "Once-offered Sacrifice."

The Cross of Christ was the centre of the whole Gospel of our salvation. It was so because there was a solemn necessity for it in the whole work of human redemption. The death-bed experience is the best of all criticisms, and the death-bed experience always magnified the doctrine of the Cross. There had been many attacks made upon the authority and validity of the Bible, and there probably might be yet many more. He believed the animus in most of these would be found to lie in the hatred felt by the natural man for the doctrine of the Cross, and the great enemy of man hates above all things this doctrine of the Vicarious Sacrifice of Christ for the sin of man.

The Incarnation of the Lord Jesus was a great and glorious fact, and we cannot too much magnify it except when we make it eclipse the Cross. It must never be suffered to do that, for the Incarnation does not reconcile sinful human nature to a sinless holy God. It was by the satisfaction made on Calvary that we sinners come into peace with God.

All through the Bible, sin of man was met and dealt with by the blood of sacrifice. Here Dr.

Bennett gave a *résumé* by quotation from the varied books, closing with "Without shedding of blood there is no remission of sin."

He then adverted to the fact that the enemy very cunningly tries to deprive us of the sacrificial shedding of blood by suggesting that the Blood of Christ means the Life of Christ, by insisting upon the fact that the Blood is the Life, and so calling attention to the blessed life of our Lord, to obscuring and hiding the grand solemn fact of His death. But it is the death that is emphasised in Scripture and by our Lord. It is "in the body of His flesh through death" that the great sacrifice is made and accepted, and it is to His death He calls attention through all the ages in that very unique feast, the Lord's Supper.

Here Dr. Bennett called special attention to efforts being made to supersede the Lord's Supper by putting in its place the sacrifice of the Mass and the ceremonial of the altar. He produced and called attention to a book recently published by an Anglican curate, upon what he called the "Preparation of Low Mass," and he affirmed that after a careful examination he was brought to the conviction that the whole thing, prayers and directions, was taken direct from the Roman Catholic Missal. It taught the celebrant how to make the wafer, and taught that it comprehended both the body and soul of Christ; indeed, there was nothing but Romish doctrine in this book but a piece of instruction in administering the sacrament to the sick, and that he considered quite original. It was a direction to the priest that when he had prepared everything for the celebration, he should wash his hands and make the sick celebrant drink the dirty water. This, he thought, if brought under the attention of a medical man, would be strongly condemned. But the doctrine that poisoned the soul with priestly error was as pernicious as this, and he besought all earnestly to compare current teaching, both that which came from the pulpit and the press, with the clear teaching of the Infallible Word, and that would always lead the soul to rest upon the finished Work of Christ in the Once-Offered Sacrifice.

The Rev. BISHOP TAYLOR, of London, spoke upon "The Substitutionary Work of our Lord Jesus Christ." The following is the substance of the address:—

The great diversity of opinion which exists in this most important subject seems to have arisen from a misapprehension of one of the facts of that work. The Scriptures appear to me to teach that the humiliation of the incarnate God, terminated with His expiration on the cross, and that on the cross the state of His exaltation commenced.

1. St. John's testimony in his Gospel, referring to the water tinged with blood, which flowed from the side-wound, is this—"He that saw it hath (consistently) borne testimony, and true is his testimony, and he knoweth, as an inspired man, that he saith true, that ye might believe." And in his First Epistle he explains and enlarges: "This is the testimony of God, which He hath testified concerning His Son. He that believeth on the Son of God hath the testimony in Him (in this miracle wrought on Jesus). And this is the testimony that God (then) gave us Eternal Life, and this life is (still) in His Son."

Thus Jesus was *justified*, saved from corruption, and *glorified*, even on the cross, receiving the

"*dikaiōma*" (Rom. v. 16, 18)—i.e., the justified body; the "*sōma*"—i.e., the saved body, or the body of Christ, as distinguished from the body of the flesh (Col. ii. 11, 17); the "*baptisma*"—i.e., the baptised body, the result of the washing of His regeneration and renewal effected by the Holy Spirit; the "*eperotēma*,"—i.e., the prayed-for body (1 Peter iii. 21); and finally, the name that is above every name, "*Kyrios*"—i.e., Jehovah (Phil. ii. 11). Receiving thus that body, which to the eye of faith became, even on the cross, essentially a *spiritual* body, He is our Lord Jesus Christ, Jehovah Joshua the Anointed; representing to us the Trinity. Thus His work under this aspect is *substitutionary*.

Further, this was His "*Klēsis*," His calling, in the day when He was thus begotten of God (Heb. v. 4, 5). Hence that definition of the Church, the *ecclesia*, which we have in 1 Cor. i. 26—"Consider your *calling*, brethren." You are disheartened because there are among you not many wise men after the flesh, not many mighty, not many noble. But God chose (elected) the foolish things of the world (Jesus) to confound the wise, and God chose the weak things of the world to confound the strong, and things without human father and mother, and things which are despised did God choose, things without being, to bring to nought things that are, that no flesh should glory before Him. But of Him are ye in Christ Jesus, who was born for us of God as our wisdom, in respect of righteousness and sanctification and redemption. This principle of substitution is expressly affirmed in Rom. viii. 29, 30, where St. Paul, having shown that the Spirit who works in believers is the Spirit of Christ, thus comforts them: "Whom He knew afore and separated afore, they being included under the figure of His Son, that He might be the first-born (representative) among many brethren, whom, I say, He separated afore, these He also called (in Christ)," &c. The reference is clearly to Isaiah ix. 6: "His name shall be called the *separated* one," &c.; and this again to Judges xiii. 18, 20, where the same word occurs, and its signification is explained by Jehovah separating His saved body from out His body consumed by the flame, and that when announcing the birth of Samson, the Nazir, the separated one.

This, then, is emphatically the "Gospel," the good news not only of the forgiveness of our sins through the shedding of the blood of Jesus, but also of our participation, by faith, in that life, which was indicated by the blood and water of the Christ. To this, therefore, as well as to the final act of the raising of His body, the term resurrection is fitly applied by St. Paul in his opening of Romans: "Paul, a slave of Jesus Christ, called as an Apostle, *separated* unto the Gospel of God, which He announced afore through His prophets in the Holy Scriptures, concerning His son being born out of a seed of David in accordance with the flesh (dead), being *separated* in accordance with the Spirit of holiness out of a resurrection of the dead things of Jesus as the Christ, our Jehovah." When, therefore, we separate to the office of the ministry by the laying on of hands, we avow our faith that the pleasure of Jehovah shall prosper in that hand which once was pierced for us.

Thus a blow is struck at the root of all ceremonial religion as a ground of trust. "Ye are complete in Him, in whom ye were circumcised by

a circumcision made without hands in the circumcision of Christ (on the cross), buried with Him in that baptised body, wherein ye rose with Him through your faith in the in-working of God, who raised Him out of dead things." (Col. ii. 11.) Thus the completed work of Christ is substitutionary.

The Rev. Hugh Macmillan has shown how life, as well as death, was predicted in the sprinkled blood (Heb. ix. 13), which would attract the germs of disease floating in the atmosphere, typical of the blood of the Christ, *under* which fountain, opened in the "baptisma," we place adults in baptism. This answers St. Paul's question (1 Cor. xv. 29).

II. St. Peter's testimony, showing also the scope of the atonement—i.e., the exchange, in which word substitution is briefly expressed. "Christ died for sins, the righteous for the unrighteous, that He might bring us nigh to God (in His *sōma*), being put to death by the flesh (Heb. ii. 14) but made alive by the Spirit, in whom going (the *sōma* on the cross and the spirit in Hades, one personality) He preached to the spirits in prison, who once were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was preparing, in which a few—that is, eight souls—were saved (suggests *sōma*) through water, which (ark) antitypically now saves also us, the baptised body of Jesus Christ, not the putting off of the uncleanness of His flesh (in Jordan), but the *eperolēma* out of a good conscience (John xvii. 4. 5)—viz., His reception unto God through resurrection (answering to the water of the flood). . . . For this cause was the Gospel preached also to the dead, that they might be judged according to men *by* the flesh, but live according to God *by* the Spirit." (1 Pet. iii. 18—21, and iv. 6.)

III. Finally, St. Paul's testimony shows the reason of the exchange. On this we can touch but briefly. It is comprehensively stated in Rom. iii. 23. All sinned (in Adam) and lack the brightness (of person) which he had from God, being justified freely by His grace through the redemption in Christ Jesus, whom God placed aforetime in the mercy seat (ark) in His blood, through faith, for a declaration of His justice through the passing over of formerly-committed sins, through the forbearance of God, unto the manifestation of His justice in the present time, that He might be just and (because He is) the justifier of him that believeth in Jesus."

This is carried out at length (chap. iv. 25 to end of chap. v.). I give the chief passages. They exhibit Satan's work through Adam, as contrasted with God's work through our Lord Jesus Christ, "who was delivered in consequence of our fallen states (St. Paul changes the LXX. word to bring it into line with Christ's work), and rose in consequence of our justification (which act of God produced *his* and, by substitution, our "*dikaiōma*.) Being, therefore (as a race) justified, let us (as individuals), out of faith, have peace with God" (v. 11). "We received the exchange for the following reason, in order that, as through one man sin came into the world, and, through sin, death; and thus death went through into all men on him by whom all sinned. (The contrast is then carried out: God's love and justice outshining Adam's, or rather Satan's, cruelty and injustice; and, in v. 21, the final conclusion reached.) I say, therefore, that as sin reigned in death, so grace reigns through

the justice of God unto eternal life through Jesus Christ our Lord."

Could a more powerful weapon than this be put into the hands of the missionaries of the Cross, containing, in a mode necessarily incomprehensible to us, the assurance given by inspiration that the work of our Jehovah—Joshua, the Anointed—is indeed substitutionary for every son and daughter of fallen Adam?

Looking therefore with the eye of faith to the Cross of Calvary, we can say with St. Paul (Eph. iv. 4): "There is but one *saōē* body, and (in that body) the one Spirit, even as we are called, in one hope of *our* calling, one Jehovah, one great test of faith, the one baptised body, one God and Father of all, who is *on* us all (*epi pantōn*, the genitive, as the case of departure, indicating the transitory nature of the mediatorial kingdom), and through us all, and in us all."

To Him we direct our prayer (Eph. iii. 14): "For t'is cause I bow my knees unto the Father of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit into him as the inner man, that as the Anointed One He may dwell in your hearts by faith, in love, that ye being thus rooted and grounded may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of the Anointed One, which passeth knowledge, that ye may be filled unto all the fulness of the God. *But* to Him (the God and Father of our Jehovah Jesus Christ), who is able to do exceeding abundantly above all that we ask or think . . . will thus redound glory by the ecclesia even by Christ Jesus, throughout all ages, world without end. Amen."

The meeting this afternoon was closed with prayer by the Rev. Mr. Mackenzie.

#### EVENING MEETING.

When the evening meeting came, it was found that the capacity of the large hall (seating 2,000 people) would be tested to its fullest extent by the eager throng which pressed in before the proceedings commenced, and filled every inch of space. The excellent choir, under Mr. Meek's direction, met them with bursts of sacred song, and a bright expectant attitude characterised the meeting from the beginning.

The chair was taken by John Paton, Esq., a member of the Council, and lately treasurer of the United States Branch of the Alliance. A hymn having been sung, prayer was offered by the Rev. Jno. Mackenzie.

MR. PATON met with the warm reception he deserved from a Dundee audience. He said:—

Though for many years past I have been residing in the United States of America, I must confess to have been brought up in a Scotch manse upon oatmeal and the Shorter Catechism. It had been his pleasure often to visit Dundee and to experience

its warm heart and hospitality. He had learned to appreciate the energy which had made the city one of the great manufacturing centres of the Empire, the high character and standing of the merchants which had made it a financial centre, the skill and the enterprise which had sent Dundee-built ships and Dundee-owned vessels over every sea. But it was a greater pleasure than all this to meet the Christian people of Dundee in that Conference. He was sure that feeling of pleasure and gratification was shared in by all the members of the Alliance who had come from a great distance. They had seen Dundee's beautiful churches standing close together, prosperous, active, full of the Spirit, in loving kindly feeling, sympathy, and harmony with each other. They would all say, "God bless Scotland!" with her historic renown, with her Reformation heroes, with her glorious streams, hills and glens; but, above all, God bless Bible-loving, Bible-reading Scotland to-day. Referring to the spread of the Alliance in America, Mr. Paton said the Christian heart of America beat most warmly in sympathy with the Christian heart of Great Britain. The President of the United States (President Harrison) was a God-fearing, earnest, Christian man, an elder in the Presbyterian Church, and should Mr. Cleveland be elected to the Presidency they would have in him an equal friend—the son of a Presbyterian minister, with a Christian wife, a Sabbath-school teacher and a Christian worker. The Evangelical Alliance branch in the United States was always ready to co-operate with the British Alliance whenever there was a case upon which could be brought to bear the influence of the President of the Government of the United States. The President had 60,000,000 of men behind him in America, and he (Mr. Paton) hoped and believed the majority was willing to work for righteousness.

#### THE CONSTANT USE OF THE BIBLE.

The Rev. ISAIAH PARKER, Wesleyan Minister, Glasgow, to whom had been entrusted the very important subject of "The Constant Use of the Bible," said:—

It may be suggested that there is no need for an address on such a subject in Scotland, or before the Evangelical Alliance. The land of Scott and Burns, of the mountain and the flood, has been and is still called the land of the Bible. This, too, is in a special sense an age of Bibles and of books. The past may demand such an address; we have a reputation to maintain. The present calls for it, for many things compete with the Bible now.

1.—We have been reminded that the Bible may be used—

1. As a literary study, and that nearly all the higher forms of literature and style are to be found in it.

2. As a means of moral culture in connexion with any church, or apart from all churches. Martin Luther in the Church of Rome; Chinese or Hindoo with a fragment of the Bible.

3. In view of modern criticism of all kinds, whether higher or lower.

4. As specially desirable now because the Book is widely circulated in two versions, and both have characteristic excellencies. Some, indeed, tell us that the old is obsolete, and some that the new is a failure; but a wise man will compare the two until

the Book itself is better known and more precious than ever before.

5. As a great means of enlightenment, if not the great means of salvation and saintliness.

I am quite conscious that I am not the proper person to speak to you on this subject, but I have one qualification that may be useful. I know that I need such an address and thus shall appeal to one person if to no more; but where one man finds a real need it is not unusual to realise the need is common.

II.—In a matter of this kind nothing is more important than method, and, as one method is not suited to all readers, nor to the same readers at all times, I shall try to make various suggestions that may be useful to most of us, and possibly may benefit us all. How, then, shall we make constant use of the Bible? And how the best use with the best results?

1. My first suggestion shall be that we give more attention, that we give good heed to single, simple words. Much of our ignorance, error, prejudice, or superstition arises from the neglect of simple words. Let us take three of the shortest, and to all appearance, simplest words in the whole Bible as an illustration. There is on the first page as on the last the word *God*. How much there is in the Book to make God known to us. Would it be too much to read the entire Bible on purpose to learn what it says about God. I think the wisest here will admit that he does not know all, not even all that may be known about God from this Book. Take the word *sin*. The word is small enough—the thing how vast and awful! The man who does not know his Bible may have terrible, practical knowledge of sin, but the man who knows his Bible best will not pretend either that he knows all or that such knowledge can be had outside that Book. It might prove worth your utmost attention to read the entire Bible to learn all it can teach you concerning sin. Take the word *love* and think of the past love—true, pure love—has played, does play, and may yet play in the world. I will not say the man but the woman with the largest experience of what is purest and best in life has not fathomed the depths of love. This volume contains such record as stands alone in all the world. It would enrich multitudes of lives beyond all your dreams to read the whole Bible to learn what it reveals of the *love* of God, the *love* of Christ, and the *love* that springs of this. We shall say *we love* because He loved us.

2. Short words remind us of short sentences. There are short sentences by the score which are like diamonds. They shine with a wonderful unearthly light so that you may carry vast numbers of them and not feel their weight. I will give you two or three—"Pray without ceasing"; "Rejoice evermore"; "Sin is lawlessness"; "God is Spirit"; "God is light"; "God is love." One is tempted to say, "think of that and think of that!!" Words like these are like windows in heaven.

3. But diamonds must be sought or bought, and these gems will not come to you of themselves. They will wait for your coming; they will go with you all the way if you seek for them. This brings us back to the simple old-fashioned way of reading the Book of Books as one book. Our forefathers began with the first words in Genesis and read on to the last words in the Revelation, and then they began again. To any young friends

who have not begun to do that, I should like to say begin at once and go on. To begin may demand resolution and to continue still more, but it will repay you. I dare say we shall be told that the order of the books is not chronological or the arrangement scientific, but that is not all important. We may be told that we shall live to see a Bible arranged as it was originally produced. I, for one, should be glad to see such a Bible, but meanwhile I must use such a Bible as I can get. Bible readers remind one of a race-course on which many start, but few reach the goal. Some stumble at the first list of hard names in Genesis v., others at the rites and ceremonies in Leviticus, and many cannot get through the Chronicles. With such thoughts as these three Bibles rise before me. First, a family Bible, all in pieces in the middle, with its heart worn out rather than torn out. That means that the Psalms had been read and read until paper and binding would bear no more. It is a good sign when your Bibles come to pieces in the middle. Second, a clergyman's Hebrew Bible, the most beautifully thumbed book that I have ever seen. That man knew entire Books in Hebrew by heart and was one of the greatest Bible-readers whom I have known. The third was a minister's English Bible with an inscription of this kind on a blank page, "Finished reading this Bible through the fourteenth time on such a day in such a month 18—." I have been told, indeed, that he read that Bible through thirty-four times. This, I fear, is quite beyond most of us.

4. In order to meet the case of many let us suggest the careful reading; and then the study of a single book out of all those books; and I will not ask that your first book of the Bible shall be a long one; I would not choose the shortest, though I would not object to that so long as you begin and really try to master the outline, the general teaching, and then the details of some one book. In the Old Testament you may choose Ruth, it will give you a new view of the time of the Judges, it will lead you on to David and the Psalms, and in this way lead you a long way towards Christ. In the New Testament you might select the Epistle to the Philippians. It will reveal much of the heart of St. Paul and his love for the first church founded by him in Europe. It is a wonderful exhibition of what Christians and the Christian Church ought to be.

5. I will imagine some busy man or some poor young man saying—"But I am so pressed for time, or, I am so short of money that I have no chance to use those wonderful handbooks, and, really, study is out of the question for me. Tell me what I can read without introduction, without notes or commentary, but with a prospect of help for daily life. Then, in conclusion, I will try to do that." For the next three months read, not the Book of Psalms, but a selection from it. I will select a few for you—Psalms l., xvi., xix., xxi., xxvii., xxxii., xlii., li., xci., ciii., cvii., cxvi., cxxi. Then for three months read and re-read Matt. v., vi., and vii. Then for three months John xiv., xvii.; and for three more Rom. v., viii.; That will seem to some of you a very small thing; a year and only thirteen Psalms and eleven chapters in the New Testament. It is indeed a small portion, but the man or woman who will faithfully read and read and read these few Psalms and chapters, will get at the very heart of the Bible, and will begin to understand the triumph of

St. Paul as set forth in the last verses of the last chapter which I have named. In those ways, any or all of them, or in better ways if you know better or can discover them, I would urge upon you the constant use of the Bible.

The addresses which followed were of a distinctly evangelistic character, and were well calculated to effect that at which they aimed—the leading of men and women at once and directly to the Lord Jesus Christ. The speakers were listened to with the deepest interest till the close.

#### GOSPEL ADDRESSES.

The Rev. GEORGE WILSON, of Edinburgh, took for his theme the words of the Saviour, "Come unto me all ye that labour and are heavy laden and I will give you rest; take my yoke upon you and learn of me." There never was, he said, an age when there were so many pale faces, so many hurried footsteps, so many frenzied eyes, so many trembling hands, so many restless hearts. Let them look at their streets. The face of them was fearful. The hurry was manifest, the pace swift, the excitement great. Much of the activity in the Christian Church was more noise than energy. He did not think the Christian Church ever was more active; but he did think it had been more fruitful. There was a vast difference between the work done and the work produced. He believed one of the reasons was that they wanted to get into the secret of God's rest. Both in the Church and in the world there were very laudable efforts made to give people rest. But were these things bringing rest? Was their holiday train a restful thing? Were many of the scenes where their young men spent their leisure time restful scenes? So there were in the Church schemes afoot to give people "medieval retreats," as they called them with a view to bringing rest to the heart. Let them watch a man as he came from a "medieval retreat." His face was more pale—his eye more frenzied; and whatever he had been learning behind that veil he had not been learning God's sweet Gospel of rest. What was the reason? All that man brought to give people rest was simply working to give restful circumstances. But Christ came, and He gave restful character. That was the secret of Christian rest.

After silent prayer,

The Rev. JOHN URQUHART followed with a clear and powerful Gospel address upon "This is the New Testament in my blood," in which he clearly showed how much there was the sinner could only receive from the Saviour, and how this was willed to him in the finished work of Christ. He dwelt upon the irreparable character of loss and guilt through sin, and showed how they were fully met in the Cross of Christ, and there alone.

Brief hymn, and prayer by Rev. Mr. Inch followed, and the vast assembly dissolved—we trust to ponder the impressive words that had been spoken.



WEDNESDAY, SEPTEMBER 28.

At the prayer meeting the Rev. William Potts, of Dundee, presided.

The Conference re-assembled in the Kinnaird Hall at eleven o'clock, under the presidency of J. A. Campbell, Esq., LL.D., M.P.

After a hymn had been sung, prayer was offered by Rev. W. M. Shepherd.

The CHAIRMAN wished to join other members of the Alliance in acknowledging the hospitable reception given to them in Dundee, and also to join Christian friends connected with this part of Scotland in thanking the Council of the Alliance for favouring them with a conference in this city. He thought it was not surprising that Dundee should receive this honour, for there had been a branch of the Alliance here for upwards of a quarter of a century, which for many years past had held an Annual Conference, very much upon the Alliance lines. It might, perhaps, be thought by some, that the objects of the Alliance were already attained in Scotland, because Evangelical Christians in this country already recognised each other as brethren, and co-operated to a considerable extent in Christian work both at home and abroad. He thought it was well that the Alliance should know that this was the fact—that at this moment there does exist this mutual recognition of each other among Evangelical Christians in Scotland, irrespective of denomination, and that there is co-operation among them in many forms of Christian work. He did not know that the same report could have been made some years ago, and he believed the Alliance had had its own share of influence in bringing about the improvement. But, although the Alliance had no new doctrine to teach in this regard, in Scotland, he thought it had a no less important service to render in reminding Evangelical Christians of truths and duty which they already acknowledged, but which could not be too emphatically pressed upon their attention, and in keeping ever before them the old motto—"in things essential, unity; in non-essentials, liberty; in all things, charity." On the previous day the Conference had been occupied with matters of faith. This morning the subjects before them related more immediately to Christian practice. These, like the others, fell to be discussed, not from the point of view of their several churches or denominations, but from that of their common Protestant Christianity.

#### SANCTIFICATION.

The Rev. GEORGE WILSON, of St. Michael's, Edinburgh, then spoke upon "The outcome of Sanctification in Daily Life," which we are glad to be able to give in full as reported in *The Christian*. [The address will be found on another page.]

#### ROMANISING TENDENCIES.

This paper was followed by one from the Rev. Professor RADFORD THOMSON, of New College, London, upon "The Duty of Evangelicals in view of the Romanising Tendencies of the day." Mr. Thomson

spoke with great freedom, and a calm clear elegant diction, upon a subject of great importance and no small difficulty. The strong and yet gentle Christian way in which he treated the whole subject commanded eager attention. The following is a summary of the address:—

After listening to the speech of my predecessor, I am inclined to regret that the subject upon which I have undertaken to address this Conference partakes of a controversial character. My interest is rather in constructive truth than in polemics. But there are occasions, and this is one of them, when it is necessary to expose prevailing errors.

In considering our duty as those concerned to counteract the spread of Romanizing tendencies, we have to remember that we meet here, not as politicians, whether Liberal or Conservative, not as churchmen, whether Episcopalian, Presbyterian, Methodist or Congregational, but as Evangelical Christians, agreeing in our attachment to Scriptural truth, as recovered at the Reformation, as a national inheritance and blessing. We wish to observe faithfully the spirit breathing in the constitution of this Alliance, to say nothing in bitterness, but everything in reason and love. I cannot but remember that I have friends who have adopted what are termed the highest church doctrines and practices, and whom I number among the saintliest and the most honoured. In controverting error, we would scrupulously avoid abusing those who, as we think, are misled.

Now, it is not to be denied that Romanising tendencies do exist, and are, as a matter of fact, influential. The Roman Church seeks to recover Britain; in losing this nation she lost one of her strongest supports; and she covets to regain her possession. Rome is great in organisation, and great in advertisement. During the present century she has multiplied her churches, schools, reformatories, convents, monasteries, her priests and nuns. By means of the press she keeps her dignitaries and her ecclesiastical functions before the attention of the public. Yet, as far as I can learn, her converts have been few in proportion to the efforts which have been put forth. The Rome-ward movement seems well-nigh spent.

But the principles of Rome have spread more than the organisation. This has been the case especially in large sections of the Episcopal churches of England and Scotland. The sacerdotal theory has been adopted, and priestly functions are assumed by the clergy. Sacramentarian views have become prevalent; masses are professedly offered, and the bodily presence of Christ has been claimed as distinctive of the Lord's Supper.

How are we to account for the progress which such beliefs and practices have certainly made within our life-time? I consider that it is partly due to a craving in the human heart for authority and for assured certainty in religion, which shows itself in these times of inquiry, unsettlement, and unrest. I attribute it partly to a prevalent, though, as I think, a superficial notion, that the alternative lies between so called Catholicism on the one hand, and Agnosticism on the other, and that there is no resting place between these extremes.

Evangelical Protestants view these tendencies with dissatisfaction and sorrow. We do not,

indeed, forget that Roman and Anglican Catholics are with us in receiving the Divine Revelation, and in opposing atheistic, infidel, and revolutionary doctrines; and in opposing Romanism, we are not influenced by the high Anglican notion that that system is objectionable as introducing dissent and schism into a so-called "Catholic unity." But we regard the prevalence of Romanising views and practices as opposed to the best interests of society. A priesthood comes between the people and God and His Bible. The confessional saps the sacredness of family life, and rouses some of the worst passions of our nature. A priest-ridden nation will not be a morally great nation. We regard the system in question as detrimental to spiritual life. It lays great stress upon the externals of religion, and thus injures the vital fellowship of men with God in Christ. And although great doctrines of Christianity may be maintained, they are overlaid by error. Moreover, as Romanism increases, infidelity will increase. It is well-known that, in many lands where Rome prevails, the population is divided between devotees and infidels.

These things being so, what is our duty as Evangelical Protestant Christians? I reply that our first duty is a more diligent and systematic study of Holy Scripture. It is ignorance of Scriptural truth which lays men open to the attacks of the foe. The Bible and Popery cannot live together. Scotland's thorough-going Protestantism is largely due to the habit of studying the Word of God. I am convinced that recent discussions upon Old Testament Scripture will do good by leading to the more careful study of the Word. The whole Bible is full of the spirituality of Religion, as opposed to formality and ceremonialism.

We need a more definite realisation of what Evangelical Protestantism really is. This is so with regard to the terms of salvation. The teaching of the Gospel is that the highest blessings are to be given freely, and that we are not to work for justification, but from it. It is for us to understand and to teach that the justified nature, the new heart, are to issue in newness of life. We must clearly apprehend the nature of the true church, which is a spiritual society, not to be identified with any or all of our human organisations, however excellent and valuable these may be, and however necessary in this earthly life. The ministry is for us, not a sacrificing priesthood with powers conveyed through Apostolical succession, but a spiritual appeal to the human intelligence and conscience. The sacraments, in our view, represent Divine truth and human experience; and should be, as in the New Testament, subordinated to what is spiritual.

We need more union among those who are alive to sacerdotal errors, and who are anxious for the promotion of simple and spiritual religion. It is true that there are points upon which we differ, but whilst these distinctive differences are not to be abandoned they are not to be exaggerated. Let them be temperately considered and discussed; "truth, like a torch, the more it's shook, it shines." We may differ upon theories of inspiration, upon systems of church government, upon the state-establishment of religion, upon minor points as to the observance of the Sacraments. Some will regard such questions as more, others as less important. But what are they compared with the bonds that unite us? We have a common admiration for, and attachment to, the Reformation, which is rejected and repudiated by Rome and Romanisers.

We in common venerate the Scriptures as authoritative, and rank them above all fathers, councils, and traditions. We together hold the spiritual nature of religion, and take the Protestant view of the Church, the Ministry, and the Sacraments. Such being the case, let us avoid misunderstandings and misrepresentations of one another; let us not be drawn aside by comparative trifles from the verities and principles which we hold sacred and precious. Let us join together in practical efforts to manifest union alike in worship and in work. Finally, we need more quiet, prayerful confidence in the government of God. We must be upon our guard against any approach to panic. When we witness what grieves us, forms of evil, it may be, new and powerful, it is for us to remember that "the Lord reigneth." He will not forsake His truth or His church. He will, in His own way, in His own time, restrain the forces of error and evil. He stilleth the raging of the sea, and when it threatens His own cause, His own people, His voice is heard, in tones of commanding authority, saying: "Thus far shalt thou come, but no further, and here shall thy proud waves be stayed!"

The Rev. JNO. WATSON, of Sefton Park Presbyterian Church, Liverpool, then gave an address upon "National Righteousness," dealing in a very trenchant manner with what seemed to him forms of unrighteousness. [We hope to give a report of this speech in our next issue.]

#### AFTERNOON MEETING.

At the afternoon meeting, Mr. John Paton presided. A hymn having been sung, prayer was offered by the Rev. John Fordyce.

The CHAIRMAN said:—

We have now to consider the graver problem—"How to Reach the non-Church-going people"—and he would like to say a few words about the way in which that question had been dealt with by the United States Evangelical Alliance. There was a stream of emigrants constantly pouring into the country—a terrible stream of the worst kind, a vast non-Church-going element—spreading itself out over a territory indescribably large. Dr. Russell and Dr. Strong, the secretaries of the Alliance, and others, had made some most successful efforts, however, to reach these people going to various cities; they would call together all the pastors and their co-workers, divide the city into districts, and arrange for all to be visited in a wise and neighbourly way. Out of this had come great results.

#### THE NON-CHURCH-GOERS.

The Rev. John Smith, of Broughton Place United Presbyterian Church, Edinburgh, was the principal speaker. The address (which we hope to publish in our next issue) was crowded with facts, relating chiefly to Scotland; and after showing the great need of reaching non-church-going people, it suggested some

wise and hopeful modes of Christian action.

After this address the meeting was thrown open for conference.

The Rev. JOHN MACPHERSON, of Dundee, said he was very hopeful about home mission work in these days, when foreign mission work was commanding wide sympathy and meeting with great success. If the Christian Church could do such great things abroad it surely could accomplish more at home, if greater life were thrown into the work.

Mr. WM. FORBES, a London Evangelist, said he observed that the poor people came out to worship on the Sunday night, but not in the morning, and that the rich people came out in the morning and not at night. The only way to increase attendance at Church, he believed, was by going to the people and persuading them to come in.

The Rev. Dr. CLEMANCE said he was sure the poor people would come to church if the churches went out to them and adapted themselves to them. He gave some interesting statements of a work of this kind carried on by a band of young men in the church at Nottingham, of which he was the pastor. Many of our churches were dying of dignity, and were ashamed to put their hands to the work of inviting strangers to the house of God.

Mr. WILLIAM ROXBURGH, Dundee, suggested as a means of reducing the prevalence of non-church-going that the city should be divided into districts, and that each congregation should undertake to look after the spiritual wants of the districts allotted to it.

The Rev. JOHN SMITH supported the suggestion, and said that for mission work such a plan was absolutely necessary.

The Rev. JOHN REID, Dundee, stated that endeavours had been made lately to start a Home Mission Union. It would be a delight to many if, as the result of the Evangelical Alliance meetings, they had a Home Mission Union founded in Dundee.

The meeting was concluded with prayer by Bishop Taylor.

#### EVENING MEETING.

The hall was again filled early with an eager throng of hearers whose interest in the sweet hymns of praise and earnest addresses knew no abatement through the whole of the meeting.

Lord Polwarth still being unable to attend, it was arranged that the Rev. H. E. Fox, of Durham, who was to give the closing Evangelistic address, should preside. In this way a unity of devout feeling was secured all through the meeting, which will long be remembered by those who had the privilege to attend.

After reading the Scriptures, singing, and prayer by Rev. Wm. Thomas, Dr.

Clemance was called upon to speak upon Rest in Christ the Secret of Power for Christ. [His paper appears in full in another column.]

#### GOSPEL ADDRESSES.

The Rev. JOHN SMITH then addressed the assembly in what grew to be a most impassioned appeal to men to be reconciled to God in Christ. It is impossible to give any adequate idea of the force and earnestness with which Mr. Smith spoke as he placed the Cross of Christ in the centre of all interests, and insisting that Light and Life were to be found there alone. Men were brought face to face with evil and death on the one hand, and with holiness and eternal life on the other.

Mr. Fox closed the meeting with a calm solemn appeal, which at times became very incisive in its gentle suaveness as he showed that a lost man could do nothing,—must have something done for him,—and that the Redeemer of the world had done that something on the Cross. Can you, he said, stop the storm or alter the courses of sun, moon, and stars? Then no more can you alter the course of God's righteousness, and that is against you till you come to Christ, Who has come to you. Is God to be the only governor in the universe who is not to deal with unrighteousness? If He deals with it at all He must deal with it in His own Divine way. There was no mercy in letting sin go unpunished, but on the Cross we see how God can be just and Justifier. God was in Christ, reconciling the world unto Himself. After earnest prayer by the Chairman, the vast assembly melted silently away.

#### THURSDAY, SEPTEMBER 29.

The closing day of the Conference was almost entirely devoted to the consideration of Foreign Missions. Many believed this last would be the greatest day of the feast, and special petitions were offered at the morning prayer-meeting that it might prove such to many.

At 11 o'clock, the Chairman, A. H. Moncur, Esq., of Dundee, was able to look upon a goodly assembly. After singing, prayer was offered by the Rev. Philip Colborne. The CHAIRMAN said:—

The topics of this morning's Conference are (1) "How Christianity ought to influence commercial relations," and (2) "Foreign Missions: a glance at the position in the field and at home." Both these subjects are eminently practical and important, and deserve our most serious consideration.

In a commercial country like Britain, and in a business centre such as Dundee, it is fitting and proper that we should consider the bearing of Christianity on commerce, and how the one should influence us when engaged in the other. Can we for a moment admit that there is a mercantile code of morals and a Christian code? May we engage in a questionable commercial transaction and then excuse it by saying "business is business"? May we say what is incorrect to a fellow-trader and gloss it over as "a commercial statement"? Certainly not—Christianity is a thing for week-day and Sabbath-day alike; for 'Change as well as for church; and that Christianity which does not regulate and permeate a man's life and conduct on all occasions and in all matters, and which does not lead to truth and righteousness, is a counterfeit and a fraud. True, he may fail sometimes to carry out his principles so faithfully and fully as he ought, but it will be his constant and earnest desire to do so, and thus "adorn the doctrine of God his Saviour in all things." A business man who is resolved to be a Christian right through will see to two things: (1) That the business he follows is one which will stand the test of the golden rule and of God's Word; and (2) That in carrying on an honourable business he will not only have strict regard to what is just and true—but he will keep in view the injunction "Look not every man on his own things, but every man also on the things of others." Some are content if their business does not transgress the law of the land. But civil law is not always in accordance with God's law. God's statute book and the world's are often at variance. Is it not so, for instance, in the case of Sabbath trading, and in regard to the opium traffic and the drink trade? But not only should Christianity forbid us engaging in all and every trade which is not in accordance with the golden rule and the law of love, but it should influence and guide us in the conduct of what is a strictly honest and honourable calling; we may carry on an honourable business in a dishonourable way. "There are tricks in all trades," and it is difficult keeping clear of those petty deceptions and prevarications and departures from the straight path which are so common in all kinds of business. Then while we may be strictly honest and pure in all our transactions we may manifest a selfishness and a grasping ambition which is not in accordance with the spirit of Christianity or the law of love.

Some one has said that the Apocalyptic Beast's name is "Self," and his number, "No. 1." There is some truth in this, and, undoubtedly, too many of us run after and worship this "Beast." In business we think first and too often, solely of ourselves and our own interests—forgetful of the "things of others," especially those under us and dependent upon us. Do we not treat them too much as machines; as ministers to our comfort; as stepping stones for our advancement—forgetful that as our brethren and neighbours they claim our loving help and service? Besides, as business men, we are not only to "do justly," but to "love mercy"—for "earthly power doth then show likest God's when mercy seasons justice."

Were real Christianity to permeate all classes in the community, then the relations between buyer and seller, and between employer and employed, would be sweetened and purified. There would be less suspicion and jealousy between the classes and

the masses, and they would be led to take a deeper interest in each other's welfare.

Were this to come about, would not the days of strikes and class combinations be numbered?

Would it not also help to cure these labour troubles which are causing so much anxiety in the minds of many? This labour question is not to be solved by Acts of Parliament or physical force; something else better and higher is needed, and it is, that the "spirit of Him" who came not to be ministered unto, but to minister and give His life a ransom for many "should animate and influence men everywhere, so that in their conduct towards each other they should not only be actuated by a desire to do what is right, but what is unselfish and for the best interests of all.

The Rev. F. E. MARSH, of Sunderland, spoke upon "The way Christianity ought to influence Commercial Relations." [This address we hope to give in our next issue.]

At this stage, earnest prayer was offered by the Rev. H. Warszawiak, of New York.

#### FOREIGN MISSIONS.

The subject of "Foreign Missions" was introduced in an able and comprehensive address by the Rev. JAMES JOHNSTON, of London, author of "A Century of Christian Missions." Mr. Johnston has kindly furnished us with the substance of his address, which we are sure our readers will read and preserve as an embodiment of facts and figures of great value. [This paper will appear in our next issue.]

Dr. BAEDERER followed with a brief speech, in which he said:—

We have learned that there must be an income before there could be an outcome. The grace of God was sufficient and the Gospel was sufficient, but what were we doing in the mission field? Some might say, Where in the world are we to begin?—where to end? He would say begin at home, but don't stay at home. There were 85,000,000 souls in the Greek Church; they had plenty of religion, but very little Gospel. Have they no claim upon us? We are debtors to them; let us go to them. There are 8,000,000 of scattered Jews: we certainly are bound to carry the Gospel to them. The Mahomedans are a fine, sober race of people, much interested in religion, but they have no Gospel; there are some 173,000,000 of them; are we not debtors to them? And beyond, there are 874,000,000 in thicker darkness; still, are we not debtors to all of them? Dr. Baedeker said he should much like to be put in charge of a noble consecrated band of Christian youths of Dundee, and to go out with them as a guide, leaving them here and there where most needed; and he sketched a tour through Holland, Germany, Bohemia, Austria and Hungary, saying something of the particular need each place suggested for Gospel teaching, and how he should like to leave true Gospellers in each. At last he came to Russia; here was a place where the need was the greatest, and where, could the Gospel but be preached, the people would run from all parts to hear it. In

conclusion, he said: "There are dark prisons in Russia in which I have been, and there I would go again, for I feel that I have but one little life to live here, a light like one little candle, and I think I would rather have that burn in a very dark place, lighting up the gloom, than I would have it burn in the blazing splendour of all the great light in which you live. Oh! the joy of lighting up dark places with the Light of Life; may that joy be mine and yours!"

The meeting was closed with prayer by the Rev. Dr. Cathcart.

#### AFTERNOON MEETING.

The Conference resumed its sitting at 2.30, with an excellent attendance. William Henderson, Esq., of Devanha, Aberdeen, took the chair. After singing, and prayer by the Rev. D. B. Spence, the CHAIRMAN said:—

In recent years several Conferences have taken place, at which representatives of churches and societies from many countries have imparted valuable and interesting information as to the progress of mission operations in heathen lands, and as an outcome of these gatherings fresh enthusiasm and zeal for the spread of the Messiah's Kingdom have been enkindled amongst the churches in this country, America, and the continent of Europe.

It is felt that grave responsibility rests upon Christians of the present day to give effect to our Lord's command to "Be witnesses for Him to the uttermost parts of the earth."

It is only one hundred years since Protestant Missions to the Heathen were commenced in the country in earnest, and the first English Missionary Society was founded. In 1792, William Carey published his "Enquiry into the obligations of Christians to use means for the Conversion of the Heathen," and pled with pathetic tears and force of words at many gatherings, that steps should be taken for the ingathering of the heathen; his two great arguments were "Expect great things from God," and "Attempt great things for God."

A century ago very few foreign lands permitted the preaching of the Gospel or the distribution of the Word of God, and it was only by persistent and prayerful efforts that such liberty has been attained. Consequently, the progress of the Gospel was slow, converts in several places were most cruelly persecuted, and thousands perished as martyrs for the truth.

In the midst of these difficulties the Evangelical Alliance (composed, as it was, and is, of Christians of various denominations and countries), was most helpful in influencing nations and individuals, and in approaching governments, so that by its action many hindrances to the spread of the Gospel were taken out of the way, converts were released from prison, and the opposition of those in authority disarmed. Indeed, during the present year the organisation of the Alliance has been made use of successfully in withstanding attempts by despotic governments to impose restriction upon missionaries.

Widespread and wonderful is the success of missions. In India, every province has now native churches, many of them self-supporting. It is

calculated that there are at the present time about 700,000 native Christians scattered over Indian British territory. Indians in high positions affirm that they are looking forward at no distant time to see the whole of India brought under the power of the Gospel; especially do they feel that the entrance into their houses of lady missionaries teaching and healing their wives and daughters will soon overcome their hostility to the Christian religion. Although it is only fifty years since China, with its teeming millions, became open to Protestants, it has speedily become an attractive field for missionaries, and it is reckoned that there are now about 100,000 individuals who profess Christianity in that empire. The recently-published interesting memoirs of the eminent missionary, the Rev. James Gilmour, of Mongolia, sheds much light on the difficulties and trials of missionaries, and on the progress of the Gospel in the vast empire of China and Mongolia. Japan, lying alongside China, seems thirsting for the living bread from Heaven. Africa, so long neglected and virtually unknown except the ancient kingdom of Egypt and a fringe along the coast, has, in recent years, been explored and brought to light as a vast continent containing millions of the human race, living and dying in ignorance and darkness; but now Churches and Societies are seeking to possess it for Christ; men and women, full of faith, joyfully going forth to win souls for their Lord, even at the risk and sacrifice of their lives. Intelligence such as the following from Central Africa, is not infrequent, showing that there is a blessing accompanying their labours: "April 10, 1892, was a memorable day, when in the midst of a crowded audience, nine persons, eight men and one woman, stood up publicly professing their faith in Jesus, and renounced heathenism with its superstitions, and were received, by baptism, into the Church." The Aborigines of North and South America are being gradually brought into the fold. Amongst the islands of the great oceans the work of grace has been remarkable; Madagascar many years ago received with joy the glad tidings of peace, persecution, imprisonment, and death for a lengthened period overtook the good work, but rooted Christianity more deeply amongst the people, so that now, under a Christian Queen, they are rejoicing in the liberty wherewith Christ has made them free, stoutly resisting the insinuating and forced inroads of Papacy which are being made upon them. Tidings have recently reached this country that a great wave of spiritual blessing is passing over them. On several of the South Sea Islands the whole of the inhabitants have renounced heathenism, and profess to be followers of the Lord Jesus; for example, the cannibal island of Erromanga, where, sixty years ago, the missionary, John Williams, was slain on his landing, has become entirely Christian. An account by the late Rev. James Calvert of the progress of Christianity in Fiji, is, I think, one of the most interesting and romantic episodes of modern Christian Missions on record; that devoted missionary went to the island when all the natives were cannibals, and, before he finally left Fiji, most of the Fijians had embraced Christianity. In Egypt, Syria, and over the Turkish Empire, most successful Missions by the American Societies are carried on vigorously.

From such facts, as these and many more which might be referred to as taking place among Jews

and Gentiles, it is evident that missionary enterprise has made great and rapid progress; but in comparison to the teeming population of the earth, how very few are as yet Christians, even in name; and how few have become labourers in the harvest field. It is calculated that the population of the world is about 1,470,000,000, of that about 135,000,000 profess to be Protestant Christians; the Jewish, Greek, and Roman Churches claim 288,000,000; thus leaving 1,047,000,000 to Heathenism and Mohammedanism, and out of that vast number, lying in darkness and superstition, only about 3,500,000 have been brought to a knowledge of Christ Jesus as their Saviour, so that it is evident the conversion of the world to Christ is only commenced. The population of the world has vastly increased from what it was 5,000 years ago. The obligation on earth, therefore, to give effect to our Lord's command is greater than ever, especially seeing that distant and inaccessible countries [have become neighbours to us, even close to our doors by steam and electricity, the field ripe unto harvest is lying open to the reaper to enter in, and men everywhere calling, "come over and help us."

It is cheering to learn that a fresh interest in the spread of the Kingdom of Christ is showing itself in Christendom, the outcome of which is that many are offering themselves for foreign mission work, and it is earnestly hoped that the spirit of liberality will also be given to professing Christians everywhere, to aid and support this movement. In view of the new zeal and willingness exhibited in offering to go to mission work abroad, it may be well to add a word of caution, as it is not every one that offers who is fitted for such work as an occupation; whoever engages in it should know that he has a call from the Lord of the Harvest; it is a work requiring wisdom and discretion, therefore, he should be "wise as a serpent, and harmless as a dove;" it is a work requiring much self-denial and lowly dependence on God, therefore it must be engaged in as a labour of love, and in a humble prayerful dependence on the life-giving power of God's Holy Spirit. In conclusion, I feel an obligation rests on us who have been meeting here during these past days in connexion with matters pertaining to the Kingdom of Christ, to ask the Lord Jesus Christ that He would incline, fit, and furnish many for the great and glorious work of winning souls for His kingdom and God's glory.

The Rev. JOHN FORDYCE delivered the first address, speaking of his experiences in India. [We hope to give the substance of his remarks in our next issue.]

The CHAIRMAN, in introducing the next speaker, said he had accepted Christianity while attending the University of Edinburgh, that in consequence he had been persecuted by his friends and relatives, and that he was now engaged in evangelizing work in New York.

The Rev. HERMANN WARSZAWIAK, who spoke in broken English, appealed eloquently for missionaries to be sent to the Jews, basing his request on the New Testament instruction "to the Jew first," &c. Alluding to his work in New York, he said there were 4,000 Israelites joined together in the desire for a Christian Church of

their own, a synagogue where the Jews could gather together and worship Jesus in their own tongue and in their own manner. The awakening among the Jews all over the world, their hungering for the true religion, was to him most wonderful, and as showing that there was such an interest he might state that he himself during the past year had distributed 26,000 Hebrew Testaments to his Hebrew brethren.

Mr. P. WHYTOCK, a missionary belonging to Dundee, and engaged in work at Balolo, Africa, described in detail his operations. It was estimated, he remarked, that there were 250 millions of persons in Africa, of whom 200 millions had not heard the Gospel. In the Balolo country there were 10 millions. In the Congo Free State there were 9 societies, 35 stations, and 145 missionaries. On the Upper Congo there were at least 35 millions, with only 13 stations and 50 missionaries, including their wives—or one missionary to 700,000. In the Balolo there was one missionary to half a million people. He found that in Dundee they had 85 ministers and assistants, and a total of 1,785 Christian workers, with a population of 150,000; that gave 1 Christian worker to every 84. He mentioned several instances of good resulting from the work of the missions.

Between the afternoon and evening meetings on Thursday, a

#### MISSIONARY TEA MEETING

was held at the Y.M.C.A. There was an attendance of about 400, and Mr. Arnold, General Secretary of the Alliance, had been requested to preside.

The Rev. D. B. SPENCE, Chairman of the Evangelical Alliance, Constantinople, and a Dundonian born and bred, said:—

He felt it an honour to be present, and he presented greetings from the Constantinople branch. That branch, formed in 1855, had a useful and vigorous existence and a large membership, and was in many ways carrying on practical work. He referred to the harmonious working together of the various Church denominations in Constantinople, and said that he believed God had a great future in store for Turkey.

Two lady speakers at this meeting were a great attraction—Mrs. Macvickar, from Italy, and Mrs. Lethaby, from Moab.

Mrs. MACVICKAR spoke as a humble messenger from Italy. Her heart was full of the subject, although she felt unfit to speak about it. She deplored the Romanism existing there, and said that those who were throwing off Popery were drifting into infidelity.

Mrs. LETHABY, of Moab, told of her work amongst the little Mohammedan children in her school at Kerak—the Kir-Moab mentioned in Isaiah—and of the good her scholars do on behalf of older people. The old, old story is a new story to them. They question, Is it true? How long is it since the message came? One little lad said to her (in Arabic, of course): "I want to know about Jesus Christ more than all else in this world."

Mr. KEAY, in the absence of Mr. Hudson Taylor, whose presence had been hoped for, spoke of the China Inland Mission.

He referred to the Chinese as the oldest and most abused nation of the world, and of China as a neglected country. In China, women workers were accomplishing quite as much as men, and he felt that this field was a field of labour for lady-workers. He asked for prayer on behalf of China, where a million people are dying every month without God.

After Mr. Warszawiak had spoken regarding his work amongst the Jews in New York, and Mr. Whytock had touched briefly on the subject of the work God is doing on the Congo, the blessing was pronounced by the Rev. Mr. Alexander.

#### EVENING MEETING.

The closing meeting was held in the evening, the Hall being again crowded. Lord Kinnaird presided. The Chairman announced that owing to continued illness Lord Polwarth, the President of the Alliance, was unable to be present, his doctor having forbidden him to travel.

After a few earnest words from the Chairman, the Rev. John Fordyce was called upon to offer prayer.

#### THANKS ON BEHALF OF VISITORS.

The Rev. D. MULLAN, Dublin, said:—

On him had devolved the pleasant duty of returning on behalf of the visitors from a distance cordial thanks to the friends in Dundee for their kindness and hospitality during the Conference. As an Irish delegate he felt very much at home in Scotland, for since he entered the ministry, many years ago, his work had lain largely among the Scottish settlers in Ireland, and there were no citizens in that land who were more useful or more esteemed than the Scottish settlers. They occupied an influential position in most of the leading cities and towns. They had a vigorous branch of the Evangelical Alliance in Ireland, and it might interest his hearers to know that the Alliance had accepted the invitation of the Irish branch to hold the next annual Conference in Dublin. He offered a cordial invitation to their Scottish friends to visit Dublin, and they would do their best to make their visit agreeable. Their cordial thanks were due to the local Committee and friends, and they would leave the Conference with the kindest feelings to Dundee and all its people.

The Rev. Andrew Inglis returned thanks on behalf of the local Committee.

#### GOSPEL ADDRESS.

The Rev. W. M. SHEPHERD, vicar of St. John's, Carlisle, delivered the evangelistic address.

He spoke of the privilege he esteemed it to be to stand in that hall on the platform of the Evan-

gelical Alliance, the principles and objects of which are to seek to unite together all who love the Lord Jesus Christ in sincerity, in the bonds of fellowship and Christian love. Last night it was the privilege of all who were present to listen to three very impressive addresses, the keynote of which might be described as follows: the first *Rest*, the second *Responsibility*, the third *Righteousness*—which was set forth by the last speaker as “good news,” through Him who is “the end of the law for righteousness to everyone that believeth.” To-night he wished to put before the meeting the importance of closing with God’s offer of *Rest and Righteousness in the person of Jesus Christ*. Mr. Shepherd dwelt upon the solemn responsibility which rested upon his hearers. There was not a man or woman present who had listened to the earnest addresses spoken in that hall during the week, and who were now present to hear what was said at that meeting who could leave the hall without adding to their responsibility, because all have to give an account to God of opportunities and privileges allowed them. There are many solemn questions in the Bible which remain in some instances unanswered. Here is one—“Can two walk together except they be agreed?” When two persons set out to walk they are agreed upon four distinct things—(1) As to the *place* of starting, (2) as to the *time* of setting out, (3) as to the *way* they shall go, (4) as to the *object* of their journey. To walk with God we must be agreed with Him on all these points. If we turn to 2 Cor. vi. 14 we see that the Apostle puts five questions to all who would walk with God—(1.) What fellowship hath righteousness with unrighteousness? (2) What communion hath light with darkness? (3) What concord hath Christ with Belial? (4) What part hath he that believeth with an infidel? (5) What agreement hath the temple of God with idols? “Ye,” says the Apostle, “are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.” Then in the first verse of the following chapter he adds—“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

One of the trying things that ministers of Christ found in the course of their experience was that so few converts to Christ had a desire for personal holiness; but conversion was but the *beginning*, and not the *end*, of Christian life. It is from this point we start to live, and being yoked with Christ we find rest in service, as we keep step with Jesus. Remember the Apostle’s words—“Ye are not your own,” but “Ye are bought with a price.” As soon as we realise the truth of these words, we stand in a new relationship to God; for when we accept the conditions, we can sing—

“Not your own, but His ye are,  
Who hath paid a price untold,  
For your life, exceeding far  
All earth’s stores of gems and gold.  
With the precious blood of Christ,  
Ransomed treasure all unpriced,  
Full redemption is procured,  
Full salvation is assured.”

The speaker gave an illustration of a working man, who had stood by him in the street, and sung the hymn, “Not my own.” This man had been

brought to Christ at the first Carlisle Convention seven years ago, and was now the superintendent of an important Sunday-school in connexion with the Parish of St. John's, and his son was the secretary. In commercial relations a man claims to be the owner of his property; not only has he a right and title to it, but he claims it; he says, "It is mine." Shall we deny God His claims? Let Him take possession of you to-night. In 1 Kings vii. we read about Solomon's temple. We find the temple finished, furnished, consecrated, but not filled. What was needed? It must become God's (see 1 King's viii. 10-11). The priests had to stand outside, because God had come in and taken possession. Let Him come and possess you, then you will understand what it is to be filled with the Spirit, and realise that the Lord Jesus will come and abide and satisfy the soul.

#### MISSIONARY ADDRESSES.

Mr. W. LETHABY addressed the meeting on missions in Moab, and gave a racy, humorous, and interesting description of his work there. He said:—

In the land of Moab ten years ago there was not a single witness for Christ. There were missionaries connected with various Societies, but they were labouring almost entirely for the Jews. Little was known by people in this country about the country of Moab, but nevertheless it was a land full of interest; and if people, instead of devoting their time in railway trains to the reading of light, scrappy literature, would read in the Bible the history and the geography of the land of Moab they would find more interesting information than they had any apprehension of. In 1883 he went out to Moab; 1884 found him in that eastern school of preparation; in 1885 he managed at last to get into Kerak. He went to the Sheikh with an Arabic letter, asking him for permission to settle there. The Sheikh shrugged his shoulders, intimating that there was plenty of ground and stone around, but looked on him very much as if he was a dog. However, after several months, he established himself in Kerak, and took up his residence in a shed. Speaking of the inhabitants of the country, he said five-sixths of them were Mohammedans and about one-sixth were by profession Christians. Beyond them all was Mohammedanism. They would thus see the vast amount of work that was yet to be done, and he appealed to them for their sympathy and prayers for the success of the missions of Moab.

Dr. M'KINNON, Damascus, was the next speaker. As one of the agents of the Edinburgh Medical Missionary Society, he had for the last eight years been connected with the ancient City of Damascus—the oldest city in the world, and having a population of about 300,000. Dr. M'Kinnon then gave a graphic description of the journey from Beyrout to Damascus; of the view of Damascus as seen from a distance—"a pearl set in emeralds;" and of the manners and customs of its inhabitants. Speaking of the religions, there were 150,000 Mohammedans and from 30,000 to 40,000 Christians. The latter belonged to the Greek Orthodox Church, and were corrupt, dead; they had not the spiritual life which characterised the Western

Church. Of Jews, there were from 8,000 to 10,000. They lived in a typically dirty quarter. Damascus was a field for medical mission operations, and their work had grown until they felt that they were unable to carry it on as they wished. In the past Turkish opposition had to be contended with, but that opposition was now at an end. They had upwards of 140 patients daily visiting the dispensary, some coming three days' journey. In Damascus the doctors were looked upon as those who accomplished miracles. Through the influence of the mission a great deal of superstition, ignorance, and bigotry had been removed from the Mohammedan mind, and principally through their efforts a great change had taken place in the manner in which the missionaries were received in the villages round Damascus. But they did not want merely to conciliate the people. The object of the medical missionary was to heal the sick, and to preach the Gospel of the Kingdom. Day after day a motley crowd of Mohammedans, Jews, and Christians listened to the Word of God as declared to them in the waiting-room before they were seen, one by one, in the consulting room. In Damascus they needed an hospital. It was to Christianity they owed their charitable institutions; infidelity had never built an hospital, although their poor came to them with their diseases. Dr. M'Kinnon believed that they could only reach the Bedouin of the desert by means of medical missionary enterprise; that the desert of Arabia could be pierced by the medical missionary, who was regarded in that country almost as a god; he was venerated because he could open the eyes of the blind and alleviate pain; he could go where no other person could go. Dr. M'Kinnon concluded with an earnest appeal to his hearers for aid on behalf of the work in which he was engaged.

Dr. M'Kinnon was the last speaker, and so with praise, prayer, and closing benediction by the Rev. A. Inglis, the great meeting concluded.

Those who have taken part in the Conference feel assured that the meetings must leave a lasting blessing behind them, and that once more the vital and varied testimony of the Evangelical Alliance to the Infallible Word, the Finished Work, and the Consecrated Worker lifted up in one of our great centres of life, must result in real blessing. Once more the Alliance had proved its practical value in evoking sympathy with down-trodden and persecuted Christians, and in guiding that "momentum of Christian opinion," of which Lord Kinnaird spoke so happily at the opening meeting. Is it too much to hope that the prayers and sympathies of our readers will be stimulated by this, another record of the favour shown us by our Great and Good Master, and thus tend to draw closer those bonds which bind us in His advancing—His imperishable Kingdom?



## PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, Oct. 13, Mr. Donald Matheson presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. W. M. Paull.

## NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Rev. W. Crosbie, M.A., LL.B., Nottingham.  
 Rev. D. Burford Hooke, London.  
 Rev. W. S. Ritchie, Dunfermline.  
 Rev. John Campbell, Dunfermline.  
 J. D. Walls, Esq. (Provost of Dunfermline).  
 W. Reid, Esq., Dunfermline.  
 Miss F. J. Sutherland, Montrose.  
 James Martin, Esq., Dundee.  
 Mrs. Fyfe, Dundee.  
 Mrs. D. Robertson, Dundee.  
 Mrs. A. Slimmen, Dundee.  
 Mr. William Meek, Dundee.  
 Mrs. Pirie, Dundee.  
 Mr. Thomas Taylor, Dundee.  
 Rev. Robert Logan, Dundee.  
 Mr. James King, Dundee.  
 A. H. Moncur, Esq., Dundee.  
 G. J. A. Kidd, Esq., Dundee.  
 Mrs. Charles Cotte, Grantly, N.B.  
 Mr. W. Slogg, Cupar, Fife.  
 Rev. William Key, London.  
 Mr. Arthur S. Arnold, London.  
 Rev. A. E. Ball, India.  
 Rev. W. W. Pomeroy, London.  
 Mr. Chesselman, Hatfield.  
 Miss Kemp, Rochdale.  
 Dr. F. W. Baedeker, Weston-super-Mare.  
 Dr. F. I. Mackinnon, Damascus.

## DEPUTATION WORK.

Mr. Colborne gave a report of his recent Deputation Work in Scotland, and also read a brief report by Mr. Consterdine of his attendance at a meeting of the Blackheath Branch.

## NEW MEMBERS OF COUNCIL.

Letters were read from the Rev. F. W. Macdonald, Rev. W. M. Paull, and Mr. Wm. Barnett, accepting their appointment as members of this Council; and a letter was also read from Mr. Matheson accepting the position of Vice-President, in the following terms: "Your kind note informing me of the fact that the Council of the Evangelical Alliance have conferred on me the office of Vice-President, and that this has been confirmed by the Con-

ference at Dundee, has taken me quite by surprise. At the same time I can say from the heart that I esteem it an honour and a privilege which I do cordially and thankfully accept. There is no association with which I am connected that I value so highly as the Evangelical Alliance, carried on as it is in a spirit of Christian love and under the guidance and teaching of the Holy Spirit."

Letters were also read from several members of the Council expressing their regret at their inability to be present.

## DUNDEE CONFERENCE.

The Secretary then reported upon the Dundee Conference, and stated that the meetings were very largely attended and created much interest in the city. Lord Polwarth was unfortunately prevented by illness from being present, but Lord Kinnaird very kindly took his place on several occasions.

The recommendations of this Council both in regard to the Annual Report and the election of Council, as well as the appointment of Mr. Matheson as Vice-President, were cordially adopted by the Conference.

## ANNUAL ADDRESS.

It was heartily agreed that the address of the Rev. H. E. Fox, at the Dundee Conference, entitled "True Catholicity," should be printed in separate form, for wide circulation, in addition to its appearing in *Evangelical Christendom*.

## ANNUAL APPOINTMENTS.

In regard to the annual appointments it was unanimously resolved that Mr. Matheson be requested kindly to continue his services for a time, at least, as Treasurer.

It was also resolved that the Hon. Secs. and the General Secretary be re-appointed.

## PERSECUTION OF THE STUNDISTS.

Communications were read on the subject of the persecutions in Russia.

## PERSECUTION IN THE PHILIPPINE ISLANDS.

A case of severe religious persecution in the Philippine Islands was reported to the Council on the authority of the *Hong Kong Daily Telegraph*.

The Secretary replied that a correspon-

dence had taken place in the *Times* newspaper.

With reference to the Communion Service held in connexion with the recent Conference at Grindewald, in which it was claimed that this was the first occasion of such a Service, Mr. Arnold had written to the *Times* a letter, which was inserted in that journal, pointing out that, at several of the great International Conferences of the Alliance, similar United

United Communion Services had been held in which dignitaries of the Church of England had taken part.

#### CORRESPONDENCE.

Letters were read from the Church Missionary Society on the subject of Uganda; and from the Berlin committee of the Alliance, announcing the postponement of the proposed Conference, owing to the cholera epidemic.

### SECRETARIAL DEPUTATION WORK.

THE Rev. P. Colborne reported to the Council, deputation work in Scotland in connexion with the Dundee Conference. On Sept. 14, at Helensburgh, the usual noon-day prayer-meeting was rendered special for Evangelical Alliance purposes. The deputation addressed the meeting for half-an-hour, setting forth purposes and work, and at the close an encouraging collection was taken.

On Sunday, the 18th, Mr. Colborne preached at Montrose, in the morning at St. Paul's, and in the afternoon at St. George's. In both places the claims of the Alliance were pressed upon the consideration of large congregations.

On Tuesday, the 20th, W. Reid, Esq., gave a drawing-room at his residence in Dunfermline, where, through the kindly interest of John Stevenson, Esq., and others, an excellent gathering was brought together. The Rev. Dr. Mitchell took the chair, and there were present, the Provost, seven ministers of different denominations and some thirty other friends, who listened

with great attention to a statement of the work of the Evangelical Alliance. At the close of the meeting several gave in their names for membership, and a collection was also taken.

At Dundee, on the Sunday before the Conference, Mr. Colborne preached at Dudhope Church in the morning, at St. Andrew's in the afternoon, and at the Young Men's Christian Association Hall in the evening; explaining and commending the work of the Alliance to large congregations.

Mr. Arnold reported that, in connexion with his visit to Scotland for the Conference at Dundee, he had been invited to address the congregation of the First Free Church in Blairgowrie (Rev. Dr. Baxter's), where he had preached on former occasions. He, therefore, conducted the service on Sunday evening, Sept. 25. There was a good congregation, and a collection was taken for the funds of the Alliance.

### BLACKHEATH & LEE BRANCH.

On Tuesday, Oct. 4, the Annual Meeting of the Blackheath Branch was held in the Congregationalist Lecture Hall, General Sir John Field, K.C.B., in the chair. The Rev. J. Consterdine attended as a deputation from the Alliance, and the local report was read by the Secretary, C. P. Le Feuvre, Esq. The Chairman spoke of the value of the basis as proved during the past forty-six years. Mr. Consterdine, after showing

how the Epistle to Philadelphia was suggestive of the work of the Alliance, gave a short account of its efforts in the past twelve months. As the attendance was small, owing to the unfavourable weather, the deputation expressed the hope that some friend, as a compensation, would open his or her house for a drawing-room meeting.

## CONTRIBUTIONS RECEIVED FROM SEPTEMBER 19 TO OCTOBER 18, 1892.

	s. d.		s. d.		s. d.
Thos. Priestman, Esq.	1 1 0	Lieut.-Colonel Pepper	1 1 0	Rev. C. H. Waller, D.D.	1 5 0
Lieut.-Colonel Savile	0 10 6	The Misses Bignold	1 1 0	Mrs. Pagden	0 10 6
Rev. T. Levi	0 10 6	Rev. W. Williams	0 10 6	T. Howard, Esq.	0 10 6
Rev. G. S. Rowe	1 1 0	R. MacLuskie, Esq.	0 10 6	Mrs. Milne Collic	1 10 0
Rev. W. H. Johnston	0 10 6	Wm. Gould, Esq., x.n., and	0 15 0	Hy. Wright, Esq.	1 1 0
Major Stirling, x.n.	1 1 0	Mrs. Gould	1 1 0	Miss Kemp	1 1 0
W. Lethaby, Esq.	0 10 6	Major-General Cave	1 1 0	C. de Neufville, Esq.	0 10 6
Rev. J. Brittain	0 10 6	R. Weston, Esq.	0 10 6	Rev. J. C. Martin	0 10 6
S. Burden, Esq., and Mrs.	1 1 0	Mrs. B. Dawes	1 1 0	Mrs. Jas. Tennant	0 10 6
Burden	1 1 0	Henry Charlton, Esq.	1 1 0	Miss C. Gillson	1 1 0
W. Milton, Esq., and Miss	0 10 0	P. Cadby, Esq.	1 1 0	Mrs. K. B. Stuart	0 10 6
Milton	0 10 0	Mrs. F. Logan	1 1 0	Rev. H. G. Thwaites	0 10 6
C. Kemp, Esq.	0 10 6	J. T. Woolley, Esq.	1 1 0	T. E. Redman, Esq.	1 1 0
Miss Lumsden	1 1 0	Mrs. and The Misses Cochrane	0 17 6	O. E. Winslow, Esq.	0 10 6
Mrs. Mackenzie	1 1 0	Mrs. and The Misses Elphinstone	1 6 0	Rev. W. H. Denovan	0 10 6
Rev. L. C. A. Mouton	1 1 0	Miss Bogle	0 10 6	The Misses Harrison	0 10 6
Mrs. Aldred	0 10 6	J. R. Valzey, Esq.	0 10 6	Rev. R. Lang	0 10 6
H. J. Farmer Atkinson, Esq.,	2 2 0	J. B. Paynter, Esq.	1 1 0	Mrs. Mortimer	1 1 0
and Mrs. Atkinson	0 10 6	J. D. Allcroft, Esq.	0 10 6	W. Day, Esq.	1 1 0
Rev. W. Latham	1 1 0	W. H. Cooper, Esq.	0 10 6	Rev. Principal Douglas	0 10 6
Miss Branson	0 10 6	Miss A. Macpherson	0 10 6	G. J. McCaul, Esq.	1 1 0
Mrs. Schofield	0 10 6	The Misses Pops	1 1 0	E. Richards, Esq.	1 1 0
Mrs. Calvert	0 10 6	Miss Marston	1 1 0	Rev. W. J. Woods, x.n.	1 1 0
Rev. A. Wilson	1 1 0	Rev. G. D. Hooper	0 10 6	Rev. Ph. and Mrs. Colborne	1 1 0
W. Stafford, Esq.	1 1 0	Miss Stephens	0 10 0	Mrs. Chas. Cotte	0 10 0
Mrs. Galloway	1 1 0	J. Jeffries, Esq.	1 1 0	Miss Gatliff	0 10 0
Dr. H. Browne	2 3 0	Mrs. M. Cohn	1 1 0	Rev. J. and Mrs. Consterdine	1 1 0
R. J. Fromlin, Esq., and Mrs.	0 10 6	Mrs. H. M. Tite	0 10 6	Rev. A. K. Hall	0 10 6
Dr. Barnard	1 1 0	Rev. J. Chalmers	0 10 6	Rev. F. Storer Clark (8 years)	16 3 6
Miss Williams	1 1 0	Mrs. Hamilton	0 10 6	Blackheath & Lee Branch	110 0
T. H. Bainbridge, Esq.	0 10 6	Miss C. Mason	0 10 0	Ramsgate Subscriptions, per	
Rev. Canon Christopher	0 15 0	Miss Jennings	1 1 0	Miss Brook	3 0 0
W. W. Coulborn, Esq., and	0 10 6	John Groom, Esq.	1 1 0	Scarbore' Subscriptions, per	
Mrs. Coulborn	0 10 6	Miss S. H. Bayles	1 1 0	Mrs. Carter	3 0 0
Jer. Garnett, Esq., and Mrs.	0 10 6	Burgess-General Van Someren	1 1 0	Taigmouth Subscriptions,	
Garnett	0 10 6	Colonel Morton	1 1 0	per Rev. W. B. Ouler	3 0 4
I. Redington, Esq.	0 10 6	Mrs. Newton	1 1 0	Tottenham Subscriptions, per	
Rev. J. B. Barracough	1 1 0	The Hon. C. G. Legge	0 10 6	Mrs. Harrison	1 18 6
Rev. J. Arkell	1 1 0	Rev. A. G. Laws	0 10 6	Cardif Subscriptions, per	
Miss Murray	0 10 0	Rev. W. J. Smith	0 10 6	Rev. P. Maddocks	213 3
Miss Orr	1 1 0	Rev. A. S. Sutton	0 10 6	Brighton Subscriptions, per	
Mrs. Steane	0 10 6	Rev. H. La Trobe	0 10 6	Miss Coker	4 2 0
Rev. A. Sturge	1 1 0	Rev. A. T. Edwards	0 10 6	Durham Subscriptions, per	
Lady Adam	1 1 0	A. K. West, Esq.	1 1 0	Miss Shields	4 0 6
Sir F. B. Outram	1 1 0	Miss C. Waylen	0 10 6	Liverpool Subscriptions (less	
Sir C. U. Atchison, x.n.s.i.	0 10 6	Rev. J. B. Wheeler	1 1 0	expenses) per Rev. W.	
H. Butterworth, Esq.	0 17 6	Mrs. Spiers	1 1 0	Hawkes	8 2 3
Rev. A. Bigham (sub. and don.)	0 10 6	D. W. Wright, Esq., and The	0 10 0	Winchester Subscriptions, per	
Dr. Shettle	1 1 0	Misses Wright	0 10 0	Mrs. Warner	9 0
Miss Pearce	1 1 0	G. F. White, Esq.	5 5 0	Cambridge Subscriptions, per	
F. Balnes, Esq., J.P.	0 10 6	G. L. P. Kyre, Esq.	1 1 0	J. Spearing, Esq.	7 0 0
Rev. V. J. Higgins	0 10 6	Miss Hutchinson	0 10 6	Bedford Subscriptions, per	
Rev. T. Cameron Wilson	0 10 6	Rev. F. Sullivan	0 10 6	Colonel Johnston	12 3 0
Mr. R. C. Hankinson	0 10 6	Miss Onslow	1 1 0	Bromley Cross (Manchester)	
Mrs. Gillian	0 10 6	Mrs. O. Heywood	1 1 0	Subscriptions, per Mrs.	
Mrs. A. H. Squire	0 10 0	E. E. Heathfield, Esq.	1 1 0	Allen	0 14 6
Rev. Jno. Reid	0 10 0	A. Churchill, Esq.	1 1 0	Collection at Noonday Prayer	
Dr. and Mrs. Baedeker	0 10 0	Miss Nolloth	0 10 0	Meeting, at Helensburgh,	
Miss S. Crowe	1 1 0	Dr. and Mrs. Small	0 10 0	per Secretary	1 4 7
A. Butterworth, Esq.	0 10 0	General Anderson	1 1 0	Collection at Drawing-room	
Mrs. Budden	0 10 0	P. J. F. Lush, Esq.	0 10 6	meeting, Dunfermline, per	
Rev. G. Jex-Blake (8 years)	1 1 0	Mrs. Louthan	0 10 6	W. Reid, Esq.	1 17
Alfred Crowden, Esq.	1 1 0	Rev. W. H. Horner	0 10 6	Collection at Free Church,	
R. B. Searle, Esq.	1 1 0	A. H. Cesar, Esq.	0 10 6	Blaigowrie (Rev. Dr. Bar-	
Mrs. Child	1 1 0	Lieut.-General and Mrs.	0 10 6	ter's)	1 10 0
J. G. Fenwick, Esq.	0 10 0	Brownlow	0 10 6	Sums under 10s.	23 1 0
Rev. Canon Reith (8 yrs)	0 10 0	R. N. Oust, Esq.	1 1 0		
Rev. Dr. Frew	0 10 6	Major-General Lewis (8 years)	1 1 0		
G. Skye, Esq.	0 10 6	Rev. W. A. Blake	0 2 6		
Rev. F. Balley	0 10 6	H. R. Walker, Esq.	1 1 0		
Mrs. H. Kelsall	0 10 0				
G. Slater, Esq.	1 0 0				

Alliance House, 7 Adam Street, Strand, London, W.C.

\*\* Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

Dec. 1, 1892.]

# Evangelical Christendom.

DECEMBER 1892.

## CONTENTS:

	PAGE		PAGE
MONTHLY NOTES .. .. .	357	Romanism and Religious Persecution in	
"THE BEST GIFT" .. .. .	360	Spain.. .. .	375
ONE FULL OF FAITH .. .. .	361	MISSIONARY NOTES .. .. .	377
FOREIGN INTELLIGENCE:—		BRIEF NOTICES OF BOOKS .. .. .	378
France .. .. .	363	EVANGELICAL ALLIANCE:—	
Germany .. .. .	365	The Week of Universal Prayer .. .. .	379
Italy .. .. .	366	Proceedings of Council .. .. .	380
Greece .. .. .	367	Secretarial Deputation Work .. .. .	381
The Lutheran Church in the Baltic Provinces..	369	South London Branch .. .. .	382
Notes from America .. .. .	370	The Dundee Conference .. .. .	383
The McAll Mission in France .. .. .	371	Membership in the Alliance .. .. .	385
Foreign Missions .. .. .	371	Contributions.. .. .	388

## MONTHLY NOTES.

THE Week of Universal Prayer is fast approaching, and the programme of subjects suggested for each day's intercession during the Week, commencing January 2, will be found in another column of the present issue. We trust that in an increasing number of places, not only in our own country but in other lands, Christians will unite together in praise and supplication. In a little circular recently issued by the Council of the Alliance the history of the Week of Universal Prayer and the connexion between its observance and the progress of missions during the past thirty years are briefly described. It is gratifying to state that the whole of the missionary societies cordially co-operate each year in circulating the Invitation and Programme throughout the mission fields of the world. Last year an esteemed correspondent, who takes a great interest in the universal observance of this Week of Prayer, made a suggestion that copies of the programme should be placed on board ocean-going passenger vessels, so that the numerous Christian people who are necessarily travelling by sea during the first week in the year may be reminded of the fact that tens of thousands of their fellow Christians in all lands are taking part in the world-wide concert of prayer which ushers in the New Year. It is believed that many would unite in this observance privately in their own cabins, where it is not possible to arrange for a gathering, even of the "two or three." We commend this suggestion to our readers.

That the United Communion, held at the close of the Grindelwald Conference, and presided over by the Bishop of Worcester, should evoke the wrath of the Ritualist press was to be expected; but it seemed strange to find the *Record* mildly reproving the Bishop for administering the Communion to those who were "in Schism." This has called forth a very energetic and faithful protest from the

Rev. W. Hay Aitken who writes to the *Record* a letter eloquently protesting against this habit of throwing at Christians, unable conscientiously to conform to the Church of England, the reproach of schism. The letter is so admirable and throws so much light upon the question of Christian union that we reprint it elsewhere, and would here call attention to some of the points to which Mr. Aitken's letter gives prominence.

---

Schism, in its Scripture sense, is not separation from a body, but division within it. It is the rent in a garment, not a piece separated from it. Now, granting that in the outward professing body which constitutes Christendom, there are schisms or divisions—Roman, Greek, Anglican, &c.—it does not follow that *these* schisms are necessarily evil. Who will say that our separation from Rome or from the Greek Church is evil? And if any of the Churches of Protestantism have by over stringency of requirement forced some of their brethren into separation, it is not the separation which conscience in some cases requires which is evil, but the burdensome conditions imposed which force the separation. We must remember that the schisms which are denounced in Scripture were divisions within a Church under Apostolic rule. One cannot fairly apply the same condemnation to Churches of our day, where in many cases the schism has been caused by a desire to get back to Apostolic Christianity. Such was the Reformation. The revolt from Rome was not against Apostolic authority, but an assertion of submission to it. Is such schism blameworthy?

---

There is but little hope of Christian brotherly love being cultivated as it should be if the charge of schism be thus flung by one set of Christians at another. Mr. Aitken, therefore, well shows that the charge, as brought by members of the Church of England against Nonconformists, really recoils upon those who bring it, for if separation from the Church of England for conscience sake be schism, then are those guilty of causing schism who impose upon the conscience conditions of Church Membership which go beyond what Scripture requires. Mr. Aitken mentions some of these causes of separation, evidently not feeling sympathy with them on their own account, but he powerfully argues that if these points are points of conscience to the Nonconformist, would it not be a greater evil to make him disobey conscience, than to separate? And instancing the late Mr. Spurgeon as an example, he shows that for him, with his views of Baptism, conscientiously regarded by him as being that which Scripture teaches, to sacrifice conscience in order to avoid the charge of schism would have been dishonest and unfaithful to the truth as he saw it, and a greater evil than separation.

---

The fourteenth chapter of the Epistle to the Romans throws considerable light on the whole subject. Differences of judgment where conscience is concerned are there regarded as not to be forced into an unreal conformity, but to be borne with. "Who art thou that judgest another man's servant, to his own Master he standeth or falleth." "Let every man be fully persuaded in his own mind." The differences which are thus tolerated are not to cause separation among Christians, but rather are they to "receive ye one another, as Christ also received us, to the glory of God." This principle surely holds good now even with changed circumstances. Those who give evidence that Christ has received them, are to be received by us, and not to be counted as not worthy to be received to Communion as being forsooth "in schism."

From the point of view of the Evangelical Alliance which recognises no body but the one (*Unum corpus sumus in Christo*), it is a serious thing to charge a member of Christ with schism because he seeks to walk in what he really believes to be the closest conformity to His mind and will as revealed in Holy Scripture. So far from the Lord's Table being the place where this charge of schism is to be made or remembered, it is just the place from which all thought of it should be banished. "We being many are one body, for we are all partakers of the one bread." Schisms amongst those who are members of the body of Christ no doubt should be avoided; but the way to do this is not to gather round one denomination, but to gather round one Head—and that Christ—and by drawing closer to Him to draw closer to one another.

---

The interest shown by the nation in the retention of Uganda seems to increase as the subject is more fully considered. The mercantile part of the community dwell upon its value from the trade point of view, while to the philanthropist the thought of its being an advanced post in our warfare with the slave trade, commends itself as an important consideration; but, to the Christian, the chief point of interest is its connexion with mission work, and its being a centre from which the Gospel of Christ may be proclaimed to the regions around and beyond. It is much to be hoped, and indeed should be a subject of prayer, that the hopeful work already carried on at Uganda, and sealed by the blood of so many Native Christian Martyrs, may not be abandoned, nor that either the followers of Mahomet or those of the Pope may be allowed to come in and possess themselves of a land for which, in the Providence of God, England has been made responsible.

---

The opening of the restored Church at Wittenberg, where, 375 years ago, Luther posted up his theses, has been made a sort of festival for Protestant Germany, the Emperor himself being present, and most of the Protestant Princes, or their representatives. We are glad to think that England was represented by the presence of H.R.H. the Duke of York. Although the stand which Luther took at Wittenberg is not really so representative of the Reformation as that which, three and a-half years afterwards, he took before the Diet of Worms—there taking his stand solely on the Bible,—yet it is generally accepted as the date of the Reformation, and we rejoice to think that Protestant Germany and Protestant England commemorate together that great event.

---

The persecutions of the Stundists in Russia seem to show no sign of abatement. Our daily and religious newspapers contain, from time to time, extracts from letters giving the most painful details. Occasionally we fear that the particulars thus published accentuate the sufferings of these poor people. The less of publicity the better in this whole matter, for the Russian authorities are not likely to be moved by any expression of public opinion in the future any more than they have been in the past. One of the best friends of the Stundists has wisely said—"Our most potent weapon is prayer. Let there be an earnest and continual appeal to God that he would interpose on behalf of the sufferers, and that in the meantime they may be kept faithful to Christ, in their afflictions." While this need for much prayer is as great as ever, it may be mentioned here, for the information of members and friends of the Alliance, that steps are being taken, under very influential auspices, in the hope that some influence may be

brought to bear upon those who are responsible for the persecutions; but it is impossible to give details of these efforts without injury to the cause of religious liberty. In the meantime a fund is being raised to relieve the physical necessities of many of the families of the exiled Stundists. This money is transmitted through trustworthy agents known to the Council of the Evangelical Alliance, and private appeals are being made to numbers of Christian people to assist in this blessed work. Any friends who are desirous of co-operating in the matter are requested to communicate with the Secretary of the Evangelical Alliance.

### "THE BEST GIFT."

THE last verse of the twelfth chapter of first Corinthians is a fitting introduction to that wonderful thirteenth chapter on love. The Apostle teaches the greatest good as coming from the harmonious unity of the members of the Church. He sums up several special endowments, each of which are important and worthy of attainment; but he shows clearly that they are not within the reach of every individual. These endowments in every age have been most striven for, and have been the cause of much jealousy and strife. Selfishness always bears bitter fruit. Men think themselves fitted for position when often they are wholly unfitted. They consider their own natural or acquired qualifications to be greater than they really are. In other words they think most of self, and are not satisfied unless everybody else thinks the same. The Apostle meant to teach differently. There is one gift, the best gift, within the reach of all. Hence his injunction—"Covet (or be zealous for) the best gifts: and yet show I unto you a more excellent way." He would seek to regulate the desire which he would not repress as improper. Instead of aspiring to offices and extraordinary endowments beyond their grasp, there is a way, more truly valuable, that is open to all, and wherein all may excel. He endeavours further to "repress the longings of ambition and the contentions of strife, by exciting emulation to obtain that which was accessible to them all and *which, just in the proportion in which it was obtained, would repress discontent, strife, and ambition, and produce order, peace, and content.*" (*Barnes.*)

The best gifts are worth our earnest pursuit, though but few of us can attain them. In the pursuit, from the beginning to the end we receive good, though we may not reach our ideal of success. A mechanic may never be a master workman,

but he is a workman nevertheless. Though spiritual gifts as prophecy, teaching, healing, &c., and other gifts that profited the Church are important: they were given only to those who were qualified by faith, prayer, piety, and culture. Some of these seem to have been confined to Apostolic times. But the best gift, the most potent gift is for all times.

The central gift of Christianity—not transient but permanent—the diamond excellence of which all other virtues are as a mere shadow or phase, is love. It was figured forth in its most attractive character and widest practical application in Him whose life was love. The Apostle tasks all his powers to present this diamond before our eyes in its most attractive brilliancy. There is one virtue within the reach of all, the permanent heritage of the Church, the most important of all, the most powerful all. *Divine Love.* It does not consist in amiableness, nor any natural sweet trait of character. There is no word in paganism that expresses this, because they have not the idea. No one word in Latin gives the true Christian idea. No one word in the English language fitly represents it. There is only one word in the Greek language that is used in this sense. Not merely affection, but more than affection. *Agape* is a word born within the bosom of revealed religion. There is not a single heathen writer that uses this word. They knew it not. They could not understand its deep significance. *Agapao* denotes the love that grows out of esteem or of kindness, love to character. The love, that represents the highest virtue, and without which all other virtues are as nothing, is grounded upon high graces of character which is borne towards God and man by the child of God. Followers of God are made such and qualified as such only by *this love.* And just as much as we lack

in simple love we fail in daily bliss. Glorious gifts, great endowments, and wondrous achievements make no man a Christian, but it is love that makes and proves him such. He that is devoid of love, *Divine love*, however great his gifts, however superior his knowledge, however deep his wisdom, however extensive his usefulness, he is void of real, genuine worth. Love makes the heart true and obedient. It produces fruit here without intermission, and is a foretaste of eternal life. It makes itself small and childlike; it bows its temper to a low estimate of itself, and a high estimate of others. It aims not at the praise of men, nor at self-pleasing; but strives in every way to please God, and all who are loved of God. Love can forget, has no memory for evil.

Love's chief attributes are a sparing tenderness, a gentleness which never injures, a simple self-forgetfulness, holy sympathy, invincible courage. It is not only an eternal grace but the highest among the eternal. Faith is indeed the condition to our Christian life, but love is its completion. Other graces contribute to Heaven; love constitutes Heaven.

This love inspires all the actions of the godly, because they labour through this

power. Jesus in all His teaching, and in all His whole life showed this to be the all important element that makes up the Christian character. He who abides in love, abides in God and God abides in him. God is love. Here is the truest test of our genuineness. Are we all lovely within? Does sweetness reign supreme? If not we are not fit for Heaven. Love not only makes us lovely and loveable, but influences others more than any other virtue. If love is a happiness derived from the happiness of others, how rich must be that happiness where countless millions are as happy as the boundaries of their finite natures permit. And this love is but a continuance and enlargement of a grace here attained, here possessed. "And now abideth faith, hope, charity (love) these three; but the greatest of these is charity" (love). Faith and hope will be ended in glorious fruition when we walk by sight. All that we have hoped for will be consummated in blessed attainments. But love, this wondrous power that makes the experience of the humblest child of God so precious will ever abide. It is the best gift. Its fruit is the best. Its influence is the greatest. And all may attain it.

L. R. J.

### ONE FULL OF FAITH.

THE character of Stephen is indicated to us in the words, "full of the Holy Ghost and of wisdom." "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom" (Acts vi. 3). We are then told expressly that Stephen was "a man full of faith and of the Holy Ghost" (verse 5). Then in verse 8, Stephen, full of faith and power." And again, verse 10, "they were not able to resist the wisdom and the spirit by which he spake." We thus see that he was characterised by uncommon wisdom and power and faith, because he was filled with the Holy Ghost. And the abundant measure of the Spirit bestowed was according to his faith. He was "full of faith." Faith derives its character from its object. It is no credit to a man to have faith in a leader who is not competent to lead him; men are being destroyed daily by this sort of faith. Some imagine that they have faith in God, faith in Christ, when their faith is really in their own misconceptions of God and Christ; it is just a subtle form of self-confidence.

That faith is genuine which obtains for the individual the fulness of the Spirit. Faith in Christ as He is presented in the Word, receiving all the testimony of God concerning Him; this it is to have fulness of faith. To believe continually in the complete efficacy of His blood to obtain for us forgiveness of sin, and to believe continually in the power of the risen Christ to give us victory over all temptation, and enable us to do all the will of God: this it is to be full of faith. The great hindrance to the development of this faith is the idea that we have that there is in us more or less of ability and rightmindedness. Perhaps there is, but we must recognise that it is not the product of our own corrupt natures, but like every other good and perfect gift, it is from above. This matter is not well understood. When Christians speak of their utter inability to do anything good, it is not to be inferred that they have not the same powers that others have; they have, but they recognise that these are from above, from the Father of lights, and that the disposition to use them for God's



glory is also from above. Men are everywhere robbing God, by accrediting what they find good in themselves to themselves instead of to God. Stephen was full of faith in the Lord Jesus; like a man who through incompetence has guided his vessel among the breakers, and is then boarded by a competent pilot who undertakes to guide the vessel to her proper haven; the former master leaves the vessel entirely in his hands, receiving his orders and carrying them out faithfully, and thus making it manifest every hour that he has entire confidence in the pilot. "Full of faith" in Christ, Stephen knew that Christ was continually offering him all the power that He had in heaven and in earth, so far as he needed it and could utilise it. To say that he was full of faith is to say that he was full of the Holy Ghost.

It was because Stephen was full of faith that his mind was so emancipated from the Jewish prejudices that even the apostles found it difficult to shake off entirely. He felt that he was accepted of God solely on the ground that he trusted in Christ, and not in any degree on the ground that he was a Jew, and had done so many things required by the law of God. Here now was the man to convey the Gospel to the Gentiles. He is not afraid of arousing the suspicions or jealousies of the Jews, and is ready to undertake anything for the Lord. But the Lord had other thoughts; he permitted His servant to be as the day-star of Gentile evangelisation, but Saul of Tarsus, the witness of Stephen's death, inherited his faith, and became the principal agent in the casting down of the wall of partition. The prayer of Stephen in the moment of dissolution, was answered in the conversion of the chief persecutor of the Church.

Stephen was "full of wisdom," because he was full of the Holy Ghost. The faith that made him acquainted with the vanity and unreliability of his own heart, led him to look to the Lord for wisdom, and to receive it when offered. Too often Christians fail to recognise it when it is offered to them in answer to their own prayers. The thing which God calls wisdom they have been in the habit of regarding as something very different, and

when offered to them, they will none of it. Divine wisdom said to Jonah, "Go to Nineveh;" but he thought that nothing would be less wise than this. The wisdom from above now often asks us to do things that the world strongly disapproves and pronounces folly; happy is he who hears the voice of wisdom, though it may call him to a premature grave. Worldly wisdom teaches us to gather all the words of God in a bundle and hide them under the bed, and never look at them except when we are quite alone; but the man who is full of faith, says, "Let me be like a placard of Divine wisdom, known and read of all men, and, it may be, despised of many."

"Full of power." The man who is full of faith gets power to face the world's prohibitions and give expression to God's ideas of things. Power to resist the allurements of the world, and overcome the promptings of the flesh. The power whereby we subdue our own spirit, is greater than any power ever exercised by Alexander. How is it with you brother? Do you sometimes say—"I cannot do this," "I cannot do that," "I cannot overcome this," "I cannot break off that habit?" You are going to the wrong coffer, my friend; you are going to the coffer of your own miserable powers, instead of to the coffer of Christ's powers made over to you. What you cannot do, what the law cannot do because it is weak through the flesh, God's Spirit is offered to you to do. Bury that coffer of your own powers in the depths of the sea, and live a life of faith in the Son of God. You would not think of attempting to heal the leper by a word of your own, and yet this would be not more preposterous to attempt, than to fancy that you are to overcome sin by your own resolutions and endeavours.

Pentecost is a gallery where the Christian of this age may look upon the various plans and specifications that belong to his birthright in Christ. Stephen speaks to us, and asks of us—"Who among you will become a follower of me as I was of Christ?"

G. B.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, November 16, 1892.

"THIS winter, again, obstacles arise before us. Immense terrifying Romanism—that strange power made up of truth and falsehood, rejected by our people, and yet adhering to it like the robe of Nessus,—quickenings into life whenever its enemies think to sing their peans over its ruins. On the other hand, infidelity—a trifle, perhaps, diminished as to its political influence, but ever present, like the force of inertia, resisting all living faith, even in those who, when the wind changes, haste to rally round the banner of Rome! And then, above all, our own weaknesses, our sins—I mean of us Protestants—our divisions, our kicking against all discipline; the ignorance concerning religion of the Protestant masses, and the almost universal colossal indifference to a cause for which our fathers died; and last, but not least, the uncertainty of the best in matters of faith!" Such is the picture, far from overdrawn, of the religious state of France by a Lutheran writer.

The increase of superior schools (called *Ecoles Secondaires*) under Romish teachers, and the influx of youth towards them, bid fair to equal—and, if the ratio continue, to outnumber—those of the Government, and thus form more distinctly than in the past a double France—a generation of Free-thinkers and a generation of Romanists grown up simultaneously. We want men filled with the Holy Ghost, to come in between the two, with God's simple unadulterated and unlacerated Word, and save our country!

An insidious form of rationalism has "crope" as surreptitiously as the "ivy" of Rome into the unguarded apertures of the noble tree of pure Christianity, and is contaminating its sap and hugging it in its ghastly ruthless embrace. Pert young students fear not to say—"I advocate the new theology!" Professors praise the thesis of those who do so; and thus under a new name and a novel phraseology, the old time errors have found credence. "Many"—says pertinently a steady Protestant paper, referring to the annual festival of the Reformation lately cele-

brated—"would in the present day bring back among us the spirit and the virtues of the old reformers, while at the same time they renounce their principles. They would fain reconstruct Protestantism without putting at its basis the Sovereign authority of the Scriptures and Salvation by Grace. . . . To uproot the tree is not the means of enjoying its fruit. Let us indeed glorify the Reformation and the reformers; but if we mean to prosecute their work, let us not build our edifice on other foundation than theirs—the foundation of the prophets and apostles, Jesus Christ being the corner-stone."

The Protestant Faculty of Theology of Paris opened its course of studies on Nov. 3; thirty-six had been the number of students in the past year. It is now fifteen years since the faculty of Strasburgh was transferred to the Capital. The opening lecture was on the life of Döllinger, the originator of the Church of Old Catholics in Germany, who, after being a staunch supporter of Ultramontaniam, pronounced strongly against the Infallibility of the Pope in 1870, and remained firm to the end. He was styled the Nestor of Catholic Theology.

The private Synod of the Lutheran Church met in Paris, as usual. It approved the lowering to twenty-five years the age at which a church member is eligible for the consistory, and decided harmoniously on other church questions. It left the project of the Federation of Churches for the Synod-General. The activity of the pastors is increasingly taxed by the working population emigrating in increasing numbers from the narrow streets of the centre to the distant circumference of Paris. Neither in men nor in money to pay them, is the Church in circumstances to properly follow and attend to these people, whose spiritual needs are great; and the general complaint is that this population are receding from the Gospel more and more.

In the Synod of Montbeliard, the name of Satan was voted out from the liturgy of Confirmation. The Synod also voted in favour of adding to the training school of Glay, a preparatory school for future

pastors. There are 79,797 Lutherans in France, of whom 35,742 in the Inspection of Paris, and 44,055 in that of Montbelaird. The clergy of this Church in the Montbelaird inspection are more favourable to the Federation of Churches than that of Paris.

Religious services have been held in Protestant centres for the Protestant young men called to military service, and New Testaments given to each.

The Romish Church also watches over the young seminarists intended for the priesthood, having special valedictory meetings for them, on the eve of their joining their regiments.

Pastor Hocart's eightieth birthday has been an interesting occasion of showing love, and esteem, and gratitude to one of the venerated Wesleyan missionaries who, nearly sixty years ago, commenced his career in France: no easy work at that period. Preaching went on in stables, barns, anywhere, and anyway that people could be gathered, and souls saved; and they were satisfied. What does he say of those times compared with the present? His words are worth preserving: "The Word of God was precious in those days; inspired by the evidence of the spiritual needs of his hearers, the preacher became easily forgetful of the external situation. Things and men of 1834 remain living in my memory; especially Christian men—I ought rather to say Christian women, for these were far more numerous, and, in general, more remarkable characters; with exception certain of the men who were wanting neither in talent or in culture. The spirituality of the then converts stands out in bold relief in my memory. There were giants in those days. Where shall we look for their continuators? They all had taken for their motto 'honour the doctrine of God our Saviour.' Professors of that period had practically understood the numerous apostolic exhortations, which may be rendered 'be consistent!' I judge not [the present day], but, anyhow, it seems to me necessary to remind all, that with such ancestors, it is not allowable for us to remain in mediocrity. Rather, putting to advantage our superior light, we should place our ambition in recalling those good old times of simplicity and fervour of spirit."

Paris has lost Pastor Recolin of the Oratoire, Pastor Sully Benoit, Roubaix; Pastor Lebrat, all men of standing and blessed memory in the Reformed State Church.

A church has been opened at Rueil, near Paris. Its origin was the grouping together ten years ago, by a poor and humble woman, all the Protestants she could discover, and then bequeathing 200 francs towards the future church. A rich French lady followed in her track, and the church was built. It was dedicated last month, Pasteur Paumier presiding.

The mission work in Havre, engaged in by the Methodist Pastor, Whelpton, has so prospered that he has purchased a hall in the centre of the town, to hold 300 people. Conferences there are well attended. It is near the spot where, in 1835, Free Church Pastors who had been expelled from the Canton de Vaud used to hold meetings, with rich blessing—Fivaz-Rossier, and E. Panchaud.

Switzerland is still engaged in the same line of expulsion. Let us premise that the Federal Government in Berne immediately telegraphed its *disapprobation of the Genevan authorities in the present matter.*

We allude to the *unconstitutional* arrest of Commissioner-General Booth-Clibborn, of the Salvation Army, and the Maréchal, who, after a meeting, quiet, and crowded with a representative congregation, were suddenly surrounded by police, and conveyed, amid a rough mob, to the house of arrest, where they spent the night. In the morning, the Council met, and after police interrogation they were conveyed to a coach and deposited at Coppet, beyond the limit of the Genevan Canton.

The forty Staff Officers who had come from France and Switzerland to the "Council of War" (Salvationist Synod), which is only held once in three years, took train the next morning, and joining their chiefs, engaged in a week of meetings, in which the power of the Holy Spirit seemed to penetrate every member; much business was attended to; and evening evangelistic meetings crammed (600 people), brought many souls to give themselves to God.

## GERMANY.

[From our own Correspondent.]

Berlin, November 16, 1892.

THE great event of the month is the celebration at Wittenberg on October 31. It was a glorious day indeed; and the beautiful weather certainly a sign that the Lord accepts willingly the confession of faith on the part of the rulers of this earth. The Emperor had invited all the German Sovereigns—those who were prevented from appearing had sent representatives—as far as they were Protestants and all the other Protestant monarchs. The Queen Victoria was represented by the Duke of York, the King of Sweden by his son (the Crown Prince), also the Queen Regent of the Netherlands and the King of Denmark had sent delegates. The Protestants of Austria were represented by two delegates. This shows that it was a grand recognition of the unity of Protestantism. The old church had been magnificently restored, a work which Emperor Frederick always accompanied with the liveliest interest. The small town of Wittenberg was crowded; special trains brought the visitors from all parts. In the church, of course, only a limited number of persons could find admission, but Court Chaplain Faber gave an address in the market place, which ended with the Apostles' Creed spoken by the whole large assembly. The document signed by the Emperor and the princes, who were present, contains the following passage:—

"In our common Protestant faith we have earnestly prayed to the Almighty and most merciful God, that He may preserve to our Protestant people the blessings of the Reformation. As from our heart we confess the faith, common to Christendom in Jesus Christ, the Son of God, who became man, the crucified and risen Saviour, and as we hope to be saved by this faith, we expect from all ministers of the Protestant Church, that they will exercise the duties of their office according to the Word of God and the pure Christianity restored to us by the Reformation."

The speech which the Emperor made in the Luther House, has the following passage:—

"To us, the living generation, this renovated church is not only to be a reminiscence of former days, but at the same time a serious warning for the present

age and the future. It is to us the eloquent expression of the blessings which God has given us, and daily renews to us, through the Protestant Church. Not to lose this blessing, but to maintain it in a grateful and believing heart, is our duty. For our hope in life and death rests on our holding fast the eternal truth. We have again confessed our faith to-day in the sight of God, and we do not forget that this confession still unites us to-day with the whole of Christendom. This is a bond of peace, which reaches beyond the separation. There is no coercion in matters of faith, the free conviction of the heart can alone decide in these things, and the knowledge that it is so is a blessed fruit of the Reformation. We Protestants assail nobody on account of his faith, but we hold fast the confession of the Gospel unto death. This is my assurance, my prayer, and my hope."

Of course, these valuable declarations are commented on in a very different way. The Roman Catholic papers cannot help acknowledging that everything was avoided which would be considered as an anti-Roman demonstration, while the minor press of that class speaks very insolently of the celebration, which they consider in itself as an insult against Rome. In the same way the "Liberal" press tried to make most of the words, that there shall be no coercion in religious matters, but they cannot help feeling that the words of the Emperor condemn Harneck and all attempts to do away with the authority of the Bible. The grandest moment was when the whole congregation knelt down for prayer. This is quite natural in England, but here, one does not kneel down in church for ordinary service, only at special, more solemn occasions, for instance—at the Lord's Supper. But, this time, all the assembly, in their gorgeous uniforms, kneeling down, made a powerful impression. Let us hope that the day may not be lost upon our nation.

The Prussian Parliament has met on the 9th of the month, and the German one will meet on the 22nd inst., but, as far as we can foresee, no question of religious importance will be treated this winter. The former will be occupied with a reform of the taxes, the latter with questions of reform in the army.

The protests against Harneck continue. A vigorous one was issued by the

"Evangelical Working Men's Association" in the Rhine province, who met at Essen on Sunday before last. It was a grand assembly, vast numbers of working men standing up for the fundamental truths of the Bible.

Two of the churches built through the impulse given by the Empress have now been inaugurated, the one at Rummelsburg on Oct. 21, the other one at Reinickendorf yesterday. Both places are poor suburbs of Berlin, or rather villages near our large Capital, where spiritual help is doubly necessary.

The foundation stone for a church in commemoration of Emperor Frederick was laid by the Emperor on Oct. 18, his father's birthday.

General Superintendent Brückner, whose health has been declining, now resigns his office; his successor has not been appointed yet. He certainly had great merit in using his influence with the Berlin City Synod in the sense of practical work.

We live in times when there is much movement in religious matters. Colonel

von Egidz's colourless Christianity tries to gain friends. A new "Ethical Society" has been formed to promote independent morals—that is, morality without religion. We do not object to all these attempts: those who are honest will see where they are led to, and perhaps be brought to think deeper on the religious question. But what we do regret is that a large Christian association, "The Protestant League for the Defence of the Protestant Interests," has proclaimed neutrality in the struggle about the Apostles' Creed. In such questions neutrality is impossible. Mr. Stöcker has been obliged to have some explanations with his anti-semitical friends. He himself only wishes to lessen the influence of Jews in our public life; but the growing anti-semitical party also sometimes speaks in a very disrespectful way of the Old Testament. It will be a blessing if Mr. Stöcker is separated from such elements.

Pastor Dammen, of Essen, is holding evangelistic meetings here every night during the Week of Prayer for Young Men.

## ITALY.

THE autumn manœuvres of the Italian army have not failed to attract the attention and vigorous evangelistic efforts of the indefatigable Signor Capellini and his devoted colporteur. Perhaps in no department of the State is it more desirable to spread light and liberty than among the Italian legions. The Word which gives light declares that "a little leaven leaveneth the whole lump," and "My word shall not return to me void," and assures us that great results will follow the spreading of the Gospel among the Italian soldiery. It may be remarked that this year there has been an increased interest among the ranks themselves, and a certain curiosity among those holding higher rank. The distribution of Bibles, Testaments, portions of Scripture, tracts, &c., has gone on with little opposition, in comparison with times past. A body consisting of 45,000 men is not an aggregate to be despised. Will not the prayers of the faithful in Britain be offered, and their substance given, for the support of a work which taxes to the utmost the strength and the faith of the humble, though valiant soldier of the Cross, and the small handful of men who are with him?

It may be noted that Signor Capellini has at least five churches (military) under his care, and these he visits as occasion serves. The various members were at this time of the autumn manœuvres dispersed among the various camps. It has been stated that work of evangelisation in the army is not so difficult as in times gone by; nevertheless, there is opposition. For instance, when the work began in connexion with the 7th regiment of the Bersagliers, a captain tried to interfere and prohibit the men listening to Signor Capellini. Then again, a lieutenant, a pronounced Romanist, would use his influence against the effort; and again, an atheist would come to the fore and insist that his views were the only ones worthy of adoption. In spite of this, aided by some sub-officers—well-known and well-tried brethren, Signor Capellini and the veteran Gasparotto (colporteur), achieved some success, many accepting the offered gift of the Gospel.

It may be interesting to give a few lines extracted from the account furnished by Signor Capellini himself to the *Italia Evangelica*. It should be noted it is only one out of very many instances of opposition being removed, which this tour fur-

nished to the workers. He says: "A lieutenant, seeing one day a number of soldiers around me, all putting out their hands to get books, pushed in among them, and, coming up, he said, 'What books are these which you are giving to the men? let me see one, that I may examine it.' As soon as he opened it, he called out, 'Oh what stuff and nonsense; we won't have any priests here!' I replied, 'I beg pardon, but we are not priests; quite the opposite. We put forth the pure and simple Gospel.' He replied, 'No matter whether it is the Church of Rome or the Church of the Evangelicals, it is all the same thing.' I said, 'No, it is not the same thing. To compare the Church of Rome with the Gospel is to liken day to night. In the true (Evangelical) Church of Christ we are all brethren; since, in the body of Christ—the Christian Church—every one is ready to sacrifice self for the good of his brother. Do you not see how we are working and spending our strength and our lives, in order that others may come to the knowledge of the truth?' The lieutenant was silent for a moment, and then said: 'Give me a Bible; have you got one there?' 'Yes, Sir,' I answered. He took it, and looked at it for a moment; and then, turning to the soldiers, he said: 'Take the books, by all means; they are excellent.' Whereupon there was a general outburst on all sides: 'Give me one!' And like lightning, so to speak, our stock vanished—not a single copy left!"

The work done at the recent manœuvres, perhaps, exceeds that on former occasions; because the evangelical efforts made in Rome in connexion with the army is an ever-increasing force. The various regiments which visit the Eternal City, are sure to contribute men who come under the influence of Signor Capellini's ceaseless efforts there, sooner or later; and these, at the grand manœuvres, help to make up the regiments mustered on those occasions.

Naturally there is a large number of evangelical soldiers on the field, and they and the evangelical work become evident in a way that may almost be called prominent. The narrative concludes thus: "And now I bring my account to a close, praying that the Lord will bless our soldiers, who have embraced the truth—that He will strengthen them in the faith, and make them perfect in all good works and labour of love. Infinite praise and glory be given to our God, Who has again, this year, given fresh and abundant testimony to our Church of His love, supporting and enabling His servant who conducts the work, to lead souls to Christ, their Saviour, and their Redeemer."

K. F. D.

From Terni, Count Campello's correspondent writes: "A niece of Pio Nono, who lives near here, has been attending our services during this month regularly. She takes a lively interest in our work, and has begged me to give her a copy of the Bible, and other books. She is much struck with the numbers and the devotion of our congregation. About a mile from Terni there is a small deserted church (San Rocco) where the poor peasants meet for prayer every Sunday, though they have no priest to lead them or help them. On the afternoon of Sunday, the 28th, in passing the church, I found the doors open, and the whole lighted up with a number of candles; I did not hesitate a moment, but went in, and in the name of Jesus preached to those good people. When I had finished my address on the Gospel for the day they overwhelmed me with thanks and begged me to come again. When the Bishop of Terni hears of this, he will, undoubtedly, hurl forth his interdict against San Rocco; but this will not prevent my returning and preaching the Holy Gospel, even in the open air, being very sure that Jesus in Heaven will bless such holy boldness."

## GREECE.

OUR esteemed friend, the Rev. Dr. Kalopothakes, writes as follows:—

Athens, October 11, 1892.

I have received your kind note of inquiry about the matter at the Piræus, and thank you for the interest it shows. I delayed writing in the hope of having

something definite to say that would show that the Government was ready to right, as far as possible, the wrong done by the mob in a burst of fanaticism. I am sorry that I cannot even yet announce any such action.

Some investigations were made at the time, many witnesses examined, and a

number of people condemned as guilty of attacking and plundering the church and rooms connected with it. These were registered as subject to subsequent trial before a court for slight offences, instead of the criminal court, and were consequently left entirely free until they should be called again. Now eight months have elapsed and no further action has been taken about it, and a decided disinclination is shown by the authorities to move at all in the matter. We have sued the Government for the losses sustained, about 8,000 francs, and the question must come ultimately before the court. People have boasted that as nothing was done to punish the perpetrators of the former outrage, any attempt to resume services would be again put down in a similar manner. Yet we hardly think this probable. The decided expression of the Greek as well as the Foreign press at the time would, probably, have influence to prevent a recurrence. The police regulations are also more promptly carried out now than in the spring. Our people move about the streets without molestation. One family who were obliged to leave their own house because of repeated attacks upon it, have recently returned, and are kindly welcomed by the neighbours.

We have repaired the church building, and last Sunday a few gathered once more within its walls for worship—Evangelicals alone—without any public notice. We hope that the work there, begun and carried on with an earnest desire for the good of the community and the glory of God, may be accepted and blessed to the salvation of many souls.

The year has been one of severe trial but also one of blessing. The members of our Church have been confirmed in faith and developed in Christian character through persecution. The attendance of people not connected with us was never before so large during the warm season, and there is much thoughtful interest shown.

We have also cheering intelligence to communicate from other parts of our field. A few people at Larissa have rented a

house and come together for religious meetings by themselves, and beg the Evangelist at Volo to go to preach to them as often as he can. In the early summer he and I went together to Salonica from which region the Mission of the Southern Presbyterian Church has been withdrawn, and the Natives are carrying on the work independently, in the same way as in Greece. The Church there had suffered much from internal differences, before the withdrawal of the Mission, but during our visit, a reconciliation was effected, and the United Church came into ecclesiastical relations with the Evangelical Church of Greece, which is, as you know, Presbyterian in polity.

Later in the summer I went to Janina, in Epirus, where an interesting work is also in progress, sustained entirely by the natives. The few who have accepted the evangelical teaching have hired a room for public worship, and the agent of the British & Foreign Bible Society, an intelligent and devoted young Greek, conducts the services. I was very much gratified and encouraged by what I observed, and feel that the evangelical movement there has taken firm root.

The evident desire of the people for more spiritual instruction than they receive in the old Church, and the danger of seeking it elsewhere, has awakened some thought, so that a number of young men have organised a club for the purpose of bringing about certain reforms from within the Church. This is good in itself, and we should be fully in sympathy with it if they turn their attention to essential points, and base the proposed reforms on the teaching of God's Word.

We rejoice in anything which indicates the awakening of a sense of need in the religious condition, and pray that it may be deepened and guided in the right direction.

I hope that we may have something more to encourage those who are looking for good from Greece. Do not cease to pray with expectation that the time of God's gracious visitation of this people may be near.

## THE LUTHERAN CHURCH IN THE BALTIC PROVINCES.

By the Rev. J. D. KILBURN.

ONE who well knows the history of the Lutheran Church in the Baltic Provinces says: "The history of the Lutheran Church in these provinces is stained with persecution after persecution. The Moravians were forbidden to preach or hold meetings; they were arrested, imprisoned, *flogged*, banished. Some of the pastors now living fought against them with all their might. The Baptists have suffered far more at the hands of the Lutherans than the Lutherans have at the hands of the Russians. It is not so much liberty as supremacy many seek. Liberty to preach would not satisfy some if they had not power to keep the Baptists and the Moravians from preaching. The Lutherans have still the power of forbidding the Gospel to be preached through the press in Lettish or Esthonian. In nearly every case they use this power if that for which permission is asked is not distinctly Lutheran and Sacramentarian. The Lettish Censor, who is a Lutheran pastor, has recently refused permission to print C. H. Spurgeon's 'Wicket Gate' and Frances Ridley Havergal's 'King's Invitation.'" These are strong words, and it must be admitted that they contain much truth; but a better state of things is beginning to prevail.

Had the Lutheran Church given liberty to the Baptists and the Moravians in the past, it would have been a means of blessing to itself. Wherever a church relies on the strong arm of the law to keep people within its pale, that church injures and weakens itself. This is as true of the past as of the present. It applies as fully to the Lutheran Church as to the Greek, and to the Greek as to the Lutheran. In another way the Lutheran Church has injured itself. It has committed the same mistake in the past as the Greek Church is committing in the present. It has not encouraged, but hindered its members meeting together for the mutual study of God's Word. In this way it has driven from its pale some of its best adherents. Strange though it may seem, yet one of these entered the Greek Church because he expected to find more liberty there, and afterwards became a powerful evangelist in that Church.

It is very pleasant to be able to state that a better spirit seems to be passing

over the Lutheran Church. When the so-called "worldly" Censor, who belongs to the Greek Church, had permitted the "Wicket Gate" and "The King's Invitation" to be printed, scores of Lutheran pastors read them and commended them to their people. In one place a layman has been allowed to hold meetings even in the Lutheran Church. In another a layman has been holding meetings for a considerable time with the consent of the pastors. In one place the Town Council, who are Lutherans, have given a site for the erection of a Baptist chapel. Such things would hardly have been done a few years ago.

A Lutheran pastor said to the writer: "We have seen since 1883 that our Church was no longer to be regarded as the State Church in Courland, Luffland, or Esthonia. Now, one prop after another is taken from us. Before, we had German magistrates, now we have Russian ones. This will tell against us in many ways. The Government have also taken away our schools, but they cannot take away our faith. There is a danger of shaking the fist and saying, 'We must have justice; we must have right!' But we must follow Christ, and must not be drunk with the desire of earthly positions. After Friday, the crucifixion, comes Easter and the resurrection. If we do not repent we shall perish; if we do, the Lord will not destroy, but heal."

Though the Lutheran Church has ceased, in a sense, to be the State Church, and though in each of the three provinces it has lost a goodly number of those who once were numbered among its members, yet if these troubles bring the pastors and the people nearer to God, they will prove a blessing, not a curse. God does not desire "to destroy but to heal." If these trials have that influence, and if, as it may, the Lutheran Church comes out of the fire as one seven times purified, then it will be a mightier power for good in the Baltic Provinces than it has been for centuries.

Most of those who know the Lutheran Church best speak hopefully of its future. All who believe in the power of the Gospel must be hopeful, provided the pastors use their privileges and preach *Christ*. There are few men in Europe who have finer



opportunities than they have. Many of them have 10,000, 15,000, and 20,000 people who look to them as their spiritual guides, and whose soul-hunger Christ and Christ only can satisfy.

If they preach against the Greek Church they are arrested, imprisoned, and may be banished. But they can preach Christ without preaching against the Greek Church. If they lay stress on the Sacraments, and preach them as the way of salvation, then the Greek priest can point to his Sacraments, and hold them up as superior to theirs. But if they preach Christ they will meet the people's deepest needs in a way the Greek priest cannot; for, let those who love the Greek Church

say what they may in its favour, they must admit that Christ is not preached therein.

A church where Christ is not preached is a church that can never satisfy the deepest needs of the sin-stricken soul, nor supersede a church where He is preached clearly, simply, fully. If the Lutheran pastors so preach Him their position is safe, their future is sure; the people will cling to them, and God will bless them. May the day soon dawn when the rulers will recognise that all who so preach Christ, not only in the Baltic Provinces but everywhere in this great empire, are the people's truest friends and their own best helpers.

### NOTES FROM AMERICA.

THE American papers are full of the late discussions in the American Board at the Chicago Meeting, upon the views of eschatology permissible in men entering the missionary service. Dr. Storr has displayed great ability in this discussion, and the *Independent* represents his speech as highly influential in bringing about the vote which re-affirms the orthodox position of the Board. We quote this passage:—

"Our administration under the New York and Minneapolis rules has been successful. We have held that it is not advisable to send men into the foreign field who believe in a probation after death. I do not wish to teach the heathen what is not taught in the Word of God. I do not believe in that doctrine, but I do desire to see a liberal catholicity in the Board. My definite, absolute and final position is this, that young men who are not certain whether there is to be a future probation, who neither affirm it nor deny it, but who are willing to leave it to God, and who have all the other qualifications for missionaries, should be considered suitable for foreign missions."

Upon this decision the *New York Observer* thus comments: "The American Board has wisely re-affirmed its position as to the doctrine of probation after death. Such re-affirmation ought not to have been necessary, but it was. Years ago the minority began prophesying diminished financial support if the Board held on to the old doctrines and methods, but as each succeeding year

has brought an enlarged revenue it changes its tactics."

THE *American Missionary* has the following upon preaching by example:—

"Leu Haw Hing, formerly a methodist preacher from California, was preaching one day to a professor of high rank in the college of his native village. When he was about half through Haw Hing's uncle came in and walked up to him and snatched the Bible away from his hand and threw it into the gutter. The book was badly damaged, but Haw Hing kept cool and, without saying a word or demanding the reasons, walked to the gutter and picked up the Bible and wiped it with his handkerchief. He came back to the professor and resumed his preaching as though nothing had happened. This set the professor in profound thought for two days. He said within himself: 'If Christianity can make a man so meek and so true, that is the doctrine I want.' So he accepted Christ and gave up his Chinese College at the end of that year. In the following year he became a professor in a Christian College at Canton city and has held that position ever since. He is highly respected and is doing a grand work for Jesus."

THE following cuttings are from the *Congregationalist*:—

"A point is scored in any church when the people can be pledged as individuals to some definite line of work. A Boston pastor with this end in view sends around cards to all members of the congregation asking each to specify which of several

lines of projected effort he will commit himself to. Ten avenues of service in various departments of the church are suggested, and in order to provide for those who do not find in the list anything that suits them a blank line is left, on which can be supplied the outside work which any individual prefers. No person in that church who is willing to work need be idle."

"As a proof of her missionary spirit the Moravian Church claims to give one in sixty of her members to missions, as compared with one in 5,000 among Protestant churches generally, while her converts number no fewer than 91,000, or more than three times as many as the parent church."

THIS from the *Boston Missionary Herald* is timely and valuable:—"Why is

not the Gospel received universally by those to whom it is preached? It is often said that the preaching is not of the right sort, and that the message of Christ is not brought to men in a form which makes it attractive. The only truth in this statement is that a pure Gospel never can be attractive to those who love their sins. And men everywhere do love their sins, and are unwilling to leave them. An old African chieftain said to Bishop Tucker, of Uganda, when he was asked whether he would like to have missionaries settle in his country: 'No!' and he gave a reason, which, from his point of view, was a good one: 'We are fond of fighting and cattle-stealing, and if teachers come they will tell us that all this is wrong.' The Gospel is at war with sin everywhere, and that is the reason why men do not welcome it."

### THE McALL MISSION IN FRANCE.

IN the letter from our French correspondent in our last issue it was stated that Dr. McAll was about to withdraw from France, leaving the conduct of the Mission in other hands. This appears to be somewhat inaccurate, and we gladly give insertion to the following letter from the venerated Dr. McAll himself:—

"13 Highview Road,  
Upper Norwood, S.E.

"A notice has appeared in your columns which, kind as its expressions are, is, I am happy to say, incorrect. I refer to the statement that Mrs. McAll and I have left Paris and the work we had so long conducted in France. We love that work so intensely that, as long as a measure of strength remains to us, we could not bring ourselves to withdraw from it. The fact is that, in consequence of the rapid inroads of death in the ranks of our supporters in England and Scotland, nothing but a special effort to obtain new subscribers can enable us to maintain the work at its present

extent (140 stations), much less to extend it as we earnestly desire. We have, therefore, felt it necessary to devote, henceforward, a part of each year to the effort in and around London and elsewhere, to spread the interest of the Mission. For this purpose we have now a little domicile at the above address, where we shall be most happy to correspond and arrange with all friends willing to help us. At the same time we retain a second domicile, part of our former house in Paris, 28 Villa Melita, Auteuil, where (D.V.) it will be our delight to spend a number of months in each year in the active pursuit of the evangelistic work as heretofore. I retain my position as head of the work. In our absence, the Rev. Charles Greig, M.A., is acting director, and the Rev. S. Thurbu, of the American Union Church, Paris, and Monsieur Louis Sauttu, vice-presidents. We crave the prayers of your readers that these efforts may be prospered, and that a multitude of the French people may be won to our Lord."

### FOREIGN MISSIONS.

An address at the Dundee Conference of the Evangelical Alliance, by the Rev. JAMES JOHNSTON, author of "A Century of Missions," &c.

SIX years ago I rather startled the churches of this country and America, by calling attention to the slow rate of increase of converts from our missions when compared with the natural increase of the vast multitudes of the heathen.

My object in that pamphlet was accomplished by arousing a greater interest in mission work, and greater efforts to overtake the great work of spreading the Gospel in heathen lands. Without withdrawing a single statement in that pam-

phlet, I desire to-day to present the truth regarding the present position and results of mission work in another aspect, for the encouragement of the Church, and to stimulate to still greater and more hopeful effort. The shield has two sides, a dark and a bright one. To-day I present the bright side of this complex and important subject.

Let us first glance at the number of agents at work in the mission fields of all Protestant Churches in Europe and America, those from Great Britain being about the half of the entire number. Your time will not admit of my giving the grounds on which my statements are founded: but as my statistical labours are pretty well known, and have not hitherto been contested, I trust to their being accepted.

There are in the mission field the following European and American workers—Ordained Missionaries, over 3,500; Unordained men, including Medical Missionaries, over 900; Lady Missionaries, including the wives of Missionaries, over 4,200; in all, 8,600. It is impossible to ascertain the exact number of the female missionaries in the heathen field, owing to many societies retaining the ungallant fashion, to say the least of it, of not counting the wives of missionaries as a part of their staff. This we regard as unfair and unkind. A missionary's wife not only does much positive work, but, by bringing up a pure and happy family in the presence of the heathen, she gives an object lesson in practical Christianity of the first importance to the cause of missions. I have reason to believe that the number of women now in the mission field is greater than that of men. The prophecy of Psalm lxxviii. seems to be fulfilled, as given in the new version—"The Lord gave the word, the women that published it were a great host."

To these we may add the Native workers regularly employed under the direction of the European and American missionaries, who are yearly being increased in number and efficiency. There are in the different fields not fewer than 4,700 ordained pastors and 45,000 evangelists or colporteurs, without including teachers, as we have no means of separating those who are Christian from those still Heathen—that is to say, 50,000 Native workers employed regularly in pastoral and evangelistic work, and 8,600 European missionaries, or 58,600 workers in all. A

large number, but what are they among the thousand millions of the Heathen and Mohammedan population of the world? or compared with the number of ministers and agents of different kinds employed among the 140,000,000 professing Protestant Christians?

Let us now look into the results of the labours of the missions of the Reformed Churches during the century in which they have been at work. But in doing so, do not let it be supposed that it is the result of the labours of 8,600 missionaries and 50,000 native assistants. A hundred years ago the European missionaries could be counted on the fingers of one hand, and the Native assistants had to be made with much labour and at long intervals. The 58,000 form the staff for the commencement of the second century of our work, if the Lord gives such a period of labour, which we do not expect. It is this that gives so much of hopefulness to the missions of the present time, as compared with the prospects of the beginning of the century.

By a careful comparison of many returns, we find that the number of the communicants in all Protestant missions may be set down at 885,000. To these may be added, by estimating for forty societies not reporting, say 100,000 more; and for Missions to Jews and some decayed churches not included in these returns, say 15,000. We have in round, but substantially correct, results of returns and estimates, 1,000,000 converts as fully entitled to sit or kneel at the Communion Table as Christians of this country. This would give, by a careful comparison of returns and estimates, a Christian population of all ages of about 3,500,000 or 4,000,000 professing Christians, gathered from among the heathen of all lands in a hundred years.

These may be called cold statistics, but let it be remembered that these millions are made up of units, and each unit represents a brother, a sister, or little one, of whom the Master says that it would be better for a man to have a millstone hanged about his neck, and that he be cast into the sea, than that he should offend one of them. Each true convert among them is a miracle of Divine grace, and, as a convert from heathenism, his conversion is doubly miraculous. Let each one of the living souls among these millions be regarded as the purchase of the blood of Christ, and the Church may

well rejoice in these results of a century of modern missions.

Here let me compare the results of modern missions with those of the Primitive Church. There is by most minds a glamour thrown around the missions of the Apostolic times. I am far from underestimating the noble spirit of self-sacrifice and heroism of the early Christians. What I wish to call attention to is the fact, that the actual increase of the Church by conversion from among the heathen in the first century, was nothing like the actual increase through the missions of the nineteenth century, which may be called the *first century* of modern missions. The most careful estimates, made by the most competent statisticians, seem to prove beyond dispute, that at the end of the first century of the Christian Church—that is, in the year 130—there were not more than 500,000, or at most 600,000 professing Christians in the whole Roman Empire, which was the sphere of their operations; while in the one century of modern missions, we can reckon 8,500,000 or 4,000,000 converts from heathenism all over the world. That is to say, the results of modern missions are fully six times as great as those of the first century of the early Church.

But if we compare the results of Modern with those of the Primitive Church, let us in justice to that Church compare the resources of the two Churches at the two periods. The early Church was a mere handful, not numbering at the Resurrection more than probably 700 men and women, representing about 2,500 souls of all ages; the Reformed Church, at the beginning of the nineteenth century, numbered fully 42,000,000. The early Church was poor, despised, powerless, so far as human force could avail; the modern Church was rich, and honoured and powerful. And if we make the comparison from our present position in 1892 the difference is enough to appal us with a sense of our responsibility, and our sad neglect of duty to the last command of our Lord. The population of the Protestant nations now amounts to nearly 150,000,000, and the income of the nominal Christians of England and America is estimated at not less than £2,250,000,000, while the income of all missionary societies is only £2,250,000; that is less than one pound in the thousand which men spend. If real Christians were a tithe of the nominal professors it would only be £1 in £100 of what they spend

on themselves. The early Church was rich in faith, and love, and zeal, like the Church of Sardis. Let us fear lest we be like the Church of Laodicea, *thinking ourselves* rich, and increased in goods, while in the higher riches of the soul we are in our Lord's estimation "poor and miserable, and wretched, and blind and naked."

Glance for a moment at the position of the Church and the mission field at the end of the first century of Protestant Missions in this year 1892, and compare it with the early Church at the close of its first century, in the year 130. The comparison is rather a startling contrast, and if it does not stir up the Church to go forward to renewed effort, and send her forth to new triumphs, if not a speedy victory over the powers of darkness, it should make her hang her head in shame and confusion of face before God and man. In 130 the infant Church only numbered about 500,000 of professing Christians, scattered round the margin of the Mediterranean Sea. The Roman Empire never got far from that basin, which was in those days called the *Great Sea*. In 1892, the Church of the Reformation numbers nearly 150,000,000, scattered over nearly the whole earth. In 130, the Christians were only as one in 1,500 of the world's population which was all heathen; and yet they went boldly forward to the conquest of the whole, and in two centuries they made the Roman Empire bow to Christ as its Lord and Master. In 1892 the Protestant Church is as one in seven of the Heathen and Mohammedan world. Shall we not say let us at once "go in and possess the land," for we are well able to possess it, "if the Lord be with us." In 130 the temporary advantage of tongues had ceased, and probably never exceeded the seventeen languages spoken on the day of Pentecost. In 1892 we have the Word of God in 340 languages and dialects, much more diverse than those miraculously given, and thousands of European, American, Continental, and Native preachers in these many tongues; and what is better than any gift of tongues, we have tens of thousands of living Christians who can tell their own countrymen what God has done for their souls.

And see finally, for we cannot reckon up all the advantages we have in these latter days for carrying the Gospel to every creature. See the openings and facilities for reaching every people on the face of the earth. In 130, God had opened the

way for reaching the 120,000,000 of diverse peoples under the powerful government of Rome, and had made highways for the beautiful feet of them that published peace to a weary and troubled world. Now the whole world is opened, and our steamers, "the swift messengers" of the Prophet, plough every ocean and reach every shore. Is not Jehovah going before His people to make the path plain, and to give a speedy and a glorious conquest to His Church? to fulfil His promise to the Son "I will give Thee the heathen for thine inheritance and the uttermost parts of the earth for Thy possession."\*

Since the address, of which the above is an abstract, was delivered, I have seen two estimates of the number of agents and converts in the mission-field, referred to in your issue of last month. The one sets down the number of communicants at 800,000, and the number of adherents or nominal Christians at 2,500,000. The five ciphers is not a proof of error, but it shows that it is an *estimate*, not from *returns*. The writer spoke of 280 societies,

but no living man ever saw such a number of reports. The number of communicants is less than I gave in my pamphlet, a "Century of Protestant Missions," in 1886; and I now know that the number was too low for that date. The other estimate only professes to give the *returns* from 100 societies, and from these finds the number of communicants to be 726,883. This is evidently a calculation from reports, and probably correct. But as so many societies are left out, it goes far to confirm the accuracy of the numbers I have given, based on returns and estimates. If we add 38 per cent. for the 180 societies spoken of, but not reported or estimated, it will make the number of communicants 1,000,000, the same as is given in the above extract, and the nominal professor about 3,500,000 or 4,000,000.

By last mail, an Indian paper gives from *advance sheets* the returns for India in 1890. But the calculations are not only so far short of what we have the best reason to expect, but so conflicting that no reliance can be placed in them in their present form.

An address at the Dundee Conference of the Evangelical Alliance, by the  
Rev. JOHN FORDYCE, late of Simla.

THAT foreign missions should have a place in this Conference is in keeping with the Constitution of the Alliance from the first, as was explained by Principal Douglas in his enforcement of the "Practical Resolutions." Protestant missionaries in many lands confer and act in accordance with the principles and in the spirit of the Alliance.

The subject is a vast one—almost world-wide. I shall only speak of what I have seen in India and Burmah; and I speak, not as a missionary, but as a witness. For fourteen summers I had an English congregation at Simla, and during the cold seasons I made extensive tours among our scattered fellow countrymen, many of whom are destitute of the means of grace. It was my privilege to become more or less intimately acquainted with the missions of more than twenty societies from the United Kingdom, the United States, Canada, and the continent of Europe. It is difficult to give an exact estimate of success; but I have no hesitation in saying that the success is much greater than most Christians in this land

appear to realise. Apart from those who are baptised there are many not far from the Kingdom of God. A great undermining process is going on. Intelligent natives have told me with tearful eyes and tremulous lips that they believe in the Lord Jesus; but they could not at once face the separations implied in becoming outcasts from those dearest to them. There are many such. Remember them in prayer. I believe that some of them need more grace than the martyrs of other days. To them sudden death was sudden glory. To these baptism would be the first step to an outcast life.

Some plans of missionary effort have been the subject of too much criticism. The fact is, that the various plans are mutually supplementary. The preaching of the Gospel comes first, and this branch should be more and more developed; but education has been, and will be fruitful of results in India. I refer both to elementary schools and colleges. The latter are most important as an antidote to the Government Colleges. Those who write against them know little of India.

\* We regret that we cannot give the whole of this address; but we are hopeful that Mr. Johnston may give it publicity in another form.

Twenty years ago I found students of the College that still bears the name of Dr. Duff, engaged in Christian work in connexion with different societies from 100 to more than 1,000 miles from Calcutta.

The Zenana Mission, and the Christ-like Medical Mission do what other agencies cannot accomplish. I may add the Society that I have represented these twenty-two years in India or at home—the Anglo-Indian Evangelisation Society—for it is incalculably important that our kith and kin in India should be real Christians, not only for their own sakes, but in the interest of Christian missions generally.

Some time ago we had burning questions that wounded many consecrated hearts about the allowances of missionaries. I have no mind to revive the subject, except to quench, if I can, some of the hot ashes of the painful controversy. It was not my business to inquire on this point; but I have very vivid impressions, such as one who has travelled much takes in with something near to accuracy. My belief is that more than one-third have a struggle to make ends meet. About one-third from having few children have comfort without injurious carefulness. Less than one-third from having no children to support,—some of them bachelors, or having some private means—are able to exercise hospitality without difficulty, and to contribute to mission funds more than they otherwise could. The most remarkable case of self-denial that I know of now in India is that of one

who might live in his own mansion, and fare sumptuously every day in Scotland. Instead of this he bears the burden and heat of the day in Madras. I refer to the Principal of the Christian College, now the most influential Christian College in India.

Leaving other missionary topics for the present, I venture to make a suggestion. We have had many Missionary Conferences in India and Britain, and one in China. We need another to expedite the Evangelisation of the World. I would call it "*The Bible & Atlas Missionary Conference.*" Its members should be few, and all experts in missions and geography. Its object should be to get all vacant districts in the world taken up by existing societies. This Conference would meet, practically, the rising missionary enthusiasm of the Churches. Let such a Conference, meeting chiefly in private, lay the responsibility on different societies to enter the fields contiguous to their present operations; and if not taken up make an open appeal for vacant centres of action.

This work may be done quietly, but to carry out the plan, in other words to obey the Lord of Missions, we need a great revival. We have had a revival of missionary interest, much prayer, burning appeals, and many volunteers; but where has there been a revival of Christian liberality? It has been very slight. The Churches need a deeper consecration. As for us let not the appeals and facts to which we have listened these days evaporate, leaving no practical results.

## ROMANISM AND RELIGIOUS PERSECUTION IN SPAIN.

REFERRING to the case of religious persecution in the Philippine Islands, particulars of which were given in our last issue, a Spanish pastor writes as follows to a friend in London:—

A few days since I received a number of *Evangelical Christendom*, in which details were given respecting the persecution to which Don José Nizal had been subjected on the part of the authorities in the Philippine Islands. All that is there stated touching Roman Catholicism is perfectly true; and it is perhaps as well that the English should have their attention called to what real Romanism is, seeing that they are just at the present moment tempted to be on friendly terms with the Papacy. The persecuting and diabolical spirit of

the Curia makes itself felt wherever it has the power to do so.

To give you some proofs of the truth of my assertion, I will mention two cases only, which have taken place recently in Spain. It is true that the authorities cannot exercise all the zeal they fain would in support of the Papacy, owing to the freedom which our press enjoys. Nevertheless in spite of the law, and the toleration, which it is asserted is fully accorded to the Protestants, they are persecuted in all manner of ways. A few months ago some Papists brought out a paper at Almeria with a view to attack the work of evangelisation which has been established in that place. The said journal began by publishing a series of

articles against the Protestants, in which they said that we were atheists, more corrupt than the Mohammedans; men without any belief in law and order, without a creed, robbers, drunkards, scoundrels of the worse type—worthy only of hanging, &c., and the writer added that these epithets applied to foreign Protestants as well as Spanish ones. The Spanish law forbids the attack on dogmas of religion held by those fully competent to hold them, living in the country, but this law never holds good when the priests insult those who are not Papists.

Our friends at Almeria have written to a journal *La Riforma* (a Protestant paper which is published at Malaga), repelling the foul accusations made by the Roman Catholic journal. This protest was reproduced in a Madrid newspaper (which is now in strong opposition to the Papal power), and use was made of it to show the difference, in the manner of propagating their doctrines, between the Romanists and the Protestants. While Papists made use of insults only, Protestants produced evidences for their faith, and with dignity and moderation repelled the accusations brought against them by their adversaries. For reproducing the article just named, the Madrid journal has been prosecuted.

Ten days after the *Riforma* was seized, and Don — was also prosecuted as being responsible for the publication of three articles in the *Riforma*. In these articles we defend ourselves from the attacks of the Papists, and show that the Romish Church is not the only Christian church in existence, as the Romish writer maintained it was in his journal. Another article stated that processions were not in accordance with Scripture. It was proposed to imprison Don —, but this was not effected. Nevertheless the *procurateur fiscal* demanded that our friend should be condemned to two years and four months' imprisonment, to pay a fine of 250 pesetas, and the costs of the suit. So that if the jury does not bring him in "Not guilty" when his case is tried, he will be condemned as a criminal. You see, dear sir, what kind of religious toleration reigns in Spain.

Another occurrence has taken place quite recently. An evangelist at Algeciras felt it to be his duty to reply in one of the journals to the insults launched against him and the Protestants in public

by a Roman Catholic preacher. For doing this he was arrested and thrown into prison, where he remains to the present time; and criminal proceedings are being taken against him. I assure you that there is nothing in his writings which merit condemnation, or can afford good reason for incarcerating him. As an honest citizen, which he certainly is, his condemnation is unmerited indeed. He only sought to prove by a series of quotations from the New Testament that we follow the doctrine of Jesus Christ, and that it is the Papists which have rejected those truths in order that they may follow the traditions of men.

I have just seen, in a despatch, that the director of a newspaper in Algeciras has been put on board a vessel by force, destined for the Philippines, and that the government of Madrid has telegraphed to Cadiz demanding information regarding the proceeding. I do not know the details of the case, but it seems likely to be the director who admitted —'s reply into his columns.

It would be well, as it seems to me, to give prominence among foreign Christians to these facts in order to excite their sympathy in favour of their brethren who are suffering persecution, as well as to open the eyes of those Protestants who are, unfortunately, only too ready to forget the infamies of the Church of Rome. To those Protestants, who are forgetting the lessons of the history of their country, we desire to call attention to facts. Let them remember what the history of the Papacy has been in the past, and know that it is the same now as it always has been. Let them come and live for a few months in a land like ours, and they will find it unchanged, producing the same fruits as ever—the bitter apples of persecution and paganism.

I take the liberty, then, of addressing these few lines to you, trusting that you will make known the facts which I have stated in this letter, either in *Evangelical Christendom* or in some other publication. The present Government has adopted a reactionary policy, favouring Ultramontanism, and I can assure you that such will produce disaster; for it is certain that the vast majority of the Spanish people are opposed to a party which has always been a declared enemy of liberty of conscience, liberty of discussion, and liberty of the press.

## Missionary Notes.

WE quote the following from the Baptist *Missionary Magazine*, Boston:—

*India.*—India contains 25,000,000 widows.—Leprosy is believed to be rapidly declining.—Indian scholars who study English are now set down as numbering 353,515.—Only one man in 42 and one woman in 856 in all India knows how to read.—There are now 71 Baptist churches among the Telugus with a membership of 47,458.—The population of India has increased during the last ten years by 31,000,000.—If the Hindus were to take hold of hands the line would reach three times round the world. The Hindu women alone would form a column sixteen abreast reaching from New York to San Francisco.—The Baptists of New Zealand have recently established an Aborigines' mission for Eastern Bengal, with a station in the district of Brahmandaria, north-east of Calcutta.—The population of India in 1891 was 288,000,000, there being 207,000,000 Hindus, 57,000,000 Mohammedans, 7,000,000 Buddhists, and about 2,250,000 "Christians."—There are now 1,588 missionaries, 16,173 native helpers, 1,855 churches, and 222,283 members (20,850 of whom were added last year; 5,564 being brought in through the missionaries of the American Baptist Missionary Union).

*Africa.*—The people of Basutoland have increased one third during the last sixteen years.—At Lake Nyassa, fifty-eight Natives and six Europeans partook of the Lord's Supper on a recent Sabbath day.—The Congo Valley contains 1,300,000 square miles (one tenth of Africa), with an estimated population of thirty-nine millions, — all open to missionary operations.—Seven of the directors of the British East Africa Company have started a new mission to be called the East African Scottish Mission, and have personally subscribed for that purpose the sum of 60,000 dollars.

AMONG THE NESTORIANS.—Our Evangelical Church has about 2,250 members in about eighty regular congregations. The attendants on a Sunday number over 5,000. Their preachers are supported partly by the people and partly by mission funds. The contributions last year given by the people were 1,750 tomans, or 2,625 dollars. At the price of labour here, this

sum is equivalent to about 20,000 days' work, and stands for self-denying gifts of love by very many. The Church members and attendants have no pecuniary gain in the missionary work beyond what comes to an ordinary community in America. A few have mercenary motives. Perhaps a hundred are school teachers, a few are servants. Some very poor people know our church and missionaries are kind and helpful to the suffering. These aside, the rest are like Christians at home—some very zealous and self-denying, some indifferent and worldly, and some have suffered heavily for the truth's sake. Here is a young Kurd within the week past who believes in Christ, and his family threaten to kill him. He fled for counsel, and after deciding what it was best for him to do he said: "I do not ask any money; I have earned enough to pay my own way, and only ask your prayers and counsels." There are some converts from Islam who have a hard time, and some have turned out entirely venal. But we find the same high motive of self-denial for Christ and His cause that influence missionaries also influence the Christians about us. Several young men the past year have devoted all their time and all their means beyond a frugal support of their families to Christian work. It is refreshing to meet such cases. They are examples to others, and there are many who give liberally and cheerfully to the Lord. After the Week of Prayer a good brother came to me and said: "The day we prayed for the heathen greatly affected me. I could not feel at ease till I did more than pray. Here is a sum for you to send wherever you think it will do the most good." He handed me ten tomans, which equals fifteen dollars. This is beyond liberal support to the Gospel in his own self-supporting church. The day of following Christ for the loaves and fishes is passed long ago in our work.—*Rev. Dr. Shedd, Oroomiah, Persia.*

*The Intelligencer*, the able organ of the *Church Missionary Society*, is largely devoted this month to the grand topic of the day—Uganda. We cannot even enumerate the many points of deep interest presented here; our readers would do well to read it for themselves. We joyfully give publicity to the following appeal,



signed by the Rev. F. E. Wigram, Hon. Secretary of the Church Missionary Society: "Let us unite in prayer that wisdom may be given to those in authority, both in the Government and in the Imperial British East Africa Company; that that which is right and just towards the Africans who have trusted the British Nation, and towards the constituency in England may be done; that our dear and honoured Bishop Tucker and the brethren with him may be given the spirit of

wisdom and judgment and of a sound mind in all they do under the present emergency; that the people of Uganda may be preserved from the dangers threatening them; and that all may be over-ruled to the glory of God and the advance of His Kingdom. Having cast all our anxiety upon Him that careth for us, we may then rest in confidence that even those things which seem to be against us will be made to turn out rather for the furtherance of the Gospel."

### BRIEF NOTICES OF BOOKS.

*The Imitation of Christ.* By THOMAS à KEMPIS. Samuel Bagster & Sons.

Messrs. BAGSTER have issued a new and pretty edition of "The Imitation of Christ" by Thomas à Kempis. It is not only a new edition but a new translation, and although readers may miss the quaintness of some of the older versions, they will find greater conciseness and terseness. With a wholesome watchfulness against morbid introversion of mind, Thomas à Kempis may be read with great advantage. In this bustling age the voice of the recluse may help many in the cultivation of the inner life.

*Christ the Morning Star, and other Sermons.* By the late Rev. Principal CAIRNS, D.D., LL.D. Hodder & Stoughton.

In a prefatory note the Editors of this volume touchingly refer to the fact that Dr. Cairns had himself selected the material for a volume of sermons, when sudden death interrupted him in the midst of his labours. On the day preceding his death he had been engaged in writing the sermon on "Christ, the Son of Righteousness," but left it unfinished. It is refreshing to take up a volume like this at a time when so much of a contrary character is in circulation. Solidity and strength are its most striking characteristics. It is a granary filled with "the old corn of the land." The twenty-one sermons which it contains include some on cardinal doctrines, such as the Atonement, Justification, &c., and on these subjects the revered doctor writes as "one having authority." These great topics are handled with a firmness betokening real depth of conviction, and set forth with a clearness of exposition that can leave no doubt about the writer's meaning. On these subjects earnest hearts want certainty, and such cannot fail to find true edification and establishment of faith in these pages. Difficulties are fairly faced and candidly answered, and the teaching of Scripture exhibited with great clearness and fulness. We trust the book will have a large circulation.

*The Divine Unity of Scripture.* By the late Rev. ADOLPH SAPHIR, D.D. Hodder & Stoughton.

THIS is a book for the times by one who was pre-eminently fitted to deal with the questions which have so long agitated theological and religious circles. The sudden removal of the gracious writer was a general loss to the Church of Christ, and we are glad that this memorial of his spoken ministry remains as a

witness for God and His Word. Learned in the Hebrew Scriptures, well acquainted with German speculative theology, and withal spiritually devout, Dr. Saphir was able to detect the fallacies of modern criticism and expose the rottenness of its arguments. Speaking of "advanced" preaching, the Doctor says: "'Advanced' preaching means this—to make Moses and the prophets say as little as possible, and, if possible, no more than we could know without them; and the great question always is, 'Oh, you think this psalm refers to Christ? How could David know this? David could not have an understanding of this. We must remember the time of David and the circumstances of David.' Oh, yes, there is a different exposition of Scripture which is not Scripture itself. The New Testament exposition of the Old Testament is the only true exposition, for it explains not merely what David and the prophets could understand and tried to understand, but what the Holy Ghost understood and deposited with them distinctly, in this way. Supposing that there is a little plant before me—I can examine it. But supposing that I have a powerful microscope—I look at it, and now I can see a number of things which before were entirely non-existent to me. Have I put anything into that plant that was not there before? Have I changed the plant? Have I introduced my pet ideas into the plant? So, when we read Leviticus with the light of the Epistle to the Hebrews; when we read the whole Old Testament with light of the Evangelists and Epistles, that is exposition, not imposition." Just so: we say "Amen" to this most heartily, and commend the book to the earnest attention of Christian readers.

*The Indian Female Evangelist.* James Nisbet & Co.

WE have received the new volume of this interesting quarterly of the Zenana Bible & Medical Mission. The book is well illustrated, and contains much valuable information. All who sympathise with the blessed work now carried on amongst the women of India should read this volume. The articles are varied, and special reference is made to Dr. Pentecost's visit to India. The papers by the Hon. Emily and Hon. Gertrude Kinnaird give vivid descriptions of eye-witnesses of the good work carried on by this admirable Society which is established on the principles of the Evangelical Alliance. We warmly commend the volume to our readers.

# Evangelical Alliance.

## THE WEEK OF UNIVERSAL PRAYER.

JANUARY 1—8, 1893.

WE have already given (in our September number) the full Invitation and Programme for the New Year's Week of Prayer, and we now repeat the subjects suggested for each day's intercession. Those who arrange for meetings (and especially in foreign lands) are earnestly requested to send brief reports immediately afterwards to the office in London.

The usual meetings, convened by the Council of the Alliance for the West-end of London, will be held (D.V.) at Portman Rooms, Baker Street, Portman Square, commencing at 11.30 each morning during the week, from Monday to Saturday, January 2 to 7. The complete arrangements for these meetings we hope to publish in our next issue, and the programme containing the names of the chairmen and speakers will be sent on application to the Secretary.

Copies of the Invitation and Programme for the Week of Prayer will be forwarded by the Secretary of the Alliance, 7 Adam Street, Strand, London, to any who may apply for them.

The following are the topics suggested for the several days of the week :—

**SUNDAY, January 1.**—*Sermons.*—The exalted Saviour's "Gifts for Men."—Ps. lxxviii. 18, 19; John xvi. 23, 24; Acts v. 31.

**MONDAY, January 2.**—*Humiliation and Thanksgiving.*—*Confession* of the Church's sins of omission and commission, compromising and understating God's truth, mistrusting His power, neglecting his call, and keeping back His due.—Ps. xxxii. *Prayer* for grace to put away whatever hinders individual, family, national, and congregational blessings; and for a special blessing on this year's observance of the Week of Prayer, which begins with New Year's Day.—Nehemiah ix. 1—3, and Haggai i. *Praise and Thanksgiving:* For God's Revelation of Himself in His Word; for the fruitful observance of the Week of Universal Prayer; for the increase of brotherly love, missionary zeal, and desire after holiness.—Rev. v. 11—13; Jer. xxxiii. 3.

**TUESDAY, January 3.**—*The Church Universal.*—*Prayer* for the demonstration, in power, of the Spirit in the Church; Pleading the specific promise of the Ascending Lord (Acts i. 8); prayer that "the Holy Church throughout all the world" may be more humble and diligent in the study of the Word, in discerning God's purposes, and in obtaining His promises; more active in her witness for Christ, in the observance of His sabbath, and in obedience to His will; more faithful in her protest against Romanism, Sacerdotalism, and Latitudinarianism; and more eager in her looking for His glorious appearing.—John v. 39; Titus ii. 11—14; 2 Peter iii. 11—13.

**WEDNESDAY, January 4.**—*Nations and their Rulers.*—*Prayer* that all earthly rulers may acknowledge their responsibility to the King of kings; that all persecutions of Christians may be stayed; that anarchy, oppression, and slavery may cease; that drunkenness, impurity, and gambling may be put away; that the opium traffic may be speedily abolished; that trade disputes may yield to truth and righteousness; that the "making haste to be rich" and the love of luxury may be arrested, and that God's Day may be nationally honoured.—1 Tim. ii. 1—4; Ps. lxxvii.; Rom. xiii. 1—7.

**THURSDAY, January 5.**—*Foreign Missions.*—*Praise to God:* For great Missionary progress within recent years.—Ps. lxvi. *Prayer:* For Missionary Churches and Societies, Bible and Tract organisations, and for all efforts for diffusing the pure Gospel in the Heathen and Mohammedan world; for Native Churches and their Pastors; for secret believers who have not yet openly confessed Christ; for Missionaries—men and women—evangelistic, educational, medical—and all their helpers; for the removal of all hindrances to Christianity.—Matt. xxviii. 19, 20; Rom. i. 14—17.

**FRIDAY, January 6.—Home Missions and the Jews.—Praise:** For the success increasingly vouchsafed to every branch of evangelistic work, and for blessing which has attended Missions to the Jews.—Luke xv.; Acts ii. 41—47. **Prayer:** For all Christian workers, and that every personal effort to win souls for Christ may be conducted with wisdom and power.—Acts iv. 13—31. **Prayer for God's Ancient People Israel;** That the veil upon their hearts may be taken away; that all persecutions of the Jews may cease; that Christians may clearly understand God's purposes concerning Israel, and let their light so shine among Jewish neighbours as to attract them to the Gospel of Christ.—Amos ix. 11—15; Rom. xi. 12—15.

**SATURDAY, January 7.—Families and Schools.—Prayer** that God's Word may be accepted as the one true basis of the education of the Young, in the home, the school, and the college; that husbands and wives, parents and children, masters and servants, may, in their mutual relations observe the law of Christ; that family worship may become more general, and that domestic life may be sweetened and hallowed by godliness; that increasing blessing may rest upon Sunday-schools, Bible Classes and Young Men's and Young Women's Christian Associations.—Deut. vi. 4—7; Mark x. 13—22.

**SUNDAY, January 8.—Sermons.—The Promised Outpouring.—Joel ii. 28—32.** The plain command, "Ask ye of the Lord."—Zech. x. 1.

## PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, Nov. 10, Mr. Donald Matheson presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Bishop Taylor.

### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. R. H. Tourtel, B.D., Guernsey.  
Rev. Lewis Lang, Rotherhithe.  
Rev. S. Martyn Bardsley, Rotherhithe.  
Rev. T. P. Hill, Dorking.  
C. J. L. Fullerton, Esq., Leamington.  
Jas. Clark, Esq., Clapham, S.W.  
J. E. Passmore, Esq., Clapham, S.W.  
Rev. D. J. Waller, D.D., Clapham, S.W.

### DEPUTATION WORK.

Mr. Arnold read a brief report (on behalf of the Rev. J. Consterdine) of a Drawing-room Meeting, held at Wimbledon.

Mr. Colborne then gave an account of his visit to the north of Ireland, which he had undertaken in place of Mr. Arnold, who, by consent of this Council, had attended a series of meetings in the south of Ireland a few months ago, and had promised a second visit for the north.

### BALANCE SHEET.

The Secretary gave a brief summary of the Cash Statement for the year ending Sept. 30. The balance in favour of the Alliance, after meeting all liabilities, is £131 14s. 8d.

### OBITUARY.

The death was reported of M. le Pasteur Recolin, President of the Paris Committee of the Alliance; the Rev. Dr. Lansing, for many years President of the Egyptian Branch of the Alliance; also the Rev. Andrew Inglis, the indefatigable Secretary of the Dundee Branch, and who was present at every meeting of the late Conference.

The Council desired that the expression of their heartfelt sympathy with the bereaved families be suitably conveyed by the Secretary.

### UNIVERSAL WEEK OF PRAYER.

The Secretary reported arrangements being made for the West-end meetings during the Week of Universal Prayer, though the programme of chairmen and speakers was not yet quite complete.

### UGANDA.

It was reported that on the occasion of the deputation from the British & Foreign Anti-Slavery Society to Lord Rosebery, with reference to Uganda, the Evangelical Alliance was represented by the Chairman, Major-General Noble, and the Secretary.

### RELIGIOUS INTOLERANCE IN VIENNA.

Mr. Arnold reported correspondence with the Wesleyan Methodist body on the subject of intolerance, to which the Church had been subjected in Vienna.

Other matters relating to cases of religious persecution also occupied the earnest attention of the Council.

## SECRETARIAL DEPUTATION WORK.

THE Rev. Ph. Colborne reported to the Council that he had just returned from a visit to North Ireland, and had everywhere been kindly received, and had held encouraging meetings.

At *Dundalk*, Nov. 1, there was a good gathering, the Rev. J. C. Rainsford took the chair; some hearty singing of Sankey's hymns, followed by the statements of the Deputation upon Alliance work, and a genial speech from the Chairman, occupied a pleasant evening, and a good collection proved the interest taken by the audience.

*Armagh*, Nov. 2.—The usual united meeting of three congregations here was made special for Evangelical Alliance purposes. The Rev. J. Elliott took the chair, and in a kindly, lucid speech introduced the Deputation. After Mr. Colborne had spoken on the work of the Alliance, a warm vote of thanks was moved by Mr. Fullerton and seconded by the Rev. T. Maguire. Prayer was offered by the Rev. J. Wilson, and at the close of the meeting some friends joined the Alliance.

*Warrenpoint*, Nov. 4. — The Public Room was well-filled, and the chair taken by W. M. Atkinson, Esq. Prayer was offered by the Rev. J. Gilchrist. The Deputation spoke of the work of the Alliance, and was well received. An interesting meeting was brought to a close by the Rev. Dr. Naylor, who offered prayer and pronounced the Benediction.

*Coleraine*, Sunday, Nov. 6.—Mr. Colborne had an opportunity of setting forth the objects of work of the Alliance while preaching in the New Row Presbyterian Church in the morning, and in Terrace Row in the evening, to three congregations united. The Revs. R. Wallace and Dr. Wylie both kindly did their best to make these services as effective as possible, and the excellent congregations who listened to the Deputation and showed their sympathy in both collections, made this a pleasant day to all concerned. The excellent practice found here of combining congregations for one service on the Lord's-day is quite upon Evangelical Alliance lines, and cannot be too highly commended.

*Londonderry*, Nov. 7.—A meeting was held here, Aaron Baxter, Esq., J.P., in the chair. Alexander McVicker, Esq., and the Rev. James Cargin did their best to make it successful, and the Deputation was

well received; but the meeting was so small in numbers it may make our friends resolve to try other means for awaking interest in the Alliance in this very important town.

*Belfast*, Nov. 8.—The Lord Mayor and Lady Dixon gathered a large and influential assembly of their friends, by invitation, to their residence in the country. After tea and coffee, the Rev. W. L. Berkeley introduced Mr. Colborne to the meeting. The Deputation had thus an excellent opportunity to place the work of the Alliance before the meeting. He was followed by the Rev. William Park, who strongly advocated the claims of the Alliance. Several other gentlemen spoke, and Mr. R. L. Hamilton, in thanking the Lord Mayor for his hospitality, insisted very strongly upon the desirability of Belfast being more closely associated with the office of the Alliance in London. Some friends present sought membership, and upon a plate in the hall an offering was left for persecuted Stundist Christians of £5 2s. 6d.

In the evening, a Public Meeting was held in the Carlisle Memorial Hall. Mr. William M'Cammond presided, and the Rev. James Robertson opened the meeting with prayer. The Rev. Dr. McCutcheon, in introducing the Deputation, called attention to the Basis and Practical Resolutions of the Evangelical Alliance, and expressed his hearty concurrence with them and its work.

Mr. Colborne then spoke for some time on the practical value of the Alliance, with special reference to its efforts on behalf of the persecuted in many lands.

The Rev. William Park moved: "That the best thanks of the meeting be given to the Rev. Philip Colborne for his visit as the representative of the British Organization, and for the interesting information he had afforded them as to the operations of the Evangelical Alliance at home and abroad." Mr. R. L. Hamilton seconded the resolution, and spoke of his strong desire that the Belfast Organization should be brought into closer relations with the centre in London.

The Rev. Dr. Riddal moved: "That we recognise the value and importance of the work of the Evangelical Alliance in promoting Christian union, and in interfering on behalf of liberty in many lands, and commend it to the increased support and

sympathy of the Christian public." Mr. Shaw seconded the motion, and said he thought they should have more intimate association with the Parent Alliance.

The motion was carried and the collection taken, thanks having been given to Mr. McCammond. The Benediction was pronounced by the Rev. Dr. M'Cutcheon.

The Rev. J. Consterdine reported to the Council that on Wednesday afternoon, October 26, by the kindness of Colonel and Mrs. Clarke, he had addressed a drawing-room meeting at their house at Wimbledon. Colonel Clarke, who presided, spoke highly of the Alliance, and,

referring to its exertions on behalf of the persecuted, spoke of the case of Matamoros, and a fellow-sufferer known personally to himself. A very warm and sympathetic address was given by the Rev. Mr. Maxwell, the Presbyterian minister, and at the close of the meeting a collection of £7 15s. was taken.

The same evening, Mr. Consterdine preached a sermon on "Christian Unity" at Christ Church, Rotherhithe, where the Rev. S. Martyn Bardsley is vicar. The result was to add two new clerical members to the list, one being Mr. Bardsley, whose late father was for many years a member of the Council.

### SOUTH LONDON BRANCH.

On the 14th of October, a very interesting meeting was held at Jerviston, the residence of Mr. Wellby, at which the Rev. B. La Trobe, of the Moravian Missions, attended, and gave an excellent account of the founding of the Moravian Church in Bohemia, of its removal to Hernhutt, and of the varied and extensive foreign missions carried on by the brethren in Greenland, Labrador, South Africa, the West Indies, North Queensland, and other parts of the world, giving an account of some 140 stations in all, with about 90,000 members. A very interesting mission to lepers is carried on in Jerusalem, toward the support of which the black natives of Queensland had recently sent a contribution.

Mr. Wellby, the chairman, spoke very warmly of the educational work of the Moravians in thanking Mr. La Trobe for his visit.

Mr. Arnold, the General Secretary of the Alliance, then gave some interesting particulars of the work our Society is carrying on at the present time, referring especially to a case of severe religious persecution just reported in the Philippine Islands. He gave some cheering statements about the Conference just held in Dundee, which had been very numerous attended, where some very valuable papers and addresses had been contributed. He also referred to the Stundist persecution in Russia and gave some valuable information. In this grave and anxious matter the Alliance was taking vigorous steps for the amelioration of the present sufferings of the persecuted and for the extension of their religious liberty.

A very interesting and useful meeting was closed with the Doxology and Benediction.

Nov. 11.—The members and friends of this Branch of the Alliance met in goodly numbers at Montague House, the residence of James Clark, Esq.

The Rev. W. Williams, at the request of Mr. Clark, presided. After reading the Scriptures, praise, and prayer, the chairman called attention to the fact that every age of the Christian Church had emphasised and illustrated some great doctrine of the Word of God. The truth for this age, he considered, was the absolute and indissoluble oneness of believers and the manifestation of that spiritual oneness to all the world.

The Rev. Dr. Edkins, of Shanghai, said that he could testify, after forty-four years experience as a missionary in China, that the union of true believers was realised there, and he believed that if anything occurred to remove foreign missionaries from that great country, the native Christians, as such, would hold together in one Church to uphold and extend Christianity.

He spoke of the difficulties of the work arising out of the great ignorance of many of the Chinese, and their deep prejudice seen, for instance, in the foot-binding of their children. The encouragements on the other hand were very great. Medical missions had been wonderfully blessed—cases of conversion were coming to light that had been hidden for years. Equal or even greater advance had been made in Japan as in China. Some 40,000 converts could be numbered in each country.

Famine periods had evoked British philanthropy, and this had made a deep and beneficial impression upon the Chinese mind and had opened the way for the Gospel. The Chinese had behind them two thousand years of education, and this had prepared the way for a Christian literature. Chinese scholars when they received the Gospel made excellent preachers. Dr. Edkins spoke of the dire effects of opium, and said he was convinced that nothing short of vital Christianity would eradicate the taste which had been formed for this pernicious drug. He pleaded for China that more and more might be done to send the Gospel to its millions.

The Rev. Oscar Michelsen then gave some interesting statements about his life as a missionary in the Island of Tongoa in the New Hebrides. He spoke of the martyrs for Christ who had laid down their lives in this group—John Williams Gordon and his wife and his brother—and pictured in graphic terms his own voyage and landing. He was ill with fever and knew that if he reached Tongoa he would have to face savages, and would have

everything to do for himself. He earnestly asked God to spare him for two years' service. He approached the island after a stormy night, and saw in the morning as lovely an island as the sun shone upon. Savages were disporting themselves in and out the water. He landed; the most important chief refused to give him a station—another chief came forward and sold him a location; friends rallied round him, and though he had been in great danger, and had seen the smoke of the fire at which was roasted the body of a Christian youth to make a cannibal feast—that feast was the last in that island—he, the missionary, had been spared and blessed to grow strong and labour on till now. Not only is all opposition to Christianity overcome, but in this and in five neighbouring islands praise and prayer to God may be heard rising from every house.

Mr. Benham called attention to the forthcoming "Week of United and Universal Prayer," which the friends present resolved to observe as heretofore; and the meeting closed with singing and prayer.

## THE DUNDEE CONFERENCE.

### HOW TO REACH THE NON-CHURCH-GOING PEOPLE.

By the Rev. JOHN SMITH, M.A., Edinburgh.

THIS is a subject which if, on the one hand, it has attracted by its present and pressing importance, on the other hand has repelled because of its apparently insuperable difficulty in grasping the problem, and still more in suggesting practical remedies. On no subject of a practical kind is there, perhaps, more loose and inadequate speech, or more vague and inept practical recommendation. Dominated by exclusive devotion to some particular method or aspect of religious and moral reform, workers form sweeping generalisations from inadequate premises, and vaunt their pet remedies as the sole solution of the evil. Thus we have had this question of non-church-going resolved into a question of Temperance, or of poverty, or of the housing of the poor, or of Sunday labour, or of industrial revolt against the religion of capitalism or of secularism and unbelief. In my view the first most important thing we can do is to recognise the extreme complexity of this problem, and that it is to be approached not from one but from many sides.

Confining myself to this Scottish nation—since we meet in the heart of this Scottish land—I may say what I firmly believe, that there is no nation more completely under the authority of Christ than the Scotland of to-day. With all our defects, which are or ought to be very palpable to ourselves, with positive sins, one of which at least is

black in the world's view, this land, from end to end of it, in every class of the community—whether regard be had to private and family life, social spirit and public principle—is fundamentally Christian. As yet the breaks with Christianity however caused are but breaks at the fringe, not at the heart of the national life.

We have drawn the line at church-going, not because we believe that the influence of Christianity in this land is either complete within, or exclusively confined to that sphere. Though, because of the ferment and liberty of opinion, there is less unreal or formal attachment to the Church than there was a generation ago, yet we must fear that there are many united to our communions who are not united to Christ. On the other hand, as every one who works among the sunken population knows there are myriads who from various causes never darken a church door, who carry memories of parental counsel, of words spoken in church and Sabbath-school, aye, who may have wrecks and remnants of a Christianly-trained conscience dogging their footsteps, and keeping a ray about their paths still. Christ has His witness where we little dream. Still since there cannot be positive religion without conscious contact with Christ, and since all who are in conscious fellowship with Him will by constraint of the Spirit working in them, seek some Christian

society, we may in a general way take church-going as a sign of religion, or at least regard neglect of church-going as a conclusive proof of its absence or neglect.

Coming now to the immediate question, I do not find any very recent statistics as to the extent of this dark fringe. Some have brought out as the result of examination that one in five was a home heathen, but I have never found the grounds on which this statement, often mentioned, was based. In 1872-73, a committee of the Church of Scotland, from returns sent in from 807 parishes, embracing, exclusively of Roman Catholics, 1,111,454 inhabitants, found that 161,296 were living in neglect of ordinances; in other words, basing our calculations on that wide induction, one-seventh of our population may be regarded as outside the Church; whether the proportions have greatly altered since then we may doubt. On the one hand there have been decided gains from ceaseless well-directed mission effort, but the loud outcry as to growing indifference makes us fear that these successes have been quite or it may be even more than counter-balanced.

But let us come to a more measurable order of facts. I have already insisted on the complexity of this problem, and I have an idea that a careful survey of the various elements comprising this mass of national irreligion would help in many ways to practical suggestions for recovery. Beginning then at the beginning, let us look at the pariahs or outcasts of our civilisation—the criminal, the vicious, the vagrant. Blessed be God, not even these are wholly outside Christian influence. Christian love is reaching down at many points a helping hand to the very vilest and the worst. But beyond doubt we have still a solid mass of home heathenism here. Ninety thousand have been given as a cautious estimate of the criminal classes of Great Britain. Then outside this terrible core of moral irreconcilables, we have the great belt of prostitution, coiled like a poisoned girdle round this nation. Then just naming the host of hopeless drunkards—the reproach of this nation—though these are far from being all outside the Church, I come to a plague spot in our national life not sufficiently recognised. No statistics are more startling than those which reveal the growth of vagrancy. Encouraged by the apparently exhaustless resources that lie in indiscriminate charity, safeguarded against want by a mechanical poor-law system, an increasing number of men and women, renouncing the discipline of toil, throwing off the last restraints of a settled home, are sinking to the airlessness and utter demoralisation of a wandering life. In 1885, according to evidence given in an article in the *Scottish Review*, the number of vagrants was 91,567; in 1886 the gross number had risen to 106,661, and in 1887 to 138,748. As the report says, here you have a great and ever-growing army quartered upon and maintained by the industrious population of the land. Surely we have in this a fearful object-lesson, to the effect that it is not by emasculating men morally through pauperising doles that we are to lift them into the Kingdom of God.

Rising now to the respectable classes, my next group would be of those who are hindered by adverse conditions of life and labour. Nothing is more remarkable in the last twenty years than the increase of comfort among the working classes of our country. They are spending more and saving

more. In the Glasgow Savings Bank and in the Penny Banks of that city there are 240,000 separate accounts. Still poverty is a great fact in our country, and many are hindered by extreme poverty from church attendance. Of course, much of this poverty is the result of intemperance; but most mission workers know cases of decent people, through sickness or misfortune, behind with the world, who shrink back with their troubles from the public or from the Church's gaze. It is a pity in this regard that, according to our regular Church system, two taxes are imposed upon whoever would hear the evangel—the first by the Church with payment of a seat rent, the second by the self-respect of the poor that they be decently dressed—as they would say fairly well put on.

One other class I would mention, hindered by what are primarily conditions of life. I refer to farm servants. Their alienation from the Church, at least in very considerable numbers, is matter of general complaint and beyond question: and unfavourable conditions have much to do with this alienation. I can remember well what the bothy system was in this county of Forfar twenty years ago, and how mournful it was to see the degeneracy of a class which once for virtue and godliness stood so high. In a scientific article on agriculture in the last edition of *Encyclopædia Britannica*, I read this sentence: "And so it comes to pass under this bothy system that about two-thirds of all the men stately employed in farm labour are shut out from all the comforts and blessings of family life, and have become, in consequence, rude, reckless immoral."

Turning to adverse conditions of labour, we touch a subject on which only a specialist can fully speak. Yet the merest outsider can see that what are regarded as the exigencies of modern industry and commerce render it difficult, and sometimes impossible, for tens of thousands of working-men attending regularly on the House of God. Let me give two or three sample facts that have come under my own eye. Visiting a large mining town, I was told by a minister—"Work here is most depressing. Why to-night, in this town, half the adult population is on the night shift." Up to the time of the railway strike, I looked down often from the pulpit on a man who I knew had come off an engine-plate that morning at 7 a.m., and who, till he was converted, spent the morning in his bed. One of the most successful soul winners I ever knew—an engine driver—was put upon a new shift, and not only was his power of Christian service almost destroyed, but his influence in his own family was well-nigh annihilated. He came in at all hours of the night and the day, and the family life had to go on without him.

I have mentioned these cases because they touch three elements of this evil. We have first of all positive infraction of Sunday rest to an extent many do not imagine. But still more widely prevalent is the break up of the family life, the escape of the children from anything like continuous paternal control, the dying down, through lack of convenience, of those higher interests and religious customs and bright home intercourse, which lift a man above the drudge, and give him a moral dignity and self-respect. Positive exhaustion from night duty, even when Sunday is not invaded, which seems to justify men turning the day into one of pure physical inertia.

And now in a sentence or two I must describe causes of a larger or more general kind. Beyond all question, great change has come over Scotland. In flow all sorts of secular interests, caught in the great streams of world's life, I am not here to say not gained in many respects. Still we notice a greatly relaxed sense of obligation as to the observance of the Sabbath and attendance on the House of God. Men begin and end journeys on Sabbath. By multitudes only a very small portion of the day is spent in religious observances, and the rest given to more or less material pleasures and pursuits. Pleasure excursions by land and water, cycling tours, walking parties, all becoming more and more frequent. How long we shall be kept free from Sunday theatres and concerts is rather doubtful. Then, to pass from these more immediate invasions of Lord's-day; we are becoming distinctly a more pleasure-loving people. Now here also I would not assume a gloomy, forbidding tone. Distinct good has come along this line. But you will all agree with me that the excessive and rapid development of sports, associated as it is to some extent with gambling, is in many directions

hindering attendance, and withdrawing young men from church. My own experience has led me also to the conviction that gambling of a more general kind is becoming disastrously common, and is one of the most powerful anti-Christian agencies of our time.

That there is an extensive withdrawal from the Church because of a deliberate break with the Christian faith and the adoption of agnostic views, I have seen no reason to believe. Dogmatic secularism in this country is a movement that has in it little intelligence, self-conscious purpose, and aggressive force. Many young men are coming to occupy a nebulous, uncertain position to Christianity, fascinated by the great names associated with unbelief. Not a few are finding belief very difficult, and are grappling with philosophical and critical questions with varying result; and, I suppose, every minister knows cases of men and women who have broken with the faith and have gone out into the dreariness of unbelief.

And now, having, I daresay, occupied too much time with a description of the situation, I turn briefly to speak of remedies.

*(To be continued.)*

## MEMBERSHIP IN THE ALLIANCE.

AN esteemed member of the Council, who was present at the recent Conference in Dundee, has favoured us with his views on the subject of enrolled membership in the Alliance. The paper is given below, and we append to it an extract from the "Manual" of the Alliance, and which answers the question often asked—"What are the responsibilities of membership?" To make the subject complete we add the "Basis" and also the "Practical Resolutions" of the Alliance, to which reference was made in our last issue:—

It may prove useful to remark on one feature of the recent exceedingly interesting Conference at Dundee. This feature of it was the disproportion between the number present and the number who became "inscribed members" at the close. The former approached to 2,000, and the latter, alas, fell short of 30. When the older members noted with true pleasure the lively sympathy with the principles and objects of the Alliance, which characterised the successive meetings, they could not but hope that many more of their assembled brothers and sisters in Christ would take the very natural step of casting in their lot with them by becoming "inscribed members." This may suffice to explain the present reference to some of the reasons why Christians who are in sympathy with the Alliance would do well to manifest this sympathy by having their names inscribed on its roll.

One of these reasons is that the Alliance is a witness-bearer before the world to a truth of incalculable present importance. Its specialty is to testify more conspicuously than any other religious organization that the secondary differences between believers in Jesus co-exist with the fact that they are all alike members of His Body, and members one of another. This witness is a standing protest alike against Rome's proud claim to be the one and only true Church, and the equally fallacious theory held by some that Episcopalians alone have a valid claim to be accounted members of the Holy Catholic Church. The advancing tide of error in this direction obviously makes this protest more and more important. This testimony has already gone out into all the world, and it must needs become more weighty and powerful year by year as the numbers whose names are inscribed on the roll of the Evangelical Alliance become larger and larger. The Alliance, moreover, has greatly helped in showing the people of various lands that there is among Evangelical Christians a far purer and holier religion than their own. Italy, for example, is at this very time an illustration of this in the eagerness with which multitudes are now searching the Scriptures, and comparing what they read there with the teaching of the priests.

Is there not, then, a cause and a call for those who hold the grand truth that all



believers are brethren to co-operate openly in making it known throughout the world? By taking this step, it may be added, they will not only be doing spiritual good to their fellow-men to a very wide extent, but procuring a return of good into their own bosoms; for brotherly love—that sure evidence of spiritual life—must needs increase as the claims of the whole brotherhood of believers are steadily and prayerfully kept in view. It would occupy too much space to detail other kindred reasons and motives. But these may suffice, it is reasonable to believe, to convince those who regard the Alliance with friendly eyes to act on what they see and give their names to be inscribed on the Society's lengthening roll.

A MEMBER OF THE COUNCIL.  
November 1892.

#### MEMBERSHIP.

All Christians, ladies as well as gentlemen, who approve of the principles and work of the Evangelical Alliance, are invited to send their names for enrolment as members. The matter of subscription is left optional as to amount, but those who contribute One Guinea per annum, receive *Evangelical Christendom*, the Monthly Organ of the Alliance, *free*. This Magazine contains useful information regarding Christian work in various countries.

#### BASIS.

The parties composing the Alliance are to be such only as hold and maintain what are usually understood to be Evangelical views in regard to the matters of doctrine understated, viz. :—

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead, and the Trinity of persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The Incarnation of the Son of God, His work of atonement for sinners of mankind, and His mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of

be followers of God, as dear children, and the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

It being, however, distinctly declared that this brief summary is not to be regarded in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian Brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance.

In this Alliance, it is also distinctly stated, that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected; but that all are held free as before to maintain and advocate their religious convictions, with due forbearance and brotherly love.

It is not contemplated that this Alliance should assume or aim at the character of a new Ecclesiastical Organisation, claiming and exercising the functions of a Christian Church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted without interfering with, or disturbing the order of, any branch of the Christian Church to which its members may respectively belong.

#### "THE PRACTICAL RESOLUTIONS"

Agreed upon by the London Conference (1846), and adopted by the British Organization at the Manchester Conference (1846).

The following Resolutions are read, and commended to the practical attention of the members, at each Annual Conference of the British Organization of the Evangelical Alliance :—

1. That the members of this Alliance earnestly and affectionately recommend to each other in their own conduct, and particularly in their own use of the press, carefully to abstain from and put away all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice; and in all things in which they may yet differ from each other, to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven them; in everything seeking to

to walk in love, as Christ also hath loved them.

2. That as the Christian union which this Alliance desires to promote can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the throne of grace, in their closets and families; and the forenoon of Monday is suggested as the time for that purpose. And that it be further recommended that the week beginning with the first Lord's-day of January, in each year, be observed by the members and friends of the Alliance throughout the world, as a season for concert in prayer on behalf of the grand objects contemplated by the Alliance.

3. That in seeking the correction of what the members of the Alliance believe to be wrong in others, they desire, in humble dependence on the grace of God, themselves to obey, and by their practice and influence to impress upon others, the command of Christ, to consider first the beam that is in their own eye: that they will, therefore, strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins; and to exercise a double measure of forbearance in reproof, where reproof is needful, the faults of those Christian brethren who belong to other bodies than their own.

4. That when required by conscience to assert or defend any views or principles wherein they differ from Christian brethren who agree with them in vital truths, the members of this Alliance will aim earnestly, by the help of the Holy Spirit, to avoid all rash and groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ, by speaking the truth only in love.

5. That, while they believe it highly desirable that Christians of different bodies, holding the Head, should own each other as brethren by some such means as the Evangelical Alliance affords, the members of the Alliance disclaim the thought that those only who openly join the Society are sincere friends to the cause of Christian union: that, on the contrary, they regard all those as its true friends who solemnly purpose in their hearts, and fulfil that

purpose in their practice, to be more watchful in future against occasions of strife, more tender and charitable towards Christians from whom they differ, and more constant in prayer for the union of all the true disciples of Christ.

6. That the members of this Alliance would therefore invite, humbly and earnestly, all ministers of the Gospel, all conductors of religious publications, and others who have influence in various bodies of Christians, to watch more than ever against the sins of the heart, or the tongue, or the pen, towards Christians of other denominations, and to promote more zealously than hitherto a spirit of peace, unity, and godly love among all true believers in the Lord Jesus Christ.

7. That, since all the disciples of Christ are commanded by the Holy Spirit to add to brotherly kindness love, and are bound to pray that all who profess and call themselves Christians should be led into the way of truth, it is earnestly recommended to the members of the Evangelical Alliance to offer special prayer for all merely nominal Christians, as well as for Jews and Gentiles throughout the world.

8. That the members of this Alliance, earnestly longing for the universal spread of Christ's Kingdom, devoutly praise God for the grace whereby, in late years, Evangelical Christians have been moved to manifold efforts to make the Saviour known to both Jew and Gentile, and faithful men have been raised up to undertake the toil. They would offer to all Evangelical missionaries their most fraternal congratulations and sympathy; would hail the flocks they have been honoured to gather as welcome and beloved members of the household of God; and, above all, would implore the Head of the Church to shield His servants, to edify His rising Churches, and, by the outpouring of His Holy Spirit, to enlighten Israel with the knowledge of the true Messiah, and to bring the heathen out of darkness into light. They would also record their confident hope that their beloved missionary brethren will strive more and more to manifest before the Israelite and other classes who know not the Redeemer, that union in their blessed Lord, the spirit of which the members of this Alliance would gratefully acknowledge they have generally cherished.

## CONTRIBUTIONS RECEIVED FROM OCTOBER 19 TO NOVEMBER 18, 1892.

s	d		s	d	
Mrs. Somes	1 1 0	O. Robinson, Esq.	1 1 0	SPECIAL FUND FOR PERSECUTED CHRISTIANS.	
Mrs. Penny (2 years)	0 10 0	Rev. J. Patteson	0 10 0		
Jas. Brickhill, Esq.	1 1 0	Major-General and Mrs. Jacob	1 1 0	J. Holt Skinner, Esq.	s d
Mr. and Mrs. MacFarlan	1 1 0	Rev. C. G. Layard	0 10 6	Mrs. Rose	5 0 0
Rev. W. MacLaren	0 10 0	Colonel Clarke	1 1 0	Mrs & Miss Kemp (Rochdale)	1 0 0
Rev. W. H. Donovan (2 years)	1 1 0	M. H. Hodder, Esq.	1 1 0	M. H. Sutton, Esq.	8 0 0
J. Lush, Esq.	0 10 6	Mrs. Hodder	0 10 6	The Dowager Lady Aberdeen	2 0 0
Rev. H. E. Fox	0 10 6	Miss Scoresby Jackson	1 1 0	E. Rawlings, Esq.	2 2 6
Rev. J. P. Gledstone	1 1 0	A. W. Sutton, Esq.	0 10 6	Miss Kemp (London)	5 0 0
Rev. C. Bullock	0 10 6	Mrs. Robert Lindsay	1 1 0	A. H. Heywood, Esq.	10 0 0
M. H. Wilkin, Esq.	1 1 0	J. Elwell, Esq.	0 10 6	Rev. A. T. Edwards	1 1 0
Rev. R. S. Scott, D.D.	0 10 6	T. Worthington, Esq. (2 years)	3 2 0	Str O. U. Aitchison, M.C.S.I.	1 1 0
W. A. Campbell, Esq.	1 1 0	G. H. Pamber, Esq.	1 1 0	C. E. Tritton, Esq., M.P.	2 2 0
D. Macandrew, Esq.	0 10 6	C. G. Master, Esq.	1 1 0	R. Cory, Esq.	5 0 0
C. Walter, Esq., & Mrs. Walter	1 1 0	Rev. J. W. Crawford	0 10 6	B. Thomas, Esq.	2 0 0
A. A. Fergusson, Esq.	1 1 0	G. Trentier, Esq.	1 0 0	Thomas Woods, Esq.	3 3 0
Rev. J. Elder Cumming, D.D.	0 10 6	C. A. Hewitt, Esq.	1 1 0	Major-General Noble, M.C.	1 0 0
Rev. Dr. A. A. Bonar	0 10 6	Rev. Dr. Waller	1 1 0	Colonel Willmot Brooke	1 0 0
J. D. MacLaren, Esq., M.D.	1 1 0	M. Bell, Esq.	1 1 0	Mrs. Prowse	0 6 0
Mrs. J. H. Young	0 10 6	Jonathan Thomson, Esq.	1 1 0	Hon. & Rev. E. V. Bligh	5 0 0
Rev. Dr. Fergus Fergusson	0 10 6	The Misses Powell	1 1 0	The Baron de Ferrières	5 0 0
Mrs. Service	1 0 0	Ashbourne Subscriptions, per	5 13 6	R. Crowdon, Esq.	5 0 0
Wm. Grant, Esq.	0 10 6	Rev. W. Sandford	7 18 1	Mrs. Fletcher Bennett	50 0 0
J. L. Chapman, Esq.	0 10 6	Ryle Subscriptions, per T. W.	6 2 6	J. Cory, Esq.	20 0 0
Mrs. Houghton	1 1 0	Morphey, Esq.	1 1 0	Wm. Gray, Esq.	1 1 0
Rev. Dr. Candlish	0 10 6	Lee Subscriptions (addl.) per	3 19 0	General Aymer	2 0 0
Mrs. Smith	1 0 0	Miss Hazlehurst	3 4 0	T. C. Gibson, Esq.	1 0 0
Mrs. Kimm	1 1 0	Cambridge subscriptions, per	1 2 6	Collecton at Drawing-room	
G. Crichton, Esq., and Mrs.	1 0 0	J. Spearing, Esq.	7 0 0	Meeting by the Lord Mayor	
Baile Dickson	1 1 0	Norwich Subscriptions, per		of Belfast	5 2 6
W. C. Bruton, Esq.	1 1 0	Miss Cubitt		Rev P. Colborne	1 0 0
Mrs. Beckingsale	1 1 0	Liverpool Subscriptions, per		Sir Wm. Wilks	0 10 6
W. S. Seton-Karr, Esq.	1 1 0	Rev. S. Hawkes		Mrs. E. B. Townsend (per	
Vice-Admiral Bosanquet	1 1 0	Sheffield Subscriptions, per		Messrs Morgan & Scott)	4 0 0
Rev. S. J. P. Dunman	0 10 6	Mrs. Wheatley		Miss Bell	5 0 0
Rev. W. E. Rowlands	1 1 0	Sums under 10s.		Major Warren	2 0 0
Rev. Professor Williamson	1 1 0			"A Clergyman and his Sister"	2 0 0
W. Wainwright, Esq.	1 1 0			Mrs. Fletcher	2 0 0
Rev. R. D. and Miss Thomas	0 10 0	DUNDEE CONFERENCE FUND.		The Misses Powell	0 10 0
Mrs. F. Anderson	0 10 0	J. A. Campbell, Esq., LL.D., M.P.	5 0 0		
		J. C. White, Esq.	5 0 0		

Alliance House, 57 Adam Street, Strand, London, W.C.

\*\* Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.











